THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME V.

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TO HER,

The Object of Fraternal Regard,

WHOSE LONELY STEPS

Are watched with Paternal Solicitude,

BY AN

Unobserved but Observing Eye;

TO THE

Freemason's Orphan Daughter,

THIS,

THE FIFTH VOLUME

OF

THE FREEMASONS' MAGAZINE,

IS AFFECTIONATELY

DEDICATED.

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THE

FREEMASONS' MONTHLY MAGAZINE.

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INTRODUCTION.

We to-day present to our readers the first number of the FIFTH VOLUME of this Magazine. *Five* is a Masonic number. If we be spared to complete it, when finished the volume will be a *Masonic* volume. How long the series may be continued, is a matter, under Divine Providence, in the hands of the Fraternity. It was established in a well grounded Faith in the intelligence and liberality of the Brotherhood to sustain it. It has been continued in the Hope that we were not "wasting our labor in vain," nor "spending our strength for nought." And we enter upon a new year, with a confiding reliance on that Charity which "suffereth long and is kind," for an apology for the errors of the past, and for a continuance of the kind indulgence and support of the Brethren for the future.

The work has established for itself a reputation in this country and throughout Europe, which its editor will be ambitious to sustain. It has received the general approbation of the Fraternity. To merit a continuance of this approbation, will be the endeavor of our future labors. Of the degree of patronage received, we do not complain, since it is sufficient to secure the continuance of the work. It is not, however, sufficient to justify either the devotion of time or the expenditure which is required to render it in all respects equal to our wishes. It ought to be enlarged by an additional number of pages. We should be happy also to furnish occasional embellishments and illustrations. This can only be done by a considerable increase of its subscription list. The matter is in the hands of the Brethren. If they desire it, they can accomplish it. Our wishes are subordinate to theirs.

The past year has been propitious to the interests of the Fraternity. The prospects before us are bright and encouraging. For this, as a great moral Brotherhood, "holding the mystery of the faith in a pure conscience," it becomes us to be thankful to Him, who "maketh the storm a calm."

FREEMASONRY ON THE CONTINENT OF EUROPE DURING THE PAST CENTURY.

PORTUGAL.

Portugal has not been the refuge of the Mason; on the contrary, Masons were known there but for a few years. As in Spain, its religious intolerance raised that scourge, the Inquisition, with its mummeries and horrors, seeking to coerce the mind of man within the narrowest and vilest trammels; proving the state of bigotry into which they had sunk, and from thence the unhappy Freemason, or other liberal-minded person, had not much consideration to expect; nevertheless, efforts were made to establish Lodges at various times and places, but the fears and jealousies of the bedarkened priests always interfered to prevent the spread of enlightenment or benefit to mankind, unless *they* were the greatest gainers. In 1735, several noble Portuguese, with more foreigners, instituted a Lodge in Lisbon, under the Grand Lodge of England, of which George Gordon was Master: but no sooner was the slightest suspicion entertained of its existence, than the clergy determined to give the clearest evidence of their hatred to the Order by practical illustration. The Inquisition caused John Coustos, of Berne, and Alexander Jacob Mouton, of Paris (two diamond cutters and polishers,) then in Portugal, to be arrested in 1743, and thrown into subterranean dungeons, where they remained several weeks, enduring the most severe punishments and anxiety, until the heads of the Holy Inquisition could *invent* some pretext, or tax them with a crime, to give a semblance of justice to their proceedings. They were accused of not obeying the Pope's Bull, which declared Freemasonry heresy, *and therefore sinned;* moreover, that the exclusion of women from their meetings gave reason to suppose them guilty of unnatural crimes; an insinuation that might have been, with much more appearance of reason, retorted upon their accusers, and that they had sought to subvert all order in the Papal territories, by their determination to practice Freemasonry; upon these charges their judges deemed it expedient to place them on the rack. Mouton *then* embraced the Catholic religion, and was pardoned; but Coustos, remaining true to his Protestantism, was, after suffering the most excruciating tortures, and racked nine times in three months,* sentenced to four years work as a galley-slave; but the British Government claiming him as a subject, he was released before his term of punishment expired. Three-and-thirty years passed without any thing more being heard of Freemasonry in Portugal; but in the year 1776, two members of the Craft, Major Dalincourt and Don Oyres de Ornelles Paracao, a Portuguese nobleman, were incarcerated, and remained upwards of fourteen months in durance. Many searching inquiries were from time to time instituted, to ascertain if any and what Freemasonry was going forward, under the plea of discovering a conspiracy against the existing Government; many arrests of distinguished and respected noblemen and gentlemen took place in consequence in 1802; among the rest was Da Costa, the naturalist. But the severity of former times was not practised, we may presume (from the improvements of the age, and not love of the Craft,) partially owing to the dispersements of the Jesuits, who were at all times the bitter and uncompromising enemies of the Order. They were in very bad repute in Portugal, where that society likewise suffered much, and after many hardships and imprisonment they were banished, anno 1759, to Italy. It appears scarcely possible that so short a time as subsequently elapsed, could have produced the extraordinary change we now have to record, for we find in 1805, a Grand Lodge established, under the guidance of Egaz Moniz, M. W. Grand Master; but this was only the commencement of the enlightenment the French revolution tended to disseminate; Portugal, finding itself threatened by France, turned its attention to its treaties with England, and was compelled to adopt a more liberal policy, and regard with more attention the dicta from thence. The following year, war had shown itself at its frontiers, and Junot marched victoriously into the kingdom; the Regent escaped to the Brazils, and Freemasonry received a powerful auxiliary in the French for a time; but, as it may be supposed, with the downfal of the French, and the restitution of the "old Regime," came the former prejudices, doubts and jealousies, and the days of the Craft were numbered. On the 30th March, 1818, King John the Sixth promulgated, from the Brazils, an edict against *all* secret societies, including Freemasonry; and again on the 20th June, 1823, a similar, though more stringent proclamation, appeared in Lisbon. The punishment of death therein awarded has been recently reduced to fine and transportation to Africa.

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*See Coustos' Sufferings, &c.

SPAIN

Gives no better or brighter prospect than Portugal, although Freemasonry was known there earlier; for we find in the year 1727, the M. W. Grand Master, the Duke of Inchiquin, and Lord Coleraine, arranging the meetings of deputations to found Lodges in Gibraltar and Madrid; the year 1739 saw Lord Lovell appoint Captain Jacob Commerford as P. G. M. for Andalusia. The Pope, Clement the Twelfth, at this time governed the Papal States, and in accordance with his system issued a decree, in 1737, against the Order, which was further strengthened by the edict of the following year, namely, 1738, of Cardinal Firrao, and the punishment therein awarded for being found guilty of practising Freemasonry, was confiscation and death. Not to be out Heroded by former edicts, Philip the Fifth, in 1740, declared the galleys for life, or punishment of death with torture, the award for Freemasons, a very large number of whom he had arrested and sentenced, as he had previously determined, after undergoing a lengthened confinement in the prisons of the Inquisition. In spite of these tyrannical murders and inhuman proceedings, Freemasonry spread its branches far and wide, and numerous Lodges were in existence: scarcely a town was to be found without some acknowledged Brethren being therein. At this period, one of the greatest misfortunes that could befall the Craft through treachery (and scarcely equalled for villany and disregard of all honorable feeling or sanctity of an oath, is to be met with,) occurred; thousands had cause to curse the name of Peter Torrubia. This individual (the Inquisitor of Spain,) having first made confession and received absolution, entered the Order for the express purpose of betraying it, and of handing to the executioner the members, *before* he knew its *merits* or crimes. He joined in 1751, and immediately made himself acquainted with the entire ramifications of the Craft, and names of subscribers; being unable to accuse them, he contented himself by naming for punishment members of ninetyseven Lodges, *without any pretext* whatever: it will at once be seen he was accuser, witness, and judge. The entire number was tortured on the rack. In 1751 Benedict the Fourteenth, who is supposed to have been a Freemason, received the Bull of Clement, without putting it in force: but Ferdinand the Sixth followed it (2nd July 1751,) by declaring Freemasonry to be high treason, and punishable with death, instigated thereto by Torrubia. However much the Spaniard might have been desirous of following the dictates of charity, religion and brotherly love, it is not to be supposed he could brave the certain malediction of the Inquisitor, whose secret spies and public hatred were known to be urging the destruction of every Member of the Craft; and the examples (if not public) were too frequent to allow any one with impunity to dare their power. Thus until the troops of France, by order of Napoleon in 1807, took possession of Spain, we have no means of tracing our Order; but Joseph Bonaparte had been Grand Master of French Freemasons, and it is not at all surprising that under his sway many new Lodges should have been formed, *and the Grand Lodge of Madrid met in the Hall previously occupied by their enemies of the Inquisition.* In 1811, Joseph Bonaparte ordained a superior Chapter for the higher degrees, which appear to be indispensable in French Freemasonry. Until the fall of Napoleon, and the restoration of Ferdinand the Seventh, all went well; but with the return of that monarch came the restitution of the Jesuits, the reorganization of the *holy* Inquisition, and the exterminating process against Freemasons. Pope Pious the Seventh showed himself as willing as his predecessors to extinguish all liberty of thought, and 7th August, 1814, served to promulgate his doctrines. Immediately after issuing his orders, twentyfive persons, of whom suspicions were entertained as being Freemasons, were dragged in chains to confinement; but the subsequent arrests were so numerous that no correct account is obtainable, nor can their ultimate fate be recorded. On the 30th March, 1818, Ferdinand again vented his spleen against the Order, by dictating the punishment of Freemasonry to be death, transportation to India, confiscation of estates, &c. &c.; but in March, 1820, General Ballasteros, by order of the Cortes and Provisional Government, ordered the release of all persons confined for Freemasonry; fresh Lodges were warranted, and the previous reinstated. If we were to judge of the future by the past, we should say Freemasonry could not have a long or lasting footing in Spain; in proof of which we find a law of August, 1824, commanding all Masons to declare themselves, and deliver up all their papers and documents, or be decreed traitors. His minister of war, Aymerich, on the following 16th October, by proclamation, outlawed *every* Member of the Craft; and in 1827, seven Members of a Lodge in Grenada were *executed.* The civil war ensued after the death of Ferdinand, and the abandonment of the kingdom by Don Carlos enabled Mendizabel, himself a Freemason, and others, to act with toleration, and at present it is pursuing its objects without molestation.

ITALY

So naturally presents itself after Spain and Portugal; the religion, manners, and habits of the people so much assimilate, and the Papal sway is regarded as so absolute, that it might be said the history of Freemasonry in the one would suffice for all; but we will give the best account in our power in each locality. The Duke of Dorset's son, Lord Charles Sackville, established the first Lodge of Freemasons in Florence, anno 1733; but John Gaston, the last of the Medician Dukes of Tuscany, as early as 1737, evinced his feelings to the Order by the publication of stringent laws against them; in the following year, however, we find them protected against the injustice of France, where persecution was then the order of the day. This clemency was not to effect the spread of Masonic knowledge; for it was restricted and encompassed by every danger, but still the extirpation of Masons was not sought. About the middle sf the 18th century, Naples became the scene of action. A Greek resident founded a Lodge, which in a comparatively short period was joined by the most celebrated statesmen and citizens. Naples was then under the dominion of Charles the Third, of Spain, and was not likely to remain undisturbed. He declared himself on the 10th July, 1751, unfavorable, and that he considered all Freemasons dangerous and turbulent subjects. The punishment for those who continued to oppose his wishes, in this respect, was to be the same as acknowledged revolutionists. Rumors, however, of subsequent conversion to better feelings were rife. He certainly appointed out of the Craft one of the tutors to his son and successor (afterwards Ferdinand the Fourth,) and this man ultimately became his confessor. Upon this, courage took possession of the disorganized Masonic body, and they became one of the provinces of the Grand Lodge of England, on which foundation a Grand Lodge of their own was formed, intimately connected with the German Lodges. On the 27th February, 1764, this Grand Lodge was duly installed by Dieque Naselli, consisting of thirty one members. Bernardo Tanucci, Secretary of State, had sufficient influence to induce the same Ferdinand the Fourth (who had been educated by a Mason) to republish the laws of his father, and declared Freemasons guilty of treason, although they had conformed to previous orders, and delivered all their papers, &c. to the authorities. The Queen of Ferdinand, "Caroline," daughter of Francis the First of Germany, appears as the guardian-angel of the Craft, and highly should her name be prized and her memory revered; to her *then* was Freemasonry indebted for protection, and ultimately for support. Success attended her kind and generous consideration, and all the previously-arranged and prejudiced enactments were by her influence withdrawn.

On the 28th January, 1783, Tanuci by command, publicly at the meeting of the Junta, notified the same, although he concluded his remarks by exhorting them to watch narrowly into their actions, &c., as the Freemasons *might become* dangerous to the State and to religion. In a minute-book of the Grand Lodge of the Two Sicilies, which called itself "Del Zello," we find, on the 7th December, 1775, four constituted and three irregular Lodges; one of the latter afterwards received a warrant. The other parts of Italy are a mere repetition of sufferings, persecutions and misfortunes, the Members of the Craft being continually under punishment, through the intolerance of the priests and interference of the civil power. The neighborhood of the Pope is not congenial to the development of the higher attributes of man, and therefore it is not to be supposed that Freemasonry could flourish. Venice, in November, 1772, had a Lodge, and Verona boasted of one; but a very short career is assigned to them. The year 1785 produced a decree of the Senate against Freemasonry, and many families were transported; (this, however, Professor Siebenkees denies.) France again introduced enlightened views and liberal acts, and justice, not execution, followed her; at least such was in most cases the result of her wild and ungovernable career, compelling us to be pleased rather than grieved at her power. Under Joseph Bonaparte and Murat the Lodges grew to strength and honor: Murat conducted the arrangements for a Grand Lodge, in which he was duly installed 24th June, 1809; but in August, 1816, March, 1821, and May, same year, galley slavery was awarded to those who so shortly before Napoleon's abdication, were thus highly esteemed. What shall we say of men *who knew*, and those who did *not* know the workings of the Order. It is said that in 1820 a Lodge existed in Messina, but we are disposed to doubt it. Of later years nothing has been heard of Lodges in Italy.

SWITZERLAND

Is inhabited and divided by two widely different sects, the Catholic and Protestant. This division will at once lead us into two distinct Masonic histories of the same country; the one friendly and the other inimical; the one for the extirpation, the other for the progress of Freemasonry. Thus even Christianity is made to take extreme opinions, opposing itself and attempting to carry out its views by very different systems. The first Lodge was founded in Geneva by Provincial G. M. George Hamilton, in 1737; the second in Lausanne, by warrant of the Duke of Montague, in 1739, in which place likewise a Grand Lodge was immediately formed. Accession to Freemasonry was forbidden, but no particular regard was paid to this decree. The Council of Berne, in 1745, passed a law with certain degrees of punishment for Members of Lodges, but it was not enforced, neither was the law very nicely observed; it was, however, renewed in 1782. The pure working became subjected to adulteration; for Basle in 1766, and Zurich in 1772, adopted a different ritual, and declared themselves independent. Lodges were formed in Neufchatel in 1780. The edict of 1745, was however a clog upon all the acts of the Craft, and tended to prevent its extension. Geneva made a bold effort, and formed a Grand Lodge in 1786; seven years later the same had ceased to exist, or had become a branch of the Grand French Orient. The changes of the French revolution can be traced in the varying fortunes of Lodges there, and in its neighborhood; Switzerland naturally partook of it, and we see that an indefinite period passed without a Lodge being held. Berne again took the lead by opening the "Lodge of Hope," on the 14th September, 1803, under French authority: this Lodge was subsequently deputed to consecrate a Lodge at Lausanne, Basle, Soluthun, and other places, and commenced operations, which induced the formation of the "Grand Orient of the National Roman Helvetique," under Grand Master Br. Glayre, (this Brother was the restorer of Freemasonry in Poland, anno 1764.) In 1811 the previously mentioned Orient of Zurich made its appearance in Basle, but returned to its original position on the death of Br. Burckhardt. Br. Pet. Louis von Tavel, was appointed by the Duke of Sussex, in 1818, P. G. M., but as these various Heads could not long exist, and the different systems there were found inconvenient, they ultimately became amalgamated, and formed one union, entitled "The National Lodge of Switzerland," and installed its Master, St. John's day, 1822, in Berne. They adopt the form, manner and regulations of English Lodges. The arch enemy of Freemasonry, under the appearance of Roman Catholic Clergy, has been continually at work to strangle Freemasonry in its infancy, and has to a considerable extent succeeded in the Catholic portion of Switzerland. The Protestant division has suffered little to interfere with the Order; and excepting the disturbance caused by the French revolution, has kept the even tenor of its way.

DENMARK,

Being a Protestant State, presents no sudden alterations in the history of Freemasonry. A liberal policy of governing, and an insight into Masonic affairs, convince the ruling powers of the advantages to be derived from allowing men to meet for the purposes of science, charity, and recreation. Scottish Masonry was introduced into Denmark anno 1754, and it is with pleasure we find a proclamation so different to those we have recorded, an Order of Council that no Lodge would be allowed in Denmark except under the warrant of the Grand Master, Duke Charles of Hesse, avowing, that genuine not spurious, Freemasonry ought to be supported. In 1836, King Christian the Eighth accepted the office of Grand Master, having taken the appointment while heir to the throne, and retained it on his accession, which he publicly notified. Many Masonic anecdotes are told of this worthy, liberal, and excellent chief, and we hope some of our Danish Brethren will collect and transmit them.

SWEDEN.

We regret to find the neighbor of Denmark, Sweden, not so ready to profit by good work and example. A very few years after the introduction of the Order in 1736, from England, Frederick the First, forbidding it under penalty of death, a re-introduction took place seven years after, but not Freemasonry, a jumble of Templar Orders, Rosecrucian and Jesuitical Laws, the latter placing themselves at the head of the Craft, and working for the purpose of spreading *their* doctrines and interests; these, with Swedenborg's doctrines, caused a strange mixture of dogmas, known as the Swedish system, part of which Zinnendorf endeavored to found in Prussia with some success, as a number of Lodges were soon founded by the bigoted portions of the Prussians, who were necessitated to give way in many of their prejudices. To recur—the Swedish Masons—in 1753, founded and endowed the Orphan Asylum of Stockholm; we see *now*, however, that pure charity was not so much the object as the desire of the Jesuits to instil their views in the minds of their pupils, and by such means and spurious Masonry to disseminate private opinions. Few portions of Swedish history are more interesting than this period (Charles the Twelfth.) Gustavus the Third, having been initiated, used the Freemasons to assist him in his efforts against the nobles; and through his means the narrow-minded views of the system became altered. He appointed his brother Grand Master, and that naturally tended to improve the Order; but Charles the Thirteenth abolished the Templar Orders, and in their place permitted worthy *Freemasons* to *wear publicly* a jewel called the Order of Charles the Thirteenth. Besides the princes of the blood, thirty members received this distinguished honor. At present, Prince Oscar is at the head of the Craft. The Swedish working *was* known in England and in Russia.

RUSSIA.

Ask a foreigner any particulars of Russia, what will he answer? He does not know. We know less of Russia than of any other part of Europe, we might say the world. Who amongst us knows the language, the literature, poetry, religion, government, habits, products of Russia? Do the Russians themselves, except the most wealthy and travelled? We do not anticipate being enabled to give a very clear and voluminous account. We translate the following literally from the first number of Latomia, and would urge many of the Masters of our own Lodges to note the concluding remarks as worthy of their serious thoughts and considerations:—" Although it is known that in the year 1731, during the reign of the Empress Ann, I. Phillips, of the Grand Lodge of England, was appointed P. G. M., and founded a Lodge in Moscow; yet, so secret were the meetings, that (until, 1762, when the Emperor Peter the Third ascended the throne) nothing is known. The Empress, Catherine the Second, hearing of the Order, instituted rigid inquiries, and having made herself acquainted with all particulars concerning them, named herself their protector, and the Lodge Clio, in Moscow, received her especial favor. From this time all the buds flowered freely in the empire. In 1786, fifteen Russian Lodges were known to exist, and even in 1794, when the Empress (from information received that many political clubs had been formed who called themselves Freemasons) found it necessary to withdraw her countenance, the Lodges continued to assemble; every Russian nobleman was a member, and, on Lodge days, it was not unusual for her to be deserted by all the officers of State. When the Emperor Paul succeeded to the throne, and his love to the Order became proved, efforts were strenuously made, and the Masons essayed by every means to induce him to become the protector, and to raise their Order to the pinnacle of fame. But the Duke Littear, Knight of Malta at that time, in St. Petersburg, persuaded him to become Grand Master of *his* Order, and he succeeded on the 16th of December, 1798, and that caused, for the time, the downfal of the Craft. The Czar forbade the assemblage of any and all secret societies, without mentioning Freemasons; but the known heads of the Order pledged themselves to him not to open a Lodge without his assent first obtained, and, in return, he created them Knights of Malta. From that time Freemasonry slumbered, and only a few of the most wary and respected met in secret. In the year 1801, Alexander ascended to the Czar's place, and ratified Paul's edict against secret societies; but, in 1803, he allowed Bober, Director of the Corps of Cadets, to persuade him to withdraw Paul's Ukase, and to permit himself to be initiated to the Order after an inquiry. In 1811, several private Lodges proposed to establish a directory, to be called the 'Grand Directorial Lodge of Harmony' of Wladmer, of which Brother Bober was Master the first three years. All Lodges under its control adopted the Swedish working; but when the worthlessness of it was discovered, and tolerance for all methods demanded, the Brethren of the higher Orders refused, an unity of opinions was found impracticable, and it was decided to abandon the existing Directorship, and constitute two Independent Grand Lodges. One of these came into existence on the 30th of August, 1815, with the name of Astraa, and its fundamental rules were four.—1st. Admission of all known systems; 2nd. Every private Lodge to be equally represented in Grand Lodge; 3rd. An annual election (uncontrolled) of every officer; 4th. The non-interference of Grand Lodge with the higher Orders. These regulations were approved by the Government. Thus the position in Russia was advantageous and honorable until Alexander's order to the Minister of the Interior, on the 12th of August, 1822, came suddenly upon the body, commanding the suspension of all Freemasonry. Every effort that time or ingenuity could suggest, has been tried in vain to ascertain the cause of this order. Upon the whole, it appears that education had not sufficiently progressed to admit the Russians generally into the Craft. The Lodges were for pleasure only, and Masonry became an expensive toy wherewith to kill time. The use of *trinkets and ornaments*, in the highest Orders of the Craft, served to embellish the persons of the superior classes. *Candidates were admitted without sufficient inquiry* and *caution*, and *initiations* were regarded as a *necessary* measure of FINANCE, which, indeed was carried to an enormous extent. Of latter times, we might expect the great spread of cultivation and refinement would have done something for Freemasonry; but, to the present, no fresh workings have taken place in this immeasurable empire."

TURKEY.

In European Turkey, efforts have been made to warrant Lodges, and in the house of the English interpreter, a meeting took place in 1748, in which some Turks were initiated. The Ministry at the Porte, on hearing it, commanded "at the next meeting to guard the doors and fire the building." We have not heard to the present time of the conflagration, but no Turks have been proposed or balloted for since. The members of the various embassies in London and Paris have been admitted to the Craft.

[To be continued.]

LAYING OF A CORNER STONE.

Br. Moore:—I learn from the Charleston, S. C. Courier, that the Corner Stone of the new Military Hall about to be erected in that city, by the Board of Field Officers of the fourth Brigade, was laid on the 30th September, under the direction of the Grand Lodge of Ancient Freemasons, with military honors and Masonic ceremonies.

At 3 o'clock, P. M., a procession was formed composed of the three regiments in their rich uniforms,—the Citadel Cadets,—the Charleston Light Dragoons,—His Excellency Gov. Aiken and his staff,—the Major General and staff,—the Brigadier General and staff,—the Board of Field Officers of the fourth Brigade,—the officers United States Army and Navy,—the Grand Lodge and Masonic Fraternity,—the Architect and Builder,—the Mayor and Aldermen, and the citizens generally. This procession marched, under the direction of Col. J. C. Blum; Capts. J. H. Taylor, J. T. Welsman and P. B. Lalane, as Marshals, from the battery, through Meeting Street, to the site of the new structure, in Wentworth Street. On the arrival of the procession the ceremonies commenced with the singing of a Masonic Ode, then a fervent prayer was offered by the Rev. John H. Honour, Gr. Chaplain. The Corner Stone was then laid, with appropriate Masonic honors and observances by the M. W. John B. Irving, Esq. Grand Master, with the assistance of the Fraternity. The M. W. Gr. Master, then delivered a very eloquent, interesting, and suitable address, after which the Fraternity joined in another Masonic Ode.

Major James Simons, a member of the Board of Field Officers, then delivered an address, happily adapted to the occasion, after which the Masonic Fraternity returned to the Hall in King Street, and the Grand Lodge was closed in ample form.

The services must have been highly gratifying to the great crowd of spectators on the occasion. We would have been delighted to have been present with our Masonic Brethren, listening to the address of the learned and eloquent John B. Irving—the very gentlemanly and popular Grand Master. A. C.

THE FREEMASON—OR WOMAN'S CURIOSITY.

A FRAGMENT.

SCENE VII.

Caroline. The Count.

Carol.—Well, uncle, is it settled? Is all right?
Will they admit you at the Lodge to night?
Count.—To night, indeed!—I at the Lodge!—I, no,
I am not such a noody as to go.
Carol.—What mean you?
Count. It can scarcely be believed
That men of rank should be so much deceived.
Carol.—What is it then?
Count. Why, ev'ry thing that 's bad;
Don't mention it again—
Carol.—(*Aside.*) My uncle 's mad.
Count.—It makes me shudder—
Carol. But do tell me.
Count. Hear!
You know, my niece, that I'm a Count, a peer,
And these vile Masons,—tailors, snobs, and clerks,—
Would rob me of my titles—hungry sharks!
They can't let other people's rank alone;
Because they have got no rank of their own;
So I have now renounced Freemasonry;
For without title, what becomes of me?
Carol.—And yet to gain their secrets well you might
Part with your title for a single night.
Surely, Freemasons could not take away
Your rank for more than that?
Count. I cannot say.
Name it no more! I give it up—for I
Have lived a Count, and I a Count will die.
Carol.—Then all our hopes are gone, and there 's no way?
Count.—I think there is.
Carol. Then tell it me, I pray.
Count. The Baron is in love with you, my dear—
You need not blush—he is, 't is very clear.
Now hear me—if he 's anxious to succeed,
One of these days in dulcet tones he 'll plead;
He'll swear to do whatever you command,
And ask no greater blessing than your hand;
You—then let fall, as if without design,
That you expect an off'ring on your shrine,
And without *saying* so—let him then see—
You mean—the secret of Freemasonry.
If he refuse, in vain let him implore,
Send him away, and think of him no more.
Now mind all I have said, and you will wrest
This cursed secret from the Baron's breast. [*Exit.*

SCENE VIII.

Caroline. *Alone.*

Carol.—Yes! I will follow his advice, and try
The power of love, to gain a victory,
By frowns and tears soon is man overcome.
In vain resisting, soon must he succumb;
The lords of the creation quickly yield
When to oppose them woman takes the field.
Yet with what arms fights woman—guns or spears?
No! with her trusty weapons—frowns and tears.
See the proud man approach with haughty gait,
As if at once all foes to subjugate;
Observe his loud, tyrannical commands,
While silently before him woman stands;
She strives not with herself-styled master, man,
What force effects not, artifice oft can.
While man relies on his authority,
And lords over patient woman, she
Causes salt tears to glide down from each eye,
And, slightly frowning, heaves a heavy sigh.
At first, 't is useless—for man heeds her not.
But she, still silent, stands in the same spot;
Man seems all her endeavors to defy,
And to be moved, neither by tear nor sigh;
Woman despairs not—and proud man soon hears
The heavy sigh, and sees the falling tears.
When he beholds her cheeks with tears bedewed,
He hesitates—begs pardon—is subdued—
But hold! Suppose the Baron should resist
And conquer me, must I then still persist?
And if the Baron all my arts withstand,
Must I then angrily refuse my hand?
Ah! no! I could not—for I plainly see
It could not grieve him more than 't would grieve me.
Yet I will try all that I can to find
This secret out, which harasses my mind.
I think I hear his footsteps—yes, 't is he;
Now for the secret of Freemasonry.

SCENE IX.

Caroline. The Baron.

Bar.—(*Presenting some flowers to* Caroline.) Fairest!
Accept these emblems of the Spring,
Which as a tribute to your charms I bring.
Carol. (*Coldly.*) Why mention Spring, my lord, which nothing can
Resemble less than does the heart of man;
Spring makes all flowers shoot, and bud, and bloom,
But man condemns all to a dreary gloom;
E'en the sun's rays which to all life impart,
Seem to be powerless on man's cold heart.
Bar.—Then you more pow'r than Phœbus' rays possess,

For e'en a man's cold heart you've pow'r to bless.
Carol. Such words sound well, indeed, but do not prove
That your heart for me ever has felt love;
For if you loved me, nought should you conceal,
To me you should each secret thought reveal,
Nothing should be withheld—No woman can
Love a reserved, proud, or mysterious man.
Bar. Well! every thing I know may now be told,
With one exception, which I must withhold.
Carol. On me, 't is vain your flatt'ry to bestow,
'T is that exception that I wish to know.
Yes! you may call it folly, if you please,
Or curiosity, you won't appease;
Or say it is that passion you despise,
Which drove the human race from Paradise.
I am resolved, whate'er the cost may be,
To know the secrets of Freemasonry.
Bar. What! though our laws command us to conceal
The secrets you request me to reveal?
Carol. A man should brave all laws, and nought deny
To her he loves, but with each wish comply.
Bar. Though you despise the laws I have alleged,
Remember, that my word of honor 's pledged.
Carol.—But the word *love* is more than any word—
The secret I 'm resolved to know, my lord.
Bar. Dear Caroline, relent! not love, not beauty,
Requires a man to deviate from duty.
Carol. My lord, love knows no duties, save its own,
And values those that it requires alone.
Bar.—From honor's path I never can depart.
Carol.—'T is well, my lord; for ever then we part.
Bar.—Good heaven! Caroline, is it because
Strict secrecy 's required by our laws,
That you for ever would destroy my peace!
Carol.—EVERY WOMAN HAS HER OWN CAPRICE.
Bar.—Well, then—we meet in silence to conceal
The good we do to all—which all must feel;
We learn to be sincere to all mankind,
To be benevolent, humane, and kind.
These are our secrets, and in yonder hall
We strive t' accomplish them. I 've told you all;
Have I not now revealed our secrets!
Carol. No!
You've told me nothing that I wished to know;
For if you meet to be so kind, so good,
Why have you formed a secret brotherhood?
Why have you mysteries, in words, or signs,
Or why in darkness, cloak you your designs!
I 'll know the wond'rous secrets of your art,
Or, as I 've said, forever we must part.
Bar.—Love conquers all my scruples, and I 'll break
The honor I have pledged; unless you take
Some pity on me, dearest, and refrain
From making me reveal——

Carol. You ask in vain.
Tell me the secrets of Freemasonry,
E'en from the first up to the last degree.
Bar.—Well, in the first degree.
Carol. Ay?
Bar. We make gold.
Carol. So I have often read, and oft been told.
Bar.—Large diamonds in the next are made,
By melting small ones down. In the third grade,
We raise the dead.
Carol. How dreadful!
Bar. Then with skill,
Love potions in the fourth grade we distil;
The fifth degree a certain means supplies
Of being invisible to mortal eyes;
The sixth informs us how we may procure
That medicine which every ill can cure.
Carol.—All this in Masonry?
Bar. And much more too;
The candidates for the next grade are few,
Mysteries which I may not, dare not name,
Are to be known by those who dare them claim;
But few to its most hallowed fane repair,
All that's sublime may be discovered there;
We learn on heav'nly hopes our thoughts to fix.
Carol. I'll press no more, and be content with six,
That is—if you will now at once impart
One of these wond'rous secrets of your art;
Teach me to form large diamonds out of small,
Or to make gold, or ——
Bar. I might teach you all;
That is, I might with learned words abound,
And all I said with mystery surround;
But the real secrets will I now impart,
For Truth reigns ever in a Mason's heart;
The gold which we in Lodge try to procure,
Is *true contentedness,* which doth ensure
Far, far more happiness to man than gold;
Then the *Fraternal Union* we uphold
Melts many hearts; like diamonds, they unite,
And form a precious diamond large and bright;
No horde of ghosts our hallowed fane dismays,
It is the *wisdom of the dead* we raise;
Our philters are, *we seek to be improved*
In all that makes man worthy to be loved;
Death, which we learn to brave, but not despise,
Makes us invisible to mortal eyes;
Our *universal medicine* has been
Long since revealed—it is a *mind serene.*
The man whose mind and conscience are at ease,
May brave misfortunes, and defy disease:
Now I have told you much, and you must see
That there is nought but good in Masonry.
Still does the sev'nth mysterious grade remain,

Which ev'ry worthy Mason should obtain;
For he who has attained that high degree,
Has man's best lot, whate'er his rank may be.
Yes! 't is a talisman which can command
Bliss and content in every age and land;
Yet would a man alone attempt in vain
This greatest earthly jewel to obtain;
For true love must assist him ere he can
Become the owner of this talisman—
Its name Domestic Happiness, in life
The greatest joy, unknown without a wife—
Is not this worthy all our toils and pains?
This once acquired, what happiness remains!
So, dearest Caroline, reject not now
The man who dares not break a solemn vow;
For could I yield, you would yourself disdain
The man who basely sought your heart to gain;
And he who has to Masonry been true,
Will also be most faithful, love, to you.
Then hear me, dearest; earnestly I pray,
Continue not my anguish by delay;
Love has its secret words and tokens too,
Which should no longer be unknown to you.
Let me impart those words and signs of bliss.
Carol. The word is—
Bar. Yes—
Carol. The token is—
Bar. A Kiss.
Carol.—You must not think that curiosity
E'er had, my lord, so firm a hold in me,
That I at once could cast you from my heart,
For being true to your mysterious art;
And I should scorn you, if you could reveal
The secrets you have promised to conceal.
Bar.—But since I have been able to withstand
All your attempts, may I now claim your hand?
Carol. Patience, my lord—and let me now teach you;
Love has its mysteries and secrets too.
In the first grade, love has expressive sighs,
And in the next, converses with the eyes;
In the third, may the candidate express
His love in words; in the fourth, gently press
The loved one's hand. Then in the fifth he may
Beg for a kiss; but after much delay,
In the sixth, he proposes for her hand;
She smiles—and blushes—gives no answer—and—
"Then does the sev'nth mysterious grade remain,
Which every worthy Mason should obtain;"
And if successful, and possessed of this,
He then has gained ——
Bar. The greatest happiness.
Well, in the Lodge, when 't is the Master's will,
And candidates show courage and great skill,
They climb at once through several degrees;

All now depends on you, and if you please,
Since as a candidate I 've been so bold,
Pray give me the first five at once.
Carol. Behold!
My uncle comes this way to seek for me,
And gratify his curiosity.

SCENE X.

Caroline. The Baron. The Count.

Count.—(*Aside to* Carol.) Have you succeeded!
Carol.—(*Aside to* Count.) Yes!
Count.—(*Aside to* Carol.) And by my plan?
Carol.—(*Aside to* Count.) I have.
Count.—(*Aside to* Carol.) And can you tell me all?
Carol.—(*Aside to* Count.) I can.
It was not easily I thawed his heart,
And made him ev'ry mystery impart,
Count.—(*Aside.*) But he has told you?
Carol.—(*Aside.*) Yes!
Count.—*Aside.* Then I 'm at ease.
Carol. Indeed I have already four degrees.
Count.—(*Aside to* Carol.) What! in so short a time, I can't believe—
Carol.—(*Aside.*) And very soon the sev'nth I shall receive;
I learned them easily they are so clear.
Count.—(*Aside.*) And very horrible, I 'm sure, my dear.
Carol.—Oh! no.
Count.—(*Aside to* Carol.) Then tell me all without delay.
Carol.—(*Aside to* Count.) Since you desire it, uncle, I obey.
Count.—(*Aside to* Carol.) He bandaged both your eyes—eh?
Carol.—(*Aside to* Count.) It may be.
Count.—(*Aside to* Carol.) And led you to the Fatal Room?
Carol.—(*Aside to* Count.) To me
It seemed a room blazing with heav'nly light,
Wherein dwelt ev'ry pleasure and delight;
Like eastern garden, or like spicy grove,
The *Mallet*, you must know, was held by *Love*.
Count.—(*Aside to* Carol.) You are not speaking of Freemasonry?
Carol.—(*Aside to* Count.) *Free*-masonry? I am no longer free.
Count.—I thought so; for this dev'lish Craft must bind
By wicked sorcery the human mind;
Else long since would its secrets have been known,
And all its mysteries have been overthrown;
Fly from it now—
Carol. You counsel me too late,
Initiation now has sealed my fate;
And since I know the secret word and sign,
I can no longer Masonry resign.
Count.—If you know these, it's not so much amiss;
The word is—
Carol. Yes!
Count. The secret sign!
Carol.—(*Giving her hand to the Baron.*) A kiss!
Bar.—Then am I happy, dearest Caroline.
All the bliss this world can bestow is mine,

Dearest, since you for me your love avow.
Yes! Count, your niece is a Freemason now:
The Lodge wherein she learned Freemasonry
Was, you 'll admit, a Lodge of purity;
Love in the Lodge as Master took the chair,
Reason and *Constancy* our Wardens were;
True Confidence was Orator, and told
The mysteries which I cannot unfold;
Hope was our Treasurer, and *Order*, too,
Was Secretary, to their duties true;
Our Master of the ceremonies there,
Indulgence, bid us for all joys prepare.
Count. It all sounds pretty—And yet with all this—
I do not know what a Freemason is.
Bar.—And why not know? and why do you not ask?
The answer is indeed a pleasant task;
A Mason is a man whose sole delight,
Is to be honorable and upright;
To be a really honest man 's his aim;
He sees but vanity in rank or name;
To all who 're in distress, in ev'ry land,
He is a friend, and gives a Brother's hand;
His word 's a sacred pledge of truth, and he
Ne'er utters, e'en in jest, a falsity;
His life in charity he seeks t' employ,
And finds in doing good a heavenly joy;
And when cold cares this worthy man oppress,
His trust in Heaven makes him feel them less;
He fears not, neither deems he death a foe,
But a deliv'rance from this world of wo;
From every superstition is he free,
And hateful to him is idolatry;
Yet is he not an infidel, because
He honors God, his sov'reign, and the laws;
And if blessed with a loving wife, why, then,
He may become the very best of men.
Carol. One question I would ask.
Bar. Speak Caroline.
Carol. Are all so good?
Bar. To answer I decline.

KNIGHTS TEMPLARS' PROPERTY BESTOWED ON KNIGHTS OF ST. JOHN.

In the seventeenth year of the reign of King Edward the second, A. D. 1324, in a Parliament holden at London, "The lands, lordships and possession of the Templars, were given to the Hospitallers of St. John of Jerusalem, through the whole realm, to be by them possessed forever, for the defence of Christendom against the Infidels."—*Stow's Annals.*

GRAND LODGE OF SCOTLAND.

Our correspondent has furnished us with the annual Circular of the Grand Lodge of Scotland, made up to the last annual meeting. It contains some items of interest, which we subjoin, and to which we invite the attention of the Lodges in the neighboring British Provinces, working under Scottish authority.

May 6, 1844. In considering the Question—How far Benefit Societies, in connection with Lodges, are conducive or otherwise to the prosperity of Masonry in Scotland?—the Grand Lodge came to the following Resolution—That all Lodges who may hereafter form Benefit Societies among their own Members, should be prohibited from depriving any of the Members of their Lodges from voting at the Election of Office-Bearers, or being chosen an Office-Bearer; and that those Lodges who already have Benefit Societies connected therewith, should be instructed to make such alterations upon their Bye-Laws and practice as will admit every duly constituted Member of their Lodge, not lying under any Masonic disability, to vote, or to be eligible for office at the election of Office-Bearers. It was also recommended to all Lodges with Benefit Societies to be very careful in keeping the Funds of the Lodge perfectly separate and distinct from those of the Society.

5th August, 1844.—Resolved, That it be an instruction of the Grand Lodge, that no Candidate for initiation shall be advanced from the degree of Apprentice to that of Fellow-Craft—or raised from the degree of Fellow-Craft to that of M. Mason—at a shorter interval than that of two weeks, unless where it shall be certified, by two Brethren of the Lodge in which the Candidate is to be passed or raised, that he is to remove from Scotland within the interval hereby prescribed—or in any particular case of emergency, to be allowed by the Master of the Lodge, on its being specially certified to the satisfaction of himself and his Wardens.

10th Oct.—The Grand Lodge this day sold their property in Niddry Street to the Trustees of the late Dr. Bell, the Founder of the Madras System of Education, at the price of £1,800.

4th Nov.—Scottish Freemasons' Life Association Society. It was unanimously agreed to recommend this Institution, in the warmest manner, to the cordial support and patronage of the Grand Lodge, as well as of all Lodges upon the Registry of Scotland.

May 5—A remit was made to the Grand Committee to revise the Laws and Constitution of the Grand Lodge. And it was agreed that the Masters of all the Edinburgh Lodges, duly qualified, should be Constituent Members of the Grand Committee, instead of their number being restricted to nine as heretofore.

By the 14th Chapter of the Laws of the Grand Lodge, it is enacted,—

Sec. IV.—No Brother whose name is not enrolled in the Books of the Grand Lodge shall be eligible to be a Member thereof, or to be an Office-Bearer in any Subordinate Lodge. Neither shall he have any claim on the Grand Lodge Charity Fund.

Sec. V.—Lodges in Edinburgh, Leith, and Portobello, being one year in arrear, and Lodges in the Country being two years in arrear, shall be deprived of the privilege of being represented in the Grand Lodge until these arrears be paid up.

Sec. VI.—If any Lodge be seven years in arrear of Grand Lodge dues, such Lodge shall be considered as dormant, and be struck off the Roll accordingly.

August 2, 1842.—Resolved that the Masters and Wardens of Lodges in the country who have merely paid for and taken out their Annual Certificates from the Grand Lodge, without sending up any list of Intrants, be communicated with by the Grand Secretary or Clerk, or otherwise, and specially desired to certify, under the hands of the Master, Wardens, and Secretary, that no Intrants have been enrolled by them during the years for which such Certificates have been granted or are required, according to Section 4, Chapter 15, of the Laws of the Grand Lodge, and that no Certificate be given without such declaration, which shall specify the date of the last return of Intrants.

The officers of the Grand Lodge are as follows:

The Right Hon. Lord Glenlyon, M. W. G. M. Mason of Scotland. The Right Hon. Lord Frederick Fitzclarence, G. C. H. R. W. Past Grand Master. John Whyte Melville, of Mount Melville, Esq. R. W. S. G. Master. Sir John Ogilvie, Bart., R. W. S. G. Warden. Wm. Baillie, Esq. of Polkemmet, R. W. J. G. Warden. The Union Bank of Scotland, Treasurers. Wm. Alexander Laurie, Esq. W. S. G. Secretary. John Maitland, Esq. G. Clerk. The Hon. Master of Strathallan, S. G. Deacon. Colonel Kinloch, of Kilrie, K. S. F., Jr. G. Deacon. Rev. Alexander Stewart, Minister of Douglass, Rev. John Boyle, Portobello, G. Chaplains. Wm. Burn and D. Bryce, Esqrs. Architects. Charles Mackay, Esq. Grand Jeweller. Robert Gilfillan, Esq. G. Bard. Wm. Anderson, Esq. G. D. of Ceremonies. John Dick, Esq. G. S. Bearer. John Lorimer, Esq. G. Bible-Bearer. A. Menzies and J. Tinsley, G. Marshals. Donald Ross and Wm. Petrie, G. Tylers. Mr. W. Donaldson, Albion Cloth Company, Clothier and Paraphernalia Maker to G. Lodge.

The foreign Provincial Grand Masters are as follows:—

Eastern Provinces of India, Marquess of Tweeddale, K. T. Madras. Western Provinces of India, James Burnes, K. H. LL. D., F R. S. Bombay. West India Islands, Hon. W. Stephenson, Grenada. Jamaica, Rev. W. P. Burton. Canada, Sir Allan Napier Macnab. Bahama Islands, J. Cooke, Nassau, N. P. Nova Scotia, New Brunswick, Prince Edward Island, the Hon. J. L. Starr, Halifax. Bermuda, Dr. Joseph S. Hunter, Mayor of St. George's. Rep. of Colombia, Senhor Jose G. Nunez, Angostura.

Charters have been granted for the following Lodges for the past year:

Adelaide Lodge, Adelaide, South Australia,—Rising Star of Western India,—Bombay,—St. Andrew's, Poonah,—Elgin, Jamaica,—Acadia, Dartmouth, Nova Scotia.

The Grand Secretary closes by saying:—"It affords me great pleasure to congratulate the Craft on the rapid extension of the Scottish Masonic Jurisdiction in the different quarters of the World, and of the repeated assurances from distant lands of the enthusiasm which prevails in Scottish Masonry wherever our Brethren are sojourning.

UNIVERSI TERRARUM ORBIS ARCHITECTONIS PER GLORIAM INGENTIS.

DEUS MENMQUE JUS.—ORDO AB CHAO.

From the East of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the Celestial Canopy of the Zenith, answering to 32° 45′ north latitude.

To our Illustrious, Most Valiant, and Sublime Princes of the Royal Secret, Knights of K—— H——, Illustrious Princes and Knights, Grand Ineffable and Sublime, Free and Accepted Masons of all degrees, Ancient and Modern, over the surface of the two hemispheres:

To all to whom these Presents shall come:

HEALTH, STABILITY AND POWER.

Know ye, That, at a special session of the Most Puissant and Supreme Council of Sovereign Grand Inspectors General of the 33d degree, duly and legally established, constituted and organized for the Southern District and Jurisdiction of the United States of North America, held on the 28th day of the month Thammuz, A. M. 5605, corresponding to the 2nd of August in the Christian Era 1845, and sitting at their Grand East of Charleston, near the B. B. and under the C. C. of the Zenith, answering to 32° 45′, North Latitude, it was resolved that the following Manifesto be published and made known.

The Supreme Council of the 33rd degree, whose Grand East is established at Charleston, reduces its Masonic powers into the very highest authority. It is known to all who have devoted themselves to the attainment of pure Masonic light, that Frederick of Prussia, as Grand Commander of the Order of Princes of the Royal Secret, was acknowledged during his lifetime as the supreme head of the Sublime and Ineffable degrees of Masonry throughout the two hemispheres. Under his authority, at a Grand Consistory of Princes of the Royal Secret convened in Paris in 1761, and at which Chaillon de Joinville presided as the King of Prussia's Deputy, Stephen Morin was appointed Inspector General over all Lodges, Councils, etc., in the New World, and in the succeeding year a certified copy of the Secret Constitutions was transmitted to him.

Brother Morin, upon his arrival in St. Domingo, appointed, agreeably to the authority vested in him, Br. M. M. Hayes, as Deputy Inspector General for North America, with the power of appointing others. Br. Hayes accordingly appointed Isaac Da Costa, Deputy Inspector General for the State of South Carolina, who, in 1783, established the Sublime Grand Lodge of Perfection in Charleston. After the death of Da Costa, Joseph Myers was appointed his successor by Br. Hayes.

On the 1st of May, 1786, the Grand Constitution of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by Frederick, King of Prussia, and the high powers of that body were ordered to be conferred on nine Brethren in each nation, who were to enjoy all the prerogatives in their own districts that were possessed by his Majesty, in his individual capacity, and who thenceforth became "Sovereigns of Masonry." It was at the same time established as an unalterable rule, that there should be one Sovereign and Supreme Council only, for each kingdom of Europe, *two for the United States of America*, one for the English and one for the French West India Islands, all of which is fully set forth in the Secret Constitutions deposited in the archives of this Council.

Under the authority and sanction of this Constitution, a Supreme Council of the 33d degree was opened at Charleston, on the 31st of May, 1801, with the highest honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, and the whole number of Grand Inspectors General was in the course of the year completed.

Since that period the Supreme Council has continued to hold its sessions in this City, and to exercise the powers and prerogatives delegated to it by the Secret Constitutions of the 33d degree. An interruption to its active operations occurred during the disastrous period when the dark spirit of anti-masonry was moving like an incubus over our unhappy land. But its constitutional powers were never surrendered, and its authority has always been acknowledged by the possessors of the sublime and ineffable degrees. Vacancies having occurred by the deaths of members, these vacancies were duly and constitutionally supplied, by the appointment of competent Brethren as S. G. I. G. and the Council, now completed, consists of the following members:—

Alexander McDonald, Most Puissant Sovereign Grand Commander.
John H. Honour, Most Illustrious Lieutenant Grand Commander.
James C. Norris, Illustrious Treasurer General of the H. E.
Albert G. Mackey, M. D., Illustrious Secretary General of the H. E.
Charles M. Furman, Illustrious Master of Ceremonies.
James S. Burges, Illustrious Captain of the Life Guards.
C. C. Sebring, Sovereign Grand Inspector General, 33d.
Joseph McCosh, Sovereign Grand Inspector General, 33d.
Albert Case, Sovereign Grand Inspector General, 33d.

The Supreme Council thus organized claims Masonic jurisdiction over all the southern and south-western district of the United States, as the Supreme tribunal for the sublime and ineffable degrees of the Scotch rite. In deference to the Constitutions of the York rite, practised in this country, it waives its rights and privileges, so far as they relate to the degrees of Ancient Craft Masonry, which, long before the establishment of a Supreme Council in this hemisphere, were under the control of a Symbolic Grand Lodge. But this Council does claim the exclusive right to confer the following degrees, which now are, and always have been communicated by Grand Inspectors, or by bodies deriving their authority from a Supreme Council of the 33rd degree.

4. Secret Master. 5. Perfect Master. 6. Intimate Secretary. 7. Provost and Judge. 8. Intendant of the Building. 9. Elected Knights of 9. 10. Illustrious Elected of 15. 11. Sublime Knight Elected. 12. Grand Master Architect. 13. Royal Arch of Solomon. 14. Sublime and Perfect Mason. 15. Knight of the East. 16. Prince of Jerusalem. 17. Knight of the East and West. 18. Sovereign Prince of Rose Croix de Heroden. 19. Grand Pontiff. 20. Grand Master of all Symbolic Lodges. 21. Patriarch Noachite. 22. Prince of Libanus. 23. Chief of the Tabernacle. 24. Prince of the Tabernacle. 25. Prince of Mercy. 26. Knight of the Brazen Serpent. 27. Commander of the Temple. 28. Knight of the Sun. 29. Grand Elect Knight K—— H——. 30, 31, 32. Sublime Prince of the Royal Secret, Prince of Masons. 33. Sovereign Grand Inspectors General.

On the 5th day of Aug., 1813, as appears from authenticated documents in the possession of this Council, a similar Supreme Council was, in accordance with the Secret Constitution, duly and lawfully established and constituted at the city of N. York, by Emanuel De La Motta, as the Representative and under the sanction and authority of the Council at Charleston. The Masonic jurisdiction of the N. York Council is distributed over the northern, northwestern and northeastern parts of the U. States. And this, with the Council at Charleston, are the *only* recognized Councils which exist or *can exist*, according to the Secret Constitutions, in the U. States. Both bodies are now in active operation. Their labors have never been suspended, though withdrawn for a time from the public eye—their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the G. Consistory held at Paris, in 1761. Their succession of officers and members has been regularly and duly continued, and the Great Light of Sublime Masonry, which has been confided to their keeping, like the sacred fire of the Vestals has been preserved unextinguished on their altars.

The object of the Supreme Council is not to interfere with the rights of any other Masonic bodies, but simply to preserve from decay or innovation, those sublime truths and ineffable mysteries, which, while they throw a brighter light upon the pure system of Ancient Craft Masonry, can be attained only by those who, with constancy unwavering, with fidelity unshaken, with courage unflinching, and perseverance unabated, have travelled rough and rugged roads, and sought for light in the deepest recesses of the Masonic temple. They ask, therefore, as the legal guardians of these invaluable treasures, the sympathy and fraternal kindness of their Brethren, to whom they take this occasion of offering the right hand of brotherly love and affection.

Lastly, this Supreme Council, in common with its thrice illustrious sister of New York, does most emphatically protest against the false and scandalous statements made by J. F. B. Clavel in his "Histoire Pittoresque de la Franc Maconnerie"—statements which exhibit, on the part of their author, either a deplorable ignorance of the true history of our Order, or a wanton violation of the grand characteristic of Freemasons—TRUTH; and which must, in this latter case, be attributed to interested motives of the most unworthy description. Our respective Councils rest their claims to the powers they exercise, on documents of undoubted authenticity in their possession—on their acknowledgment, at various times, by the Supreme Masonic bodies of Berlin, Paris, and other parts of the world—on the respectability of the names which have been enrolled among their members—and on the unbroken succession of their officers; and they appeal, in the words of their ancient motto, to "God and their right," against every attack of the envious, the malicious, or the ignorant.

At the same session it was resolved, that all authority heretofore granted to Deputy Inspectors be revoked, and all persons having in their possession, documents or other property belonging to this Supreme Grand Council, were directed to return the same forthwith to the Secretary General, at Charleston, S. C.

ALEXANDER McDONALD, *Most Puissant Sovereign Grand Commander.*
JOHN H. HONOUR, *Most Illustrious Lieutenant Grand Commander.*
JAMES C. NORRIS, *Illustrious Treasurer General of the H. E.*
ALBERT G. MACKEY, M. D. *Illustrious Secretary General of the H. E.*
C. M. FURMAN, *Illustrious Master of Ceremonies.*
JAMES S. BURGES, *Illustrious Captain of Life Guards.*

DEUS MENMQUE JUS.

GRAND EAST under the C. C. of the Zenith, at the vertical point near B. B., answering to the 40°. 42′. 40.″ N. L., and 2°. 51′ 0″. E. L., Meridian of Washington City, the 29th day of ELUL, A. H^{m}. 5605, A. LIB^{is}. 2381, which corresponds to the 1st of October, 1845, of the Christian Era—A. O^{is}. 727, A. M^{m}. 531.

The Supreme Council of the M. P. Sovereigns, Grand Inspectors General of the 33d degree, for the *Northern* District and Jurisdiction of the United States of North America.

To all to whomsoever it may concern: GREETING:

Know ye, That this Northern District and Jurisdiction consists, *at present*, of the following fourteen States, to wit: *Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois and Michigan.*

That it never did, nor ever shall adopt any mode of "*working*" by means of *itinerant* Deputies, or Agents, &c., under any denomination whatsoever; such mode of operation being objectionable on many accounts, and only calculated to *lower* the standard of the "Ineffable and Sublime Degrees and Orders of the most ancient and honorable Fraternity of free and accepted Masons."

And further be it generally known, well understood and remembered, that any meddling, officious interference through Deputies, Agents or powers, in any shape or form, and from any quarter whatever, shall at all times be considered and *acted upon, as illegal and unconstitutional*, and *an encroachment* on the *natural and constitutional* Masonic rights of these United States of North America.

J. J. J. GOURGAS, *M. P. Sovereign Grand Commander 33d ad vitam.*
GILES F. YATES, *M. I. Inspector Lieutenant Grand Commander 33d.*
EDWARD A. RAYMOND, *Illustrious Treasurer General of the H. E.*
CHARLES W. MOORE, *Illustrious Secretary General of the H. E.*
RUEL BAKER, *Illustrious Master of Ceremonies.*
JOHN CHRISTIE, *Illustrious Captain of the L. G.*
ARCHIBALD BULL, *Sov. G. Inspector General 33d.*
KILLIAN H. VAN RENSSELAER, *Sovereign Grand Inspector General 33d.*

PROPERTY OF KNIGHTS OF ST. JOHN SEIZED BY PARLIAMENT.

IN the thirtysecond year of the reign of King Henry the 8th, A. D. 1540, "In a Parliament which began the 18th April, the corporation of the Knights of the Rhodes, or Knights of St. John of Jerusalem in England and Ireland, was utterly dissolved and made void, the king, his heirs and successors, to have and to enjoy all the mansion-house, church and all other edifices, buildings, and gardens, to the same belonging, near to the city of London, called the house of St. John of Jerusalem, in England: and also the hospital church and house of Kylmaine in Ireland: with all castles, honors, manors, meases, lands, tenements, rents, reversions, services, woods, meadows, pastures, parks, warrens, &c., in England and Ireland, with all the goods, chattels, &c. William Weston, Knight Prior of the said Hospital of St. John of Jerusalem in England, during his life to have an annual rent of one thousand pounds, and such reasonable portion of the goods and chattels of the said house as the king shall appoint him. John Rawson, Knight Prior of St. John of Jerusalem, in Ireland, five hundred marks, with a reasonable portion of goods. Clement West, two hundred pounds; Thomas Pemberton, eighty pounds; G. Russell, one hundred pounds; G. Ailmar, one hundred pounds; John Sutton, two hundred pounds; G. Bellengam, one hundred pounds; E. Browne, fifty pounds; E. Huse, one hundred marks; Ambrose Cave, one hundred marks; William Terrill, thirty pounds; John Rawson, two hundred marks; A. Rogers, Oswald Massingberd, and other eight, each of them, ten pounds yearly, with portion of the goods as the king should limit: so that the pensions appointed to the said Knights and Brethren amounted to two thousand eight hundred and seventy pounds the year, out of the lands to the Hospital appertaining."—*Stow's Annals.*

THE BADGE WE WEAR.

BY BR. W. SNEWING.

ERE round bold Jason's daring oar
  Approving ocean curled;
Or wonder saw Rome's eagle soar
  Above the prostrate world;
The badge which we as Masons wear,
  Was by our Brethren worn;
Then Brothers let it be your care,
  To shield that badge from scorn.

More ancient than the golden fleece,
  More dignified than star
And garter, is the badge of peace,
  Whose ministers we are.
It is the badge of innocence
  And friendship's holy flame;
And if you ne'er give that offence,
  It ne'er will bring thee shame.—*Freemasons' Review.*

MASONIC INTELLIGENCE.

INDIA.

Bombay.—*Lodge Rising Star of Western India.—May* 10.—The members mustered pretty freely; among them was Br. Manockjee Cursetjee; who, however, deeply distressed by the very recent loss of his excellent and revered parent, Cursetjee Manockjee, who died on the 7th instant, at the advanced age of eighty-three, made an attempt to meet the Lodge, from a high sense of public duty. The R. W. Br. Dr. Burnes presided, and passed a very appropriate eulogium on the character of his deceased friend; who, although not a Freemason by name, practised intuitively its principles; and, as the father of a distinguished Brother in the Craft, was deeply regretted.

The R. W. Br. Burnes proposed, and the motion was carried by acclamation, that the historian of the Craft, the Rev. G. Oliver, D. D., and Robert Thomas Crucefix, M. D., should be enrolled as honorary members of the Lodge, as a mark of affection, respect, and esteem felt by it, for the great services rendered by each of these learned Brethren, to the Order of "Freemasonry Universal."

It is fondly believed these two pillars of the Order will not disdain the friendly compliment of becoming honorary members of the first Lodge established for the introduction of native gentlemen.

On this occasion, the privilege of a Freemason was conferred on a most worthy native gentleman, Meerza Ally Akbar, Khan Bhadoor, who has served with great distinction in Cabool and Scinde, and has been publicly noticed by the Governor-General of India, in a manner reflecting credit on him of no ordinary stamp. The prefix to his name, *Khan Bhadoor*, (meaning noble and brave) is a title conferred on him by that high authority, to mark the approbation with which government has regarded his valuable services; and he is now holding a prominent office under his excellency, Sir Charles Napier.

The "Star" is now composed of ten native members (of which, nine, including Meerza Ally Akbar, have been initiated within its portals. Br. Manockjee Cursetjee having been initiated in Paris,) and thirtyeight European members; of whom five are honorary. The reason why our native members are but few, is, that for obvious reasons, we rather select them as men of extraordinary virtue, than from a vast community for the sake of numbers; thus exhibiting Freemasonry in its proper light of pure morality.

SWITZERLAND.

It is with great pleasure that we are enabled to inform our readers that, the whole of the Fraternity in Switzerland has become united; and will, in future, be governed by *one* Grand Lodge. This gratifying event was solemnized on the 24th of June, 1844, by the installation of the R. W. Brother I. J. Hottinger as M. W. G. M. of the "Alpina," or Grand Lodge of Switzerland. The G. Lodge of Berne, and the G. Lodge Zurich, with all the officers, attended, and duly attested the regularity of the proceedings; at the same time resigning into the hands of the M. W. Brother their various patents and offices. The laws for future reference were confirmed, and three days devoted to Freemasonry and enjoyment.

Bayreuth.—The Lodges here have been closed by command; the reason assigned is, that as no government official can be a G. M., and the Grand Master being a magistrate, and therefore an officer under government, he must act in his magisterial capacity under superior orders.

Brunswick.—The last year's receipts of the institution for pensions to *widows* and *orphans* of Masons here, amounted to 570 Rts, about £85. The revenue is derived from interest of capital commenced to be collected in 1839, and contributions from various Lodges. The idea originated with, and was effected by, the Lodge of Charles, in the crowned columns.

Bremen.—The Olive-Branch Lodge here has established a *widow's* fund. In 1842, it consisted of ninetyone subscribers; seventeen widows are now receiving a handsome yearly allowance.

Chemnitz.—On the 16th of April, 1844, the first stone of a new building, intended for a Masonic Hall, was laid here. The Lodge of Harmony at Hohenstein has transferred itself to this place, and the members of the two Lodges will in future meet at Chemnitz.

Coblentz.—After some difficulties and cessations, a new Masonic Hall has been opened here, the name of the Lodge meeting in it is "Frederick in the Love of Fatherland."

Dusseldorf.—On the last St. John's day, the Lodge of the "United Three" issued a circular letter, containing a statement of the monetary and Masonic affairs of the year. Among other matters therein stated, is the report of the clothing of twentytwo orphan, or partly orphan, children, of which two were Jewish, (!) and the whole of them, together with their friends, dined with the members of the Lodge.

The Brethren voted a sum of money for a poor resident in the town, having heard that, although himself in the lowest grade of poverty, he received into his hut a fellow-creature who had fallen at his door from want and disease. He had, for many months, nursed and supported this poor creature out of his precarious means, without assistance from any one, and without making it public. These facts coming to the knowledge of the Craft, the Lodge, as above stated, forwarded a voluntary contribution.

The same Lodge has added itself to the eighteen united Lodges of the Rhine, for the purpose of alleviating the distresses of the inhabitants of the Silesian mountains.

Frankfort.—The disputes about the eclectic union have given rise to the publication of eight or nine pamphlets for and against the measure; some censuring, others approving, of the steps taken by the Lodge of "the Rising Light." Some of the pamphlets are issued by Lodges, others by private individuals. We shall probably on some future occasion allude fully to the subject.

Gasslar.—The asylum for watching over the orphans of Freemasons, commenced by the Lodge, "Hercymia of the Burning Star," in 1843, has commenced operations.

Lauban.—Br. Ramming having, by his will, left 500 rix thaler towards founding a fund for the relief of widows of Freemasons, the Lodge Isis of this place has added 200 rix thaler, making about £100 sterling; and thus established the much needed charity.

Luxemburg.—Bishop Laurent has given positive instructions to his clergy to refuse Christian burial, the sacrament, and all other church advantages, to such Catholics as belonged to the *Masonic fraternity!* And to be particularly careful to ascertain which of their parishioners were Freemasons.

Marienburg.—The Lodges from the neighboring towns were invited to join the Victoria on St. John's day, and a numerous meeting took place on the occasion, at the Three Steeples, the Brethren from Elbing and Brounsberg attending.

Merseberg.—The "Golden Cross" Lodge has instituted a benevolent fund for supporting *widows* and orphans when in extreme distress; as soon as the relieved are enabled to maintain themselves, the relief ceases.

In Neisse a similar fund, and rules of the same description, have been established.

Schweedintz.—The Brethren have established and endowed a Sunday school, the Master of the Lodge for the time being having the control.

Wismar.—Two charities have been founded here by the Masonic Lodge. The first is a weekly stipend for the orphans of members of the Lodge, the other a loan fund for Masons; to the latter, an anonymous Brother has liberally contributed.

FRANCE.

Paris,—The Grand Orient has issued warrants for the following Lodges:—Bildah, in Algiers, the Atlas; St. John d'Angely, Equality Regenerated; Bazas, Friends of Humanity; Corfu, the Phœnix.

Applications for warrants have been received from Calais, for the Lodge of Perseverance; Nimes, Philanthropy; Mons, Friends of Worth.

The funds in hand of the Grand Orient, at last meeting, amounted to 39,624f 36c.

The number of Lodges under the Supreme Council, is greatly increasing. During the last half year, the following have been added:—Paris, the Star of Bethlehem; St. Denis, the Disciples of Zion; Cayenne, the Equinox of France; Valencennes, the True Masons; Charenton, the Admirers of Virtue; Vaize, the Friends of Truth; Lyons, the Unity; Geneva, the Fidelity; Sandwich Islands the Progress of Oceanie.

Toulon.—Some stringent resolutions of the Lodges here have been circulated among the Brethren, in order to insure their more regular attendance to Masonic work; neither the practice nor the principles of the Order have been properly regarded.

Vaize—On the 27th of October, the Lodge of "Friends of Truth" was consecrated; at the ceremony, a picquet of the 7th regiment of the line attended; their band played during the time.

Lyons.—A commission has been named, to inquire into the state of Freemasonry here; they meet weekly, and will shortly report upon the state of the Masonic laws and other matters.

On the 12th of May, grand doings took place at the Lodge L'Aysle du Sage; about 500 persons were present, to witness the adoption of four children of Masons by the Lodge.

Marseilles.—Freemasonry is in bad order here, and has fallen very low.

IRELAND.

Limerick, *March* 26.—The Masonic fancy and full dress ball instituted by the members of the Union Lodge, No. 13, with the laudable and benevolent intention of contributing to the fund for the relief of the widows and orphans of deceased Masons, came off at the Philosophical Society House; and we are happy to say, most fully realized the anticipations of the Craft, over three hundred and fifty of the gentry of Limerick and adjoining counties having assembled to enjoy the pleasures of the evening, and participate in the generous festivities of the "Sons of Light."

The first object of attraction that rivetted the eye in the ball room was the splendid throne of the Worshipful Master of Lodge 13, at either side of which were placed the state chairs of the Prov. Grand Master of North Munster, and the Dep. Prov. Grand Master, bedecked with casque, sword, banners, and all the mysterious emblazonments of prince and philosophical Masonry. Under the gallery extended the banner of the Prov. Grand Master, and many curious devices were perceptible at every turn, shewn off to much advantage by a profusion of brilliant gas jets, which shed a blaze of light that rivalled the glory of full noon. The refreshment room, which commanded a full view of the ball room, was also tastefully laid out, lined with naval flags, and ornamented with full length portraits, similar to those displayed in the ball room.

At half past nine, the arrival of the P. G. Master was announced by a flourish of trumpets, when he was received by his Grand Wardens, the city and county High Sheriffs, attended by Brs. Crips and Mac Namara; and proceeding through a double column of the Brethren, advanced to the throne, which, with the symbol of authority, having been tendered in the requisite form, he affectionately requested his Brother, the Worshipful Master, to resume the same, and allow him to bow to his authority for the night, and the W. M. acceding, ordered the due salute to be given for the Prov. Grand Master, which was well and truly answered. The Prov. Grand Master was in the uniform of Deputy Lieutenant, and covered with the brilliant decorations of the Order, from that of Chevalier de Soleil down to the early badge of his mother Lodge, No. 13, surmounted by the massive Prov. Grand Lodge chain and jewel. This part of the ceremony being gone through, the Masonic body promenaded the ball room for a few minutes, before dancing commenced.

At ten o'clock the ball was opened, when dancing commenced with a quadrille, and was followed by a waltz, the polka, &c. until one o'clock.

The Deacons announced supper, and the W. M. led up the Hon. Mrs. Saville; the Prov. Grand Master, the Hon. Miss Burgh; Lord Downes, Lady Massy; the city High Sheriff, Senior Grand Warden, Mrs. Jervis; the county High Sheriff, Senior Warden of No. 13, and Junior Grand Warden, Mrs. Furnell; the band playing the Entered Apprentices' march.

The Worshipful Master of Lodge 13 presided, and the stewards used their best efforts to obviate any complaints of neglect, or inconvenience on the part of the guests not belonging to the Order.

The toasts were given from the chair, from behind which a trumpet sounded a note of preparation, the band of the 15th regiment being in attendance to perform appropriate accompaniments.

The kindness of Lord Downes in attending to patronise this charitable Masonic ball, will establish a grateful recollection of the gallant and noble commandant in the minds of the Order in this city.

We regret the want of space prevents our giving a list of the rank and fashion that graced the evening.

Cork, *March* 26. The annual Masonic Fancy Dress Ball, in support of the funds of the Cork Masonic Female Orphan Asylum, took place last night at the Imperial Hotel; and, we are happy to state, went off in a manner equally gratifying to the friends of the excellent charity referred to, as to the numerous votaries of pleasure who had anxiously anticipated the brilliant *fete*. For several days past, our streets were more than usually animated, by the equipages of the county gentry who flocked in to lend their presence on the occasion; and as the hour for opening the festival approached, very near six hundred were present.

On entering the principal *salon de danse*, the effect was beautiful. Facing the entrance, at the extreme end, was a splendid crescent of variagated lamps, surmounting two well-executed portraits in transparency of the Queen and her illustrious Consort. Around the walls were hung numerous banners of the Craft. The second room was equally well fitted up; a transparency of the "Solitary Sister," Mrs. Aldworth, being placed at one end, and at the other an admirably designed painting of the virtues, Faith, Hope, and Charity. Around the room were ranged tables, at which, refreshments of the most inviting description were served during the night. The music was most effective. The band of the 16th regiment, under the direction of Signor de Angelis, played numerous much admired pieces; and the string band, conducted by Mr. Smith, was all that could be desired. The attention of the stewards during the night, to the throng of guests, was most assiduous.

At about ten o'clock, the Brethren of the First Lodge of Ireland proceeded to open the ball, marching in procession two and two from the lobby of the principal stair case to the ball-room. The appearance of their numerous orders and decorations, was very splendid; indicating, as they did, the different degrees attained in Masonry by the wearers, and which none but those initiated into the *arcana* of the Craft, could pretend to unravel.

The fancy dresses worn on the occasion were not numerous; but, in every instance, chosen with much taste.

At about twelve o'clock, when the company had ceased arriving, and the rooms crowded almost to inconvenience, the scene was truly spirit-stirring. The numerous uniforms of the naval and military officers, contrasted with the beautiful dresses of the ladies, and the fancy costumes, presented a brilliant appearance; and it might well be said that—

"The lamps shone o'er fair women and brave men,
A thousand hearts beat happily: and when
Music arose, with its voluptuous swell,
Soft eyes looked love to eyes which spake again,
And all went merry as a marriage bell."
But hush; hark!—
Did you not hear it?——

'T was the welcome announcement of supper, to which all gave a willing ear. At about two o'clock, the guests wended their way through the corridor, to the sumptuously furnished tables laid out in the large room of the Commercial Buildings, and did ample justice to the delicacies provided. After supper, dancing was resumed with renewed energy; and it was not till "morn chased the glowing hours with flying feet," that the last of the revellers departed.

The rank and fashion of the guests were beyond description.

UNITED STATES.

NEW YORK.

We haee had a copy of the proceedings of the Grand Lodge of New York, some months on hand; but have not been able to find room before for any portion of them. And even now our extracts must be short. We shall, however, recur to them again. The address of the Grand Master at opening of the June communication, is an interesting paper. We make the following extracts:

STATE OF MASONRY IN NEW YORK.

"I have the satisfaction to state, that since the last Annual Communication, Masonry appears to have revived in some parts of our State, in which for years it has been apparently dormant. Applications for several new warrants have been made, and an anxiety appears to exist among the profane to unite themselves as Brothers among us. Where this exists, I feel it to be a duty to caution the Brethren to be strict as to who they admit among them, for if their characters cannot bear the severest test of Masonic scrutiny, they should be rejected as unworthy of our fellowship—let not any one, who has not all the qualifications required by our Constitution and regulations, be admitted. See that they are perfect men in their body and mind—of industrious, temperate habits, desirous of knowledge, not parsimonious nor yet profligate—above all, of good moral character, obedient to the laws of the land they inhabit, and of the God we adore.

In the mode of conducting the labors of many Lodges, it is gratifying to observe a manifest improvement within the past year; while in others, it is equally a matter of sorrow to be compelled to say, that this important subject is not only managed irregularly, but in some cases, directly contrary to the well known charges and regulations of our Order. As an example, it appears a candidate has been proposed at an *extra* meeting of a Lodge, has been accepted and initiated, and within two weeks, received the degrees of F. C. and M. M. This is entirely irregular, and contrary to the spirit and laws of our Institution, and *must not* be permitted, and the officers of such Lodges, and the Lodges themselves should be held amenable to this Body, for such gross violation of duty.

CONFERRING DEGREES.

In connection with this irregularity, another of great importance requires your attention. It has been by no means uncommon (notwithstanding the decision of this Body, declaring it to be irregular,) for a Lodge to confer at the same meeting two of the three degrees of ancient Masonry, and without a dispensation. This appears to be the result of ignorance, which exists among the Brethren in relation to the regulations of the Grand Lodge, and shows, in strong colors, the necessity of the publication of the proceedings of this Body at its Annual Communication being widely disseminated and read in the subordinate bodies for the information of the members; and it should be the province and duty of all the Brethren who are cognisant of such errors, to report the same to the Grand Officers, that proper action might be had on the matter. Every Lodge, knowingly offending should receive from the proper authority a suitable rebuke at least, if not lose its charter.

EXAMINATION OF CANDIDATES.

The practice of examining candidates in the prior degrees before admission to the higher, in order to ascertain their proficiency, is gaining the favorable notice of Masters of Lodges, and cannot be too highly valued nor too strongly recommended to all Lodges in this jurisdiction. It necessarily requires the novitiate to reflect upon the bearing of all that has been so far taught him, and consequently to impress upon his mind the beauty and utility of those sublime truths, which have been illustrated in the course of the ceremonies he has witnessed in his progress in the mystic art. In a word, it will be the means of making competent overseers of the work—and no candidate should be advanced until he has satisfied the Lodge by such examination, that he has made the necessary proficiency in the lower degree—those made under dispensation only excepted.

REFRESHMENTS.

The practice of furnishing refreshments in Lodges at their regular meetings, I am glad to find is rapidly growing into disfavor—the evil tendency of such conviviality, has been so plainly apparent to the best observers of its effects, that few if any Lodges in this jurisdiction indulge in *such* a display of *Free*masonry. A proper social intercourse can be better maintained by the mental, than the physical feast—whilst the one excites, the other rather tends to depress, the exercise of those feelings, which in themselves being virtuous, lead to virtue. The surplus funds of Lodges should be held and used for benevolence and charity, not for the indulgence of selfish propensities, and animal appetites—whilst the cry of the widow and the orphan, and the worthy Brother in distress, is continually in our ears, let us nourish the funds which should (when occasion demands) be applied to their relief and not selfishly appropriate to personal gratification, that to which their necessities have a just claim.

This need not prevent a suitable celebration of those Masonic festivals which time has permitted and usage sanctioned, when conducted in a proper manner, with temperance and with harmony, and social Brotherly feeling; on the contrary, the annual Convention of neighboring Lodges for such purposes, is calculated rather to bind together as one, the diffused particles of the body of the Order—their communication causes the extension of knowledge among the Fraternity, and produces the beauty of Masonic harmony; our aim and hope.

ORPHAN ASYLUM.

The fund for the purpose of establishing a Freemason's Orphan Asylum, calls loudly on the Brethren for their liberal aid—little progress has latterly been made in its increase, and without the action of those who *really believe* that charity is one of the chiefest of those virtues we profess to practice, it will languish through the period of our brief life, and that noble purpose in which we had failed, be left (as a sad legacy) for succeeding and more zealous generations to accomplish; but I still hope that the examples before us, set by many sister Grand Lodges, will stimulate and arouse the Fraternity of this State to that energetic action necessary to enable the present generation to enjoy the honor and the happiness of completing what they so well begun. Let me earnestly plead with you Brethren, not to allow *this* matter to slumber—fix upon some plan by which its accomplishment may be assured, let not the Orphan and the Widow, helpless and worthy, appeal to us in vain. We know not but that it may be the lot of the dear relicts of some of *us*, to be driven to the sad necessity of making that appeal! *Would you wish them to appeal in vain?* Reflect! be resolved to act, promptly, liberally, and the great end is accomplished.

MASONS' HALL.

With more pleasure I can refer to a fund for a Mason's Hall. Within the past few months a project (under a very great prospect of speedy success) has been started upon the plan of a joint Stock Company, to be incorporated under the general Act of the State, to erect a building in some convenient spot in this City, suitable in its architecture and arrangements, to the dignity of this Institution, and to the wants of the Fraternity for the meetings of all the Masonic Bodies of the City, for the meetings of this Grand Body, and for the necessary accommodation of its Officers and Committees, as well as for the Library which has been commenced; a sufficient vacancy to be left for shops to be rented to tradesmen, by which means it is calculated a revenue will be derived to compensate the stockholders with a reasonable interest upon their investment; at the same time that it will reduce the expense of those bodies who will enjoy its use, and add much to their comfort and convenience. I am happy to add that one-sixth of the amount necessary has been already subscribed, and before another year rolls round, I hope to be able to say the work has been commenced, if not finished.

LODGE OF STRICT OBSERVANCE.

This is one of the best Lodges in New York, and we are happy to learn that it is rapidly working its way into favor with all intelligent Brethren. We believe our indefatigable friend and R. W. Brother, James Herring, G. Secretary, has the honor to have originated it, and to preside over its proceedings. The following letter furnishes an interesting history of its rise and progress:—

To THE R. W. GRAND LODGE OF THE STATE OF NEW YORK:

R. W. and W. Brethren,—In compliance with the resolutions of the Grand Lodge, in June, 1842, requesting each Subordinate Lodge, to make out a brief statement of facts connected with the general interest of Masonry, and such other matters appertaining to the Institution, as they may deem proper to transmit to the Grand Lodge, the *Lodge of Strict Observance, No.* 94, beg leave to state their progress and operations, since they were constituted on the 27th December, A. L. 5843.

Their first act after being organized as a Lodge, was to take under their care, two little orphan boys, the children of Brother Wm. H. Hunter, P. Master of Hiram Lodge, No. 92, at Newburgh, who had recently died in this city. Believing it to be better thus to bestow what funds the Lodge might be able to appropriate to charity, than to be exposed to the impositions of those who we have been informed are constantly travelling through the country, and deriving support from Masonic Benevolence undeserved.

These little boys have been regarded as children of the Lodge, and their welfare is a subject of satisfaction to every member.

The Lodge was organized with eleven members, one of whom has since withdrawn; they have received nine adjoining members, one of whom has also withdrawn, his business compelling him to visit the Continent of Europe. They have initiated, passed, and raised ten candidates, on two of whom, they have conferred three degrees, and on *another*, the second and third degrees, by dispensation.

They also conferred the second and third degrees, on two Brothers, coming to the Lodge as E. A. (one of whom by dispensation,) and have initiated and passed, two Brothers who have not yet taken the third degree.

They have at present twentysix Master Masons, members of the Lodge, and two Fellow-Crafts under instruction.

The Lodge has prescribed for itself an invariable rule, that every Brother previous to being advanced, shall pass a strict examination in open Lodge, on the previous degree. The patience and study requisite for these examinations, have proved to be as satisfactory to the candidates, as their proficiency has been to their instructors, and to the Brethren who have witnessed their advancement.

In pursuance of the regulation of the Lodge, which requires every meeting to be occupied in some useful work, several meetings have been rendered exceedingly interesting and instructive, by having read from the Chair, or by the Secretary, selections from the writings of some of the most learned and celebrated European Brethren, or from the publications of some of the most strict and systematic of the Grand Lodges of Europe, particularly of the Grand Lodge of Switzerland, as well as those of our own Grand Lodge.

The Lodge has commenced the formation of a Library and Museum, for the use of the Brethren.

They would also beg leave to state that the Lodge since its organization, has paid into the funds of the Grand Lodge, the sum of one hundred and twenty dollars.

The Lodge has adopted the practice of taking up a collection at every meeting, for the purposes of general Charity, and they have been enabled from this source to appropriate fortyfour dollars to the relief of applicants.

The total amount of Charity granted by the Lodge for the eighteen months we have been in operation, is one hundred and nineteen dollars.

The Lodge is sorry to report that they have been compelled to refuse some few applicants who were found unworthy, but are gratified in being enabled to say, that in no instance have they been obliged to refuse assistance to any worthy applicant.

The amount of funds in the Lodge, after paying all debts, is one hundred dollars.

Finally, we have the pleasure of stating to the Grand Lodge, that in the brief space of our existence as a Lodge, our efforts to discharge our Masonic duties in accordance with the strict principles of our foundation, have met with no serious impediment, and we trust will meet the expectations, and be approved by the Grand Lodge.

RICHARD P. ROBINSON, *Secretary pro tem.*

New York, June, 1845.

NEW HAMPSHIRE.

THE printed proceedings of the Grand Lodge of New Hampshire, for the past year, are unusually interesting; and we regret that we cannot find room for more liberal extracts than we are at present able to lay before our readers.

GRAND LODGE CERTIFICATES.

Resolved, That the subordinate Lodges in this State require of strangers the certificate of the Grand Lodge as a pre-requisite to admission.

REVIVAL OF DORMANT LODGES.

"*Resolved*, That upon petition to the Grand Master, of seven or more Master Masons, in regular standing, requesting the restoration of any charter, which has become void by surrender, or an omission to be represented, or in making their annual returns since June, 1830, the Grand Master is hereby authorized and requested, if he shall deem it expedient, to re-instate any such subordinate Lodge under this jurisdiction, by directing the Grand Secretary to restore them their charter."

From the report of the Committee on foreign correspondence, we make the following extracts:

PROSPERITY OF THE INSTITUTION.

A new era is just now commencing in the history of Masonry. She has passed through a fiery ordeal, but like the three ancient worthies, she has escaped unscorched, and without even a smell of fire upon her garments. She has risen from the ashes with renewed youth, with increased vigor, and better than before—prepared for the work in which she is engaged. So furiously were our Brethren in Michigan assailed, that the Grand Lodge in that State, and all the subordinate Lodges with a single exception, were obliged to suspend their labors. They are now reviving in every part of the State, and the cause is steadily progressing. The Grand Lodge has been re-organized; but doubts having been entertained by some other Grand Lodges whether this was done in conformity with Masonic usage, we are happy to learn that steps are now taking to remove those doubts, and restore entire confidence.

The Committee on Foreign correspondence in Virginia, say:

"In our own Jurisdiction peace and prosperity hold an undisturbed reign. The Masonic Craft never occupied a loftier position than at the present time. Like a moral *Pharos*, the Institution lifts itself above the stormy ocean of prejudice and passion, shedding its pure light upon the agitated waters. A sublime memorial of the inflexible virtues of the past—a Temple and a Sanctuary for the woes of the present—like hope, it smiles Earthward while it lifts its calm eye Heavenward, and by the intensity of its gaze, shows that its *trust is in God!* It has been rocked by tempests—seared by the lightnings—it has been a butt for the shafts of bigotry—the waters of party strife have tried its strong foundation—yet it stands as firm as when the pealing notes of praise first resounded in its courts, and the Solomons and Hirams bowed before its Altars."

The following is an extract from the Proceedings of the Grand Lodge in Tennessee:

"In conclusion, your Committee cannot but express the opinion that the present is a very auspicious period in the history of the Fraternity, both here and elsewhere. Peace reigns within our borders, prosperity showers her blessings upon us, and we may be permitted to invoke the Great Architect of the Universe to watch over and guide us to the truth in all things, and preserve us from disturbances within or broils without."

In Kentucky dispensations have been granted to nine new Lodges, and applications were made for four others. In Mississippi, three hundred and thirtysix have been initiated the past year. In Illinois, seven dispensations have been granted for new Lodges. Young Iowa too, is engaging heartily in the work—her first Lodge was established in 1840, and she has now a flourishing Grand Lodge.

The D. G. M. in an address to the Grand Lodge of Maine, says that applications to some Lodges are so numerous that time is hardly found to attend to them.

Wisconsin too, is engaging heart and hand in the work—a Grand Lodge has been established there about a year and a half, and it has six Lodges within its jurisdiction, and two U. D.

From Europe, too, we have intelligence of the most cheering character. Masonry never seemed to be in better condition there than at the present moment. In England, France, Switzerland and upon the Rhine, the cause is received with unusual favor.

Our own State, too, is moving onward—several applications have been made for the restoration of charters: initiations are becoming frequent, and the spirit of inquiry and action is abroad and rising. Soon may we hope to see our favored institution here restored to her former place.

ESTABLISHMENT OF COLLEGES AND SCHOOLS.

The establishment of Colleges and preparatory Schools for the education of the orphan children of worthy Brother Masons, is a new feature in the history of Masonry in this country; and it is one which no Mason can contemplate but with the liveliest emotions. In a considerable number of States vigorous efforts are now making in the Grand Lodges to place the means of a thorough education within the reach of the children of Masons. In this noble, and praiseworthy enterprise, Missouri takes the lead. In the Journal of Proceedings of the G. Lodge of that State for April and October, 5844, is a highly interesting account of their Institution. It is entirely under the control of the Grand Lodge, and is to be a college and school for the instruction of youth in all branches of learning usually taught in such institutions, and an asylum for the orphans of the destitute Master Masons, and such others as the Grand Lodge may admit. It is called the Masonic College of the State of Missouri,—all the Officers and instructors are to be Masons. It went into operation in May of last year, and in October numbered about fifty scholars. Four of the subordinate Lodges have beneficiaries there, and the institution appears in a highly prosperous condition.

We cannot speak in terms of too high praise of our Brethren in Missouri for this noble effort of theirs in the cause of philanthrophy, education, and Masonry; and they have our most hearty wishes for their prosperity and success.

The Grand Lodges in the States of North Carolina, Indiana, Tennessee, Alabama, Kentucky, Mississippi and Illinois are all agitating the same matter, and some of them are adopting vigorous measures for the accomplishment of the same object.

Perhaps there may not exist in the Northern States where the means of a common education at a public expense are brought home to the whole community, the same necessity for the measures adopted by our southern and western Brethren. Still it is worthy of consideration, whether something of this kind may not and ought not to be done here. We observe with pleasure that it is recommended by some of the Grand Lodges to the subordinate Lodges to seek out the orphans of worthy Brothers and see that they are properly provided for; and that the means for acquiring an education are furnished them at the expense of the Lodge.

In the Grand Lodge of Kentucky, the following resolution was passed:

Resolved, That the Grand Lodge request each and every subordinate Lodge under its jurisdiction, to appoint a committee, whose duty it shall be, to find out all of the orphan children of deceased Masons, within the limits of its jurisdiction, and those that are in indigent circumstances, and send said children to the school in the neighborhood where they live, and pay for the same out of the funds of the Lodge, and by subscriptions from members and transient members; and if there cannot be means enough raised by such sources, then this G. Lodge may appropriate such sums as it may deem proper, for such purposes, by petition being made for the same."

We have only to reflect upon this subject for a moment to see where the path of duty lies, and that and the path of highest interest are identical.

VISITING SICK BRETHREN.

Among the distinguishing features of modern Masonry, is the disposition in the brotherhood which is becoming more and more manifest every year, to reduce its beautiful precepts to practice. None of these have higher claims than that of visiting, sympathising with, and aiding those upon whom disease has laid its heavy hand.

MASONIC CHIT CHAT.

☞Messrs William H. Weld, and John B. Weld are authorized to receive subscriptions and settle accounts for the Freemasons' Monthly Magazine.

☞We have printed a larger edition of the present number of the Magazine than usual, in order to be able to supply new subscribers with the volume complete, and shall continue to do so for a few numbers to come. It is desirable, however, that Brethren who intend to forward their names, should do so as early as convenient.

☞We have to ask the indulgence of correspondents who have proposed inquiries for consideration. Our engagements for the last two or three months have been more than usually pressing.

☞We invite the attention of our readers to the advertisement of *Masonic Books,* on the covers of this Magazine. The works are all of high character, and afford the best opportunity ever offered to the Lodges and Brethren in this country, to lay the foundation for an excellent Masonic Library. Brethren ordering them are requested to be particular in their directions as to the manner in which they wish them forwarded, which will in all cases be done at their risk. They cannot of course be sent by mail.

☞We regret to learn that a schism has sprung up in the Grand Lodge of Berlin. It has its origin in the exclusion of the Jews, and a strong feeling exists against the Prince Protector, as Grand Master. A repeal of the obnoxious and unmasonic regulation referred to, would restore harmony.

☞Our last budget of Masonic intelligence from England, represents the Fraternity there as being in a most prosperous condition. The approaching season will be an active, and we trust profitable one.

☞We understand that Middlesex Lodge, at Framingham, will celebrate its fiftieth anniversary, on the evening of the 13th instant.

☞The Duchess of Inverness has presented to the Grand Lodge of England, the costly testimonial given to her illustrious husband, the late Duke of Sussex, by the Fraternity, while Grand Master. It is now, therefore, the property of the Grand Lodge. It was put up at auction, with the other effects of the Duke, and purchased by the Duchess for the purpose or disposing of it as here stated. She has thus associated her own name with that of her distinguished consort in the annals of Freemasonry. Both will long be cherished with affectionate remembrance by the Fraternity in England.

☞A correspondent at Marshal, Mo. inquires, whether E. A. and F. C. are allowed to walk in Masonic funeral processions? None but Master Masons can be interred with the ceremonies of the Order. There are certain parts of those ceremonies in which none but Master Masons can be permitted to participate. We think none but Master Masons can be allowed to walk in the procession, as Masons. If this opinion be correct, it cannot be changed by Grand Lodge enactment. It rests on the fundamental regulations and usages of the Order, to which G. Lodges are subordinate.

☞We are requested to state, that on the 13th inst. the new Masonic Hall, at Ballston Spa, N. Y. will be dedicated in due form by the R. W. Br. John D. Willard, Dis. Dep. Grand Master, of the Grand Lodge of New York, assisted by Franklin Lodge of that place, and the members of the Fraternity in the city.

Travelling Agents for the Magazine.

Israel E. James,
Charles W. James,
Henry M. Lewis,
William H. Weld,
James K. Whipple,
O. H. P. Stem,
Jno. B. Weld,
J. S. James,
Jas. Hammitt,
B. B. Hussey,
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Thomas S. Waterman.

THE

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MAY A BROTHER BE A MEMBER OF TWO LODGES AT THE SAME TIME?

A CORRESPONDENT proposes the above inquiry. We answer, that such is not the usage of the Fraternity. Cases may exist,—we know that they do exist,—where the practice is against the usage. But they do not invalidate the legality of the latter, nor establish the correctness of the former. An incorrect *practice* may obtain in certain locations, and continue for so long a period, as to become the *usage,* within the sphere of its operation. But as a general rule, where the local practice is against the common and more general usage, it is wrong. In the present case, the usage in this country, and pretty generally in Europe, is against a Brother's enrolling himself, as an actual member, in more than one Lodge, at the same time. And this usage is based on established regulations. In Harris's edition of the "Constitutions of the ancient and honorable Fraternity of Free and Accepted Masons; collected and digested from the old records, faithful traditions and Lodge books," and published under the sanction of the Grand Lodge of Massachusetts, in 1798, on page 52, Chapter 3, Article 1st, we find the following regulation:

> "Every Brother ought to belong to some regular Lodge, and should always appear therein *properly clothed;* truly subjecting himself to the By-Laws and the *general regulations.* He must attend *all meetings* when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations may admit.
>
> "By the ancient rules and regulations of Masonry, which are generally adopted among the by-laws of every Lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the Lodge, that he was detained by some *extraordinary and unforeseen necessity.*
>
> "*No Brother shall be a member of more than one Lodge at the same time.*"—[Art. "of Attendance."]

This would seem to be sufficient to settle the question, if we are to be governed by old and generally recognized regulations. But let us look further. One of our old *black-letter Charges,* in the possession of the

Lodge of Antiquity at London, and written in the time of James II., (about 1685,) says :—

" *Tenthly,* That every Master Mason and Fellow *shall come* to the assemble, (i. e. the Lodge*)* if itt be within fifty miles* of him, if he have any warning."

Now, suppose a Brother to be a member of two or three Lodges at the same time (for if he may be a member of two, he may by the same rule be a member of all that will receive him) ; but suppose that he be a member of two only, and that he is summoned to appear before both on the same evening,—which summons is he to obey ? How is he to discharge his duties and obligations to both ? Another of these old black-letter regulations says ;—" And if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (renounce) his Masonry, and shall no more use this Craft." It seems to us, that in the occurrence of the case supposed, the Brother would be placed in a dilemma, from which he would find it difficult to extricate himself.

The first book of Constitutions ever published (1722,)—under the article "Lodges,"—says : " A Lodge is a place where Masons assemble and work : hence that assembly, or duly organized society of Masons, is called a Lodge ; and every Brother ought to belong to *one.*" This does not say that he shall not belong to more than *one,* nor does it say that he may belong to *two* Lodges. But in order to settle the true meaning of the article, or at least to determine the sense in which it was understood at the time of its first publication, we quote the following section from the eighth article of the regulations of the Grand Lodge of England, adopted Feb. 19, 1723 :—

" No Brother shall belong to more than *one Lodge* within the Bills of Mortality, though he may visit them all."†

We will venture to take it for granted that this settles the question as to the intention of the article referred to. The spirit of it is still retained in the present Constitution of the Grand Lodge of England. We quote from the last edition—1841, page 84 :—

" When a Lodge *has ceased to meet,* any *former* member thereof shall be eligible to be proposed and admitted a member of another Lodge, *on producing a certificate* from the Grand Secretary, *stating the fact,*‡ and specifying whether the Brother has been registered and his quarterages duly paid."

Thus far, ancient and foreign regulations. Let us now see how the matter stands at home. The Constitutions of the Grand Lodge of Massachusetts contain the following :—

" No Brother shall be a member of more than one Lodge ; nor shall he hold more than one office in the same Lodge, or in Grand Lodge, at the same time.—[Part 5. Sec. 13. p. 54.

" No Brother shall be a member of more than one subordinate Lodge at the same time."—[Con. G. L. of N. H., Art. 4. Sec. 7.

" No Lodge shall admit to membership any Brother who is already a member of a Lodge under the jurisdiction of the Grand Lodge."—[Con. G. L. of Md., Art. 28. Sec. 20.

" Every organized Lodge that admits a member who is in arrears to any other Lodge, thereby becomes responsible to the Lodge *to which he has last belonged.*"—[Con. G. L. Ky., Sec. 62.

" No Brother can be a member of more than one Lodge at the same time." Con. G. L. Mo. Chap. 25. Sec. 8.

" Each subordinate Lodge, under this jurisdiction, shall *require* every Mason applying for membership therein, to present satisfactory evidence to such Lodge, that he has taken a regular *demit from the Lodge* of which he had last been a member, or that such Lodge is no longer in existence."—[Con. G. L. Iowa, Sec. 36.

" No Brother shall be a member of more than one Lodge," &c.—[Con. G. L. Wis. Part 4. Sec. 12.

" No Brother shall be a member of more than one Lodge at the same time."—[Con. G. L. N. J. Gen. Reg. Sec. 6.

We might extend these authorities were it necessary ; but it is not. Enough have been given to show that the regulations and the usage are both against the practice of a Brother's holding membership in more than one Lodge at the same time. And we are disposed to regard the prohibition as wise and conservative. It is an old and generally sound maxim, that a man cannot well serve two masters at the same time. A Brother being a member of two Lodges, must necessarily be divided in his attachments and in his labors, and he will seldom be of any service to either. His prejudices and partialities will often be found enlisted in favor of the one and against the other, as their proceedings, on the many local questions which are continually arising among the Lodges, may correspond or otherwise with his own personal views of right. Besides, if a Brother may be a member of two Lodges at the same time, he may be called to fill one of the three principal offices in each Lodge at the same time. Every Lodge is empowered to instruct its representatives in Grand Lodge ; but the Lodges are not all bound to think alike, or to take the same view of important questions before the Grand Lodge. Suppose the Brother receive conflicting instructions from both of the Lodges that he represents—which shall he follow ?

But we have not room to argue the question. Enough we trust has been said to answer the inquiry of our correspondent. He does not inform us of his own views. If they differ from our's, and he is not satisfied with the authorities cited, if he will state his objections, we will consider them.

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*By modern usage reduced, except in cases of peremptory summons, to *three* miles.

† That is, being a member of *one* Lodge, he may visit all others within the Bills of Mortality. There were at that time few or no chartered Lodges under the jurisdiction of this Grand Lodge, out of London.

‡That the Lodge of which he was a " former member," has " ceased to meet."

THE HIGH DEGREES.

Our readers need not to be informed, that there are in Freemasonry, a great variety of systems, or rites, each possessing features peculiar to itself, and all claiming legitimacy and antiquity. It is known, however, to every well-read Mason, that many of the rites in the high grades, are of modern invention, and that most of the degrees conferred in several of them, are either entirely spurious or greatly adulterated. This is especially true in respect to the now generally discarded Fessler rite, the rite Mizraim, and some others, of which we may hereafter take occasion to speak with more particularity. France has been proverbially prolific in the creation of spurious degrees, in the high grades. Germany, and other of the continental States, have too closely followed her example. Even ancient symbolical Masonry has not been permitted to pass unscathed ; and there is scarcely a spot on the continent of Europe, where it can be said to exist in its original purity and simplicity. The ancient York, has been displaced for other and modern rites ; and though the essentials of the ritual have been preserved sufficiently pure to mark their identity, the ceremonies have been corrupted and made to assume forms and inculcate precepts foreign, and not unfrequently adverse, to the original intentions of the Order. This is a matter of sincere regret to every true Mason ; but it is to be feared that the evil has become too broad and extensive, and too firmly established, to be effectually removed. But if this is ever to be done, it must be through the united and co-operative influence and exertions of the Anglo-Saxon Masons. There must first be a strict and settled unity of work and purpose among all Masons, and in all Lodges where the English language is spoken, before there can be any thing like an approximation to a uniform ritual on the continent of Europe. But our present purpose is with eclectic, or what is more usually denominated sublime Freemasonry, as it exists in this country.

Without stopping to trace the origin or to discuss the legitimacy of the various degrees composing the rite practised under the auspices of the two Supreme Councils of Sovereign Grand Inspector General for the United States, it is sufficient to remark, that prior to the year 1761, most of them seem to have been cultivated throughout the continent of Europe ; but do not appear to have been under the regulations of any general supervising body. In this respect, they seem to have been in nearly the same condition in which we find the symbolical degrees, previous to the organization of the Grand Lodge of England, in 1717. To put an effectual check to the irregularities and dissensions which had grown up under this state of things, Frederick the Great, then king of Prussia, and ardently attached to the Fraternity, in the year first named, assumed the title of Grand Master of the sublime and ineffable degrees throughout the two hemispheres; and constituting his Grand Lodge on a sound basis, he succeeded in reducing the system to order, adopted a Constitution for its future government, and appointed deputies, (corresponding with Provincial Grand Masters under the English system,) for the different kingdoms of Europe. He also authorised his Deputy, Chaillon de Joinville, then Grand Master of the Order of France, to convene a Grand Consistory of Princes of the Royal Secret, at Paris, for the purpose of granting a patent, or commission, to the illustrious Br. Stephen Morin, constituting him an Inspector General, for the introduction of the system into the New World. The Consistory was convened accordingly, on the 27th of August, 1761, and Br. Morin was commissioned, with ample powers to appoint deputies, to constitute Chapters, and to perform every other duty appertaining to his high office. On the 25th Oct. 1762, the Grand Constitutions were finally ratified and confirmed at Berlin, " for the government of all Lodges of Sublime and Perfect Masons, Chapters, Councils and Consistories." An attested copy of them was furnished to Br. Morin, and he forthwith left Paris for St. Domingo ; where he vigilantly and faithfully executed his authority in the propagation of the high degrees, in personally superintending their establishment, and in appointing deputies, with the requisite powers, for Jamaica and the British Leeward Islands ; for the Westward Islands and the British army ; and for North America. The latter appointment was made in 1763, and the Ill. Brother who received it, was Moses Michael Hayes, afterwards Grand Master of the Grand Lodge of Massachusetts. At the time of his appointment, Br. Hayes was a resident of St. Domingo ; but he immediately proceeded to Rhode Island, where he established a Consistory, and conferred the degrees on several distinguished Brethren ; among whom was Br. Moses Seixes, who was subsequently elected Grand Master of the Grand Lodge of that State.

This was the beginning of Sublime Freemasonry in North America ; and from this source has directly or indirectly originated all the legitimate and lawful authority to propagate these degrees, in this country. If there are now, or at any previous time have been, bodies claiming to exercise this authority, they do it, or have done it, as the case may be, in derogation of the express and clearest terms of the original Constitutions. They can be regarded in no other light than as irregular bodies, conferring degrees over which they have no lawful control.

But to resume the history. Br. Hayes, in pursuance of his commission, appointed Br. Isaac da Costa, Deputy Inspector General for the State of South Carolina, who, in 1783, established the Sublime Grand Lodge of

Perfection, in Charleston. After Br. Da Costa's death, Br. Hayes appointed Br. Joseph Myers his successor. He also appointed Br. Col. Bush, deputy for the State of Pennsylvania, and Br. Barend M. Spitzer to the same rank for Georgia; which appointments were confirmed by a Convention of Inspectors, convened in Philadelphia, June 15, 1781. On the 1st May, 1786, the Grand Constitutions of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by Frederick, King of Prussia, and the high powers of that body were ordered to be conferred on *nine* Brethren in each nation. It was at the same time established, as an *unalterable rule*, that there should be *one* Sovereign and Supreme Council *only*, for each kingdom in Europe, *two for the United States*, and one for the English and one for the French West India Islands; all of which is fully and distinctly set forth in the secret Constitutions.

Under the authority and sanction of these Constitutions, a Supreme Council of the 33d degree, was opened at Charleston, on the 31st May, 1801, by Brs. John Mitchell and Frederick Dalcho; and the required number of Grand Inspectors General was, in the course of the year, completed. On the 5th August, 1813, a similar Supreme Council was, in accordance with the requirements, and under the authority of the Grand Secret Constitutions, duly and lawfully established and constituted, in the city of New York, by Br. Emanuel De La Motta, as the representative and under the sanction of the Supreme Council at Charleston.

Thus were the provisions of the Grand Constitutions fully and legally complied with, and the government of the Order, for the country, lawfully established. The jurisdiction of each Council was fully defined, and both bodies started on their career of brotherly-love, emulous only for the general prosperity and happiness of the whole Order. And though, in common with their Brethren of other degrees, they have been called to buffet with the storms of adversity, they still survive, and are confidently looking forward to that bright sunshine of prosperity, with which a good Providence never fails to reward the faithful, and to encourage andsu stain the hearts of the virtuous and just. They have found enemies at home and abroad; but, confident in the rectitude of their own intentions and in the righteousness of their cause, they have pursued the even tenor of their way, careless alike of the contemptuous carpings of the one, and the boisterous railings of the other. They stand upon the Constitutions of their Order; and the rights guarantied to them by these, they will maintain against all foreign innovation, or domestic usurpation.

We have been induced thus briefly to sketch the history of the origin and establishment of the sublime degrees in this country, by the prospect that they will very soon be widely cultivated among us,—in which case we shall have frequent occasion to refer to them. And in order that our readers may more fully understand their government, we will add, that they do not, in any manner, interfere with other Masonic authorities. They include in their number, the three symbolical degrees; but they leave the management and conferring of them to the Symbolical Lodges. It follows, therefore, that before an applicant can receive any of the degrees in sublime Masonry, he must have been advanced to the degree of a Master Mason. The lowest body in the system, is called a "Grand Lodge of Perfection," and confers eleven degrees; which, with the blue degrees, make fourteen. It holds its Charter under a "Council of Princes of Jerusalem," which is a governing body, and confers two degrees, or up to the sixteenth. The next body in order is a "Chapter of Rose Croix," which confers two degrees. Then comes the "Consistory," which, of its own right, confers eleven degrees, or up to the twentyninth; and by dispensation from the Supreme Council of the thirtythird, may confer the remaining degrees, to the thirtysecond, inclusive. The thirthythird is the degree of the Supreme Council, and can never be constitutionally conferred upon more than *nine* Brethren residing within the same jurisdiction. The Supreme Council is the chief governing body. The Southern Council, sitting at Charleston, exercises jurisdiction over the southern and southwestern States, and the Northern Council, sitting at New York, over the northern, northwestern and northeastern sections of the country. The officers of both bodies are contained in the preceeding number of this Magazine.

SUPREME COUNCIL OF SCOTLAND.

We regret to learn that the Supreme Council of Rites for Scotland, has adopted the objectionable, not to say unmasonic, plan of introducing and enrolling under its jurisdiction, several of the different rites cultivated on the continent. It has recently introduced the rite Primitif de Namur; or, as it is more generally called, the *rite écossais primitif*, though we cannot readily perceive the reason for considering it a Scotch rite. It was founded at Namur, in Belgium, by Marchot, about 1780, and we had supposed had long since ceased to exist. It includes 33 degrees. Besides this, the Scotch Council embraces the rite Mizraim, founded in 1805, with 90 degrees; the rite d'Herodon, and the ancient and accepted rite. This last rite is recognized by the Supreme Councils in this country, and is considered by them to be the only legitimate rite in the *haut grades*. Of course they do not, and cannot, recognize the others; and it is greatly to be regretted that the Scotch Council should have departed from the only true and politic course of proceeding, for one which must ultimately lead to confusion and corruption.

Most of these new rites include the degrees embraced in the old rite; but in a corrupt and degenerate form. This is particularly true of the rite Mizraim; and how the Scotch Council could have been induced to receive back its own degrees, deteiroated by another rite, is to us incomprehensible. Most of these spurious rites, owe their origin to the inventive genius of our French Brethren. The intelligent author of the German Freemasons' Lexicon, says:—"It is a great pity that in France, Freemasonry is considered, for the most part, as a thing to be practised only in the Lodge. The degrees have been increased to thirtysix (yea, six times thirtysix,) and it is nearly made a trade to communicate them." This remark was made in reference to the condition of Masonry in France at the close of the last century, and was then, undoubtedly, justifiable. A better state of things exists at the present time. But it is nevertheless to be regretted that such a degree of looseness should ever have obtained in any part of the Masonic community; and the consequences resulting from it, should teach us to be more regardful of our true interests for the future. We cannot but think that the course adopted by our Scotch Brethren, is calculated to lessen the estimation in which the high degrees are held, and to impair their own usefulness and credibility as the propagators of a pure rite.

FREEMASONRY IN GERMANY.

The movement which agitates now the religious world in Germany, extends largely into the Masonic Lodges. They are divided into the eclectic system, and such as intend to bring the Royal Craft more in unison with the moral and ethic tenets of Christianity. The Lodges of Berlin and Frankfort—very important in the system of German Freemasonry—are for the latter course; but those of Berlin have not yet made any positive declaration to that effect. Prince Frederick of Prussia (heir to the throne) is the Grand Master of the Prussian Masons. His circular to all the Lodges, recommending the Brothers to join and strenuously to co-operate with the societies for the improvement of the working classes, has made a very favorable impression, and has been attended with the best results. In Austria, Freemasonry is still prohibited.*

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*London *Globe*, Sept. 3, *Times*, Sept. 4.

OLE BULL'S FAREWELL CONCERT AT NEW YORK.

Gratifying as must have been the succession of triumphs which have attended Ole Bull's tour in this country, the closing scene at the Tabernacle, New York, on Thursday night, October 30, must have been so in the highest degree, as evincing an unmistakeable evidence of the respect and warm admiration he has excited in this community. As early as 7 o'clock, the Tabernacle was more than moderately filled, and long before the hour of commencement, every nook and corner in the vast edifice was peopled—even the seats, appropriated to the members of the orchestra were encroached upon, so eager was the desire to hear the last tones of the great violinist, and to pay a parting tribute to his extraordinary talents.

We have not space enough to enter into a lengthened notice of the concert generally, nor indeed is it necessary to do so, as we have already published our opinion of the various pieces Ole Bull performed, and we could add nothing to the deserved compliments they have already received—he continued throughout the evening to weave a tissue of beautiful recollections, which will be tenderly cherished in coming years.

The concert was admirably got up and went off with great spirit. The orchestra comprised some of the best talent in the city, and was ably conducted by Mr. George Loder. The overtures to Zampa and Gustavus were played in better style than we have been accustomed to hear them lately, but the excellence of the orchestra was more strikingly apparent in the accompaniments to Ole Bull—the precision which marked every movement was beyond praise.

Miss De Luce and Mrs. Loder sang exceedingly well—they gave the duett *Giorno d'Orroro* from Semeramide with fine effect. Mr. Duffield was encored in both his songs.

The proceeds of the concert were given by Ole Bull to the Widows' and Orphans' Fund of the Order of Freemasons, and between the first and second parts a very pleasing and unexpected episode took place. The Masonic Brothers present, together with the Grand Master, Grand Secretary, &c., having ranged themselves in front of the platform, Ole Bull was introduced, and Brother Herring, the Grand Secretary, addressed him as follows:

Brother:—The committee entrusted by the Grand Lodge, with the duty of carrying out the great design of establishing a retreat for the aged Brethren, and the widows, and orphans of their Fraternity, have charged me to express to you, before this audience, their grateful acknowledgments, their admiration and brotherly love. The unprecedented act of generosity which marks the period of our approaching separation, will be recorded on our hearts, and will surround your name forever with a halo of radiance, to distinguish you from all that have visited our shores for a time, and have departed without manifesting a particle of feeling for any body but themselves, (immense applause.) To you, Brother, our people have become more and more attached throughout the whole time of your sojourn amongst us, for you have exhibited a *soul* capable of appreciating whatever is *good in our institutions*, *magnificent in our natural scenery*, or *great in the men who were born upon our soil*, (great applause.) The Freemasons of this State rejoice to hail you as a *Brother*, and they desire that you will carry with you in your future travels, and to your native land, the remembrance of *this hour of your triumph*, which has been won by your genius, your talents and your benevolence united. In testimony of these sentiments, we have to request that wherever you hereafter unite in the proper works of the Craft, you will bear us in remembrance by wearing the Masonic regalia of the State of New York.

Norway has no reason to be ashamed of her Mason kings, or of her Mason Craftsmen—she may be proud of her child—her Mason who now stands amongst us, (applause.)

Here the Grand Secretary proceeded to invest Ole Bull with the magnificent regalia of the Grand Lodge, amidst the applause of the audience, and continued:

Brother Ole Bull:—Your mission to our country will shortly close. You brought with you the free spirit of your mother-land, which has harmonized with the free spirit of our own. You have made known the sweet melodies of "The Mountains of Norway" amidst "The Solitude of the Prairies" of America; you will carry back a transcript of the music of "Niagara;" you will leave behind you your tribute of respect to "The Memory of Washington," (applause) and you will be followed by "The Mothers' Prayer" and the Orphans' gratitude; and the world will learn that while they talk about the union of States and Nations by *bands of iron*, there is a band *stronger than iron*, which unites the hearts of the *true* men and the *free* men of every clime by the indissoluble ties of fraternal love.

The gentleman concluded amidst continued plaudits.

Ole Bull, who was evidently deeply moved, made a brief reply, but he spoke so low as to be quite inaudible to us at the commencement. When we caught his words, he was referring to his latest composition, of which he said:—

"The tribute to the memory of Washington is not my own. It is the tribute of the people of Norway which I only echo. The principles for which the people of this country drew their swords and shed their blood, electrified the people of Norway and animated them for their exertions for liberty. The admiration of the Norwegians for the Institutions of America and for their great founder, were early implanted in my heart, and the admiration of Washington and the love of liberty are impressed there and are eternal."

The audience, at the conclusion of this speech, burst forth with the most vociferous applause, which continued for several minutes. At the conclusion of the concert, this was renewed with even increased fervor. He terminated the Polacca Guerriera with a most brilliant movement, which, during its performance, enthralled the attention of the audience, but as the last notes died away, there was one simultaneous and overwhelming burst of applause, and again and again he was called out to receive their boisterous and enthusiastic adieu.

We have listened, most of us, probably for the last time, to the magic tones of this master spirit; but he is linked with so many beautiful associations, that memory will delight to cling to them, and the recollections of him and of his farewell, will remain untarnished, when the rust of Time has obliterated less cherished impressions.—*N. Y. Evng. Mir.*

OLDE KYNGE COLLE.

From an original copy in old English type, in the possession of Brother W. Snewing, of London.

Old Kynge Colle
'Tho' a regall olde sowle,
Had a vulgar failing hee,
And much he wished to knowe
Whatt benefitt coulde flowe
Fro a knowledge of Masonry.
For heapes of bricke and mortar,
With sondrie pots of porter,
Likewise a short dudee,
Whenne hee turned thee matter o'er,
Flitted doggedly before,
The mynde of his majestie.

For Olde Kynge Colle
Was a mery olde sowle,
And a mery olde sowle was hee,
He had an ardent wishe
T' have a fingere in the dishe,
Wyth the sonnes of Maconrye.

Olde Kynge Colle,
Scraching his polle,
Wyth an ayre of perplexitie;
Sayd, "I've heard my grandmama
Say to my late papa,
'T was nothing but fiddlededee."
Thenne hee whispered in the eare
Of his warie premiere;
"I'm puzzled verie much d'yee see,
Soe put on youre learned lookes,
Doe search the royall bookes,
And solve mee this mysterie."

For Olde Kynge Colle
Was a mery olde sowle, etc.

Thenne hee—poor manne—
Began to scanne
The archives of royaltye:
And most diligentlie pored,
In the learned duste, 'till bored
Verie nearlie to deathe was hee:
But at length hee gailie rose,
Brought his labours to a close,
And sayd to his Kynge, sayd hee:—
"Unless I am mistaken,
'Tis cabbage, syre, and bacon."
"You're a foole," sayd his majestie.

For Olde Kynge Colle
Was a mery olde sowle, etc.

"Is yt not cald
By al," he bawled,
"A royall arte ande mysterie:
And doe you presume, syr;
To put me in a fume, syr,
By poking your funne at mee?
Wolde you class the royall line
Of Colleites wyth the swyne;
You nincompoope, mome, boobie?
Doe you see aniething greene
About my royall eien,
Shall you prate, syr, of cabbage to mee?"

For Olde Kynge Colle
Was a mery olde sowle, etc.

Thenne olde Kynge Colle
Resolved—good sowle!
Thatt a Macon hee wolde bee;
And cry'd, "By Ali Croker,
I'll brave this pretious poker,
As becomes a Kynge lyke mee!"
Soe thatt verie same nyghte,
Hee received, "the lyghte,"
And the recordes of Maconrye,
Say hee dronke untoe the craffte,
Till hee gotte completely daffte,
And as dronke as dronke could bee.

For Olde King Colle
Was a mery olde sowle, etc.

Olde Kynge Colle,
As magnett to the pole,
Was trew to Maconrye:
Swore the climax of delyghte
And intellectual lyghte,
Was the knife and forke degree.
And he never put on
His royall aprone,
But hee sayd to the strynges, sayd hee,
"Whenne I've dyned, if youre wholle,
My name's not Colle."
Oh a mery olde manne was hee.

For Olde Kynge Colle
Was a mery olde sowle,
And a mery olde sowle was hee,
He had an ardent wishe
T' have a fingere in the dishe,
Wyth the sonnes of Maconrye.

POPULAR LECTURE ON FREEMASONRY.

On Tuesday, 25th February, Brother Charles Mackie delivered an interesting lecture on the Origin of the Arts and Sciences, and the Antiquity of Freemasonry, at Crosby Hall, Bishopsgate-street, London. He was assisted on the occasion by Mr. Jeffreys and Miss Townsend, who sung several songs in illustration of the subject.

The lecture was given for the benefit of the Royal Masonic Institution for Boys. The National Anthem having been sung, Mr. Mackie commenced by saying: "That of all the curious and interesting prospects which history opens to our view, the progressive advancement of the human mind in the improvement of its faculties, was decidedly the most delightful. The exploits of conquerors might dazzle at first sight, but the labors of the artist and the mechanic, although they did not shine with so conspicuous a light, diversified the picture of human life with milder and more beautiful colors. It was a curious fact, that in all classes of the lower animals, the creature advanced from infancy to maturity, and attained, in the compass of a single life, to all the perfection their nature could reach. But with man, the species had a progress as well as the individual. He built, in every subsequent age, upon foundations formerly laid; and, in a succession of years, could only approximate to perfection in the application of his faculties, based on the labor and experience of former generations.

Art was natural to man; and the skill which his race had acquired after ages of practical experience, was only the improvement of the talents possessed by the father of humanity. Destined to cultivate his own nature, and to amend his situation, man, from the beginning of the world, had had before his eyes a never failing subject of attention,—ingenuity and labor. The lecturer proceeded to take a general view of the efforts of man to provide himself with shelter, as the first and natural, because most necessary, application of his mind to the study of art. Vitruvius found the rudiments of architecture in a Scythian cottage; and in like manner, the armourer might, in the sling of the youthful David, find those of the implements of warfare. All our knowledge justified the hypothesis that the arts and sciences had been copied from nature, and improved by philosophy and experience. Pope perceived this when he said "Go, from the creatures thy instruction take." In his remarks on the early discovery of iron, and its application to the uses and wants of man, he introduced the song (Tubal Cain) of his namesake Mr. Charles Mackay, which he said was unrivalled for conception and power of imagination. After agreeably tracing the first branch of his subject from the earliest periods of the history of man, down to the wondrous days in which we live, he came to the more interesting portion of his lecture, the History of Freemasonry. After the erection of the temple and the death of King Solomon, many of his Masons began to travel; and carried with them the high taste of architecture with the secrets of the Fraternity, into the several states of Asia and Africa, and also into Europe. For the tradition was, that they travelled to the pillars of Hercules, in the west, and to China, in the east; and old records affirm that Ninus, who had been at the building of King Solomon's temple, brought the knowledge of the art into Germany and Gaul; and the Masons being held in high estimation for morality and harmony, obtained in those times especial privileges; and because they taught their liberal art to the *free-born* only, they continued to be called Freemasons. They constituted Lodges in the places where they were employed; and were encouraged by the great and noble of the land, who requested they might be accepted as members of their Lodges, and Brothers of the Craft. Freemasonry thus became what it is, and what it will probably remain until the end of time. Kings, princes, and potentates became Grand Masters. With regard to the history of Freemasonry as immediately connected with Great Britain, it appeared that Albanus, or St. Alban, was the first Master Mason in England. He built the ancient palace of St. Albans, and subsequently suffered martyrdom, in a general persecution of the early Christians.

Masonry continued to flourish in England through good report and evil report, for many centuries, down to the time of Inigo Jones and Sir Christopher Wren, both of whom were distinguished members of the Craft. Many of the kings of England have been warm friends to the Brothers of the mystic tie. Queen Elizabeth, however, conceived the project of suppressing the Grand Lodge of Freemasons at York, and the adroit management of the Grand Master in sending her plenipotentiaries back all Masons, is not a little amusing. It is mentioned by the historian, that her Majesty sent an armed force to break up the Grand Lodge, assembled at York, on St. John's day, 27th December, 1561; but Sir Thomas Sackville, the Grand Master, took care to make the chief of the emissaries Masons, leaving them, after initiation, to justify the principles of the Order. The Queen subsequently expressed her confidence in the body; and, as is well known, showed great favor to Sir Christopher Wren, who was Grand Master of the Order, in 1567, and resided in Bishopagate street, nearly opposite the venerable structure in which the lecturer and his audience were now assembled.

He would proceed however with a brief definition of what Freemasonry was. He had often regretted that he was restrained from developing to dear and intimate friends among the uninitiated, some of its most sublime and imposing beauties; but even without the sacred recesses of our assemblies, there was ample scope for elucidation. The Masonic institution exhibited one harmonious and stupendous fabric, founded on universal piety, unfolding its capacious portals to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion; concentrating in one great body just tenets, unencumbered by those disputed points which have dissevered every society but our own; and in storing up the most approved scheme of ethics adopted by the different nations of the civilized world. The system originated in the earliest ages, among the wisest of men; and, unlike the frail fabrics which practical Masons had raised, the fabric of speculative Masonry remained firm and unshaken; and century after century had conducted it to maturity and perfection. It was not a false science which tended to bewilder, to dazzle, or to blind, but an institution wherein, under apt figures, select numbers, and choice emblems, solemn and important truths, tending to warm the heart, to strengthen the understanding, and to bind mankind more closely together, were most expressly enforced. A large proportion of the wise and good in every rank, language, and clime, have been Masons; must not Masonry then possess an inherent worth, unknown to the outer world! How oft has the endearing epithet of "Brother" been the means of protecting life, and reconciling the most conflicting interests, and converting the fiercest enemies into the warmest friends! Freemasonry is a school of moral and intellectual discipline, in which all the higher faculties of our nature are trained and exercised—in which we recognize religion as the school master, without whose influence our craftsmanship would be but vanity.

Agreeably to the tenets of the Order, the fair sex were excluded from associating in the mysteries and profession, not because they were deemed unworthy of the secret, nor want of mechanical skill, but from a solemn consciousness of the unworthiness of man himself. For should ladies once be permitted to enter a Masonic Lodge, Cupid would be sure to follow, and jealousy and its consequences might take possession of the hearts of the Brethren. Thus, by the magic power of beauty, fraternal affection would be converted into mere rivalry! [This portion of the lecture excited a good deal of mirth among the ladies present.] But, though the most amiable and lovely of nature's works were excluded from their Lodges, the Order boasted the knightly attribute of protecting the weaker vessel from the attacks of vicious and unprincipled men. The feelings of the gentler sex were, however, unquestionably finer, and their sympathies more easily awakened to the misfortunes of their fellow-creatures, than those of rude man. The soft tear of pity sparkled on their cheeks at the tale of wo, and their gentle bosoms heaved with tender emotion at the sight of human wretchedness. They required not the adventitious aids of mystic institutions to urge them to acts of charity and benevolence, nor the use of symbols to lead them to virtue. Their hearts were so many Lodges, in which virtue presided, and the dictates of that grand mistress of the female bosom, their only incentive to action.

In conclusion, Freemasonry, rightly understood, would be found to be the improvement of youth, the delight of old age, the ornament of prosperity, the refuge and solace of adversity; it pleased at home, it was no incumbrance abroad; it lodged within us, it travelled out with us; and added pleasure and amusement in the quiet of rural retirement! The genuine Mason sought universal truth; he desired the happiness of all men; and he looked with the mental eye over the whole globe. One part is peopled with fair men, another with black and swarthy faces; their languages are various, their modes of thinking different—but all are our Brothers! The children of one father in heaven, and one family on earth!

FREEMASONRY *versus* THE SLAVE TRADE.

To the Editor of the Freemasons' Quarterly Review.

Sir and Brother,—It is unnecessary to remind Freemasons that our private signals, although of great importance, are not the most valuable, nor the most interesting, parts of the science we endeavor to cultivate. Masonry embraces a wider range, and has a nobler object in view; namely, the cultivation and improvement of the understanding, and affections. But that the methods by which Masons recognize each other have, frequently, the most important consequences, will be illustrated by the following anecdote, which is the cause of my addressing you—and which, with others of a similar character, will show that Freemasonry exerts the highest influence on even the most uncultivated and ignorant who adopt its principles. In the case I am about to relate, we find a man, whose trade it was to kidnap his fellow-creatures, flesh and blood like himself, for the purpose of selling them, and dooming them to the most miserable destiny for life, if they were so unfortunate as to survive the voyage across the wide ocean, in a slave-ship, whose very occupation must have made him brutal, if not ferocious, we find him, I say, practically acknowledging the force of his obligations as a Freemason, and rendering due homage to the great moral lessons he had learnt in that character. The two principal actors in the following scene, were not only total strangers to each other, but each spoke a language of which the other knew nothing—and the Englishman was of a nation which the Spaniard, in common with all who employ themselves in the same inhuman and diabolical traffic, detested with a perfect hatred, as the most successful and determined opponent of those who send the poor African to wretched and hopeless slavery for life. If the Spaniard in this instance *professed* Christianity, he certainly, by his deeds, gave the lie to his profession, by outraging its most valuable precepts. But—he virtually acknowledged, by acting upon them, the important lessons he had received in a Freemasons' Lodge.

The facts belonging to this interesting adventure, speak for themselves: I leave them, therefore, to make their own impression, and proceed to give the particulars, almost verbatim, as related to me by the principal actor in it.

Capt. D., master of the brig E., belonging to some eminent English merchants, who have long been engaged in the African trade, was, in June, 1844, at Camma, on the western coast of Africa, lying about 1 1-2° S. lat. and about 10° E. long., for the purpose of trading with the natives. Having disposed of his cargo, he was about breaking up the factory which he had established at that place; and with that view, had taken the greater part of his purchases on board his vessel. Before the removal of the whole was completed, the son of the king of a neighboring tribe, came up, and wantonly destroyed two jars. One of the lads attached to Capt. D.'s factory (a Gaboon boy,) immediately asked the king's son the reason of his having broken the jars. The latter not only refused to give any reason, but struck the boy—who, with great spirit, returned the compliment, without loss of time. Thus simply was a disturbance caused—for the Camma people, having seen the king's son struck by the boy, immediately came up in great numbers, with fire-arms and other weapons; being instigated to outrage on the Englishman, by some Spaniards, (slave-dealers,) who were stationed there. Capt. D. had none but natives with him at the time, and even of those, not more than half a dozen, his own crew having gone off to his vessel with goods. Two of his men—(Africans, but from the neighborhood of Sierre Leone,) having been severely wounded, a hand of one of them being nearly severed and remaining attached to his arm by merely a little skin and membrane, Capt. D. being the only white man present, except the Spaniards, was about endeavoring to force a passage through the mob; when he observed in the neckhandkerchief of one of the Spaniards who was urging on the attacking party, a Masonic emblem. In a case of such difficulty, requiring prompt decision and action, and where his life was not worth a minute's purchase, Capt. D., on noticing this, gave the Spaniard a Masonic signal. It was promptly acknowledged; the Spaniard instantly came up—proved himself—put his cutlass into Capt. D.'s hand—fetched another from his factory for his own use—and arrayed his men on Capt. D.'s side. The fortune of war was thus changed: the tribe were quickly dispersed, king's son and all, and Capt. D. enabled to reach his vessel without farther loss or damage.

ALICE, OR THE FREEMASON'S CHILD.

Many have been the poets who have sung of the transient, but all-inspiring glories of the summer—many have been the romantic writers, too, who have eulogised the refreshing sweetness of a July evening, beneath the rich twilight of which the heroes of their tale have breathed the undying attachment of some young and unsuspecting passion! And, in very truth, it is a theme worthy of any genuine worshipper of "the Nine," or of the many keepers with whom rests, as though it were part of their very existence, the richness of legendary lore.

It was on such a night—all nature appeared redolent with its multiplied blessings and attractions, that a gentleman, known to the writer of this simple narrative—a sketch of life in one of those scenes of reality which are occasionally enacted in sublunary spheres—met with one on whom the fulness of female charms seemed to have shed their loveliness in a degree far beyond the commonality of her sex. She was young—scarcely had seen the eighteenth return of her advent to this world of mingled joy and sorrow; yet was there something in her bearing—the beaming in her intellectual countenance, which at once told the lofty towering of her thoughts, and her capability to feel—to cherish—the intensity of human passion.

The spot on which they met was calculated to draw forth a rich estimate of this world's brightest possessions. The charm of antiquity attached itself to a country mansion—the simplest of its many adornments had stood the test of centuries; there was scarcely a stone upon that old domain that was not rich in some memento of the past. Modern taste, too, was not wanting to afford an interesting contrast to bye-gone recollections, and historic glories recurred at every step, to minds full of thought, of interest, and imaginative skill. It was the spot—the season—the girl—when love forced itself, with irresistible power, upon the sensibilities of one, to whom "station" had denied every thing but the will to love!

Our hero met the guileless daughter of partrician birth—they spoke, and loved!

* * * *

A few short years have passed away, and the "mansion" is forsaken for the "cottage." He, who once was lord of many broad acres, is but an humble pensioner upon another's bounty. Yet still his child—the nursling of his heart's best affections—the motherless offspring of a proud and haughty alliance—tends the author of her being with the devotedness of a daughter's love! What matters it to her, that her father's too sanguine hopes have wrecked on the ocean of commercial enterprise, the wealth that might have purchased for them both the homage of a multitude? Money! thou art the curse of thousands! Money! thou art still the treasure which millions covet.

The poor man still was proud. He, who once had his gaudy equipages and liveried lackies, bore, in the decline of his fortunes, the front of "heralded" honor; and he knew it.

* * * *

Another pause, and the cottage in the country was succeeded by the "garret" of the Metropolis. 'Twas a fearful change to one so proud—to another, lovely beyond compeer, even in her solitude and poverty. There was now no "'tiring maid," the humblest garment, self-made, self-adjusted, spoke of sad reverses—of the blank of misery. And the proud poor man became afflicted with sickness. His last guinea was in his purse. To die was nothing, were he alone—the parish might ungraciously consign him to the pauper's sepulchre, and he grieve not, when the "cold corpse" was far beyond the reach of mortal contumely and disregard. But for his daughter! Let no pen attempt to trace the anguish of that thought at such a moment.

* * * *

"Oh! Alice, water, or I die!" The female hand that had waved its magic influence in gilded saloons, now administered to the parched lips of a dying Christian, the broken pitcher. This was the daughter of the self-same man, who, years ago, had forbidden the love of a "plebian," medical practitioner, the one who is the hero of our page. Fever raged high within the apartment of that sinking soul. To purchase aid, no human means were now available; and then, to sue for charity, were to combat with a thousand denials, to which former "arrogance" presented difficulties that brought rejection in their train. Full of agony, a desperate step was taken. A neighboring surgery was sought and found. She, who was previously the heiress of the mansion, met the rejected one—help was afforded—sickness was relieved—health was restored—the progress of time developed such *signs* and *symbols*, that a "Mason's bairn" found beneath the portals of a rich and valued practitioner of the "healing art," the shelter of a "Mason's wife."

J. S.

Lodge of Rectitude, Rugby, Eng.—Review.

JEWISH FREEMASONS IN PRUSSIA.

(Extract from a letter to the editor of the Review, dated 8th June, Berlin.)

"By desire of the members of the Lodge No. 444, under the warrant of your Grand Lodge of England, we visited the Lodge called "Searching for Truth," at Berlin, but were stopped at the portal, and, in spite of our respective certificates being signed in due form by the Lodges of England, France, and America, we were refused admission. We claimed to know the reason, and were answered, *because we were Jews*: this was on *19th May*, 1845, although the representative of the Royal York of Prussia Grand Lodge, declared on 4th September, 1844, that the law which had been in existence to prevent members of our faith entering Prussian Lodges had been abolished. We were taught at our initiation, that Freemasonry knew nothing of Judaism, Christianity, Mahomedanism, or Hindooism. We presented ourselves as Freemasons and were refused as Jews—how is this? We shall not allow it to rest here, nor can we imagine the Grand Lodge of England so fallen as to permit *this insult* to pass, as we distinctly stated we had been instructed to apply *in order to try the question*. I do not consider that the course to be pursued should be the same as might have been adopted if this official refusal had not taken place. My idea was, a remonstrance and withdrawal of the English representatives from the Grand Lodge of Prussia, and refusal to admit the representative of Prussia in the Grand Lodge of England, would have been the most astringent course, *but now* the signature of your authorities has been shown to be disregarded and your certificates treated as so much worthless paper. You cannot and dare not tolerate this; and I suppose you will declare all sympathy at end, and that Prussian Freemasons are not to be admitted to your Lodges; but in this you will not even be the first to act, as what I am about to state might be thought too ridiculous if it were not too serious for a joke. In the instructions issued by the Three Globes, another of our Grand Lodges (you know we possess three,) it is stated, "Christianity is the basis of Freemasonry; tolerance Lodges are known to exist, in which non-Christians are admitted and initiated; such must, however, never be considered as Masonic Lodges, they have the shadow but not the substance of Freemasonry; they are to be looked upon as *impostors to Masonry*, and our members are strictly cautioned against visiting such." What do you think of this? Considering your Grand Lodge granted a warrant in 1737, to establish the first Lodge in Germany, namely, in Hambro', and that it remained under your protection until 1811, and from this Lodge our Berlin Masonry emanated in 1740: so that your hopeful offspring is pretty courageous, though somewhat ungrateful; nevertheless it strikes me calling you names, or ordering their members to avoid your Lodges, does not look very Masonic, nor show signs of a very strong cause; but I need not tell you the Masons here are somewhat connected with religious and even political movements. Strong measures will become necessary; *we* are prepared for them, and so are our friends, who are neither "few nor uncertain." As to the representative Hebeler, he has not written one syllable to the Lodge here of his memorable declaration in your Grand Lodge on 4th September last year; he knew well at the time, he was fooling you; I leave him and his statements to you, &c. &c.*

JEWISH AND PRUSSIAN FREEMASONS.

It is understood that the Secretary of the Royal York Grand Lodge of Berlin, has protested against the non-admission of Jewish Masons into that Lodge; also that the resolution for such non-admission, with the Secretary's protest, as well as the decision arrived at in consequence, has been printed by such Grand Lodge, and circulated among its subordinate Lodges. It is a curious document; for while they acknowledge the exclusion of Jews to be improper—that they deeply regret it, and would alter the same, but that they fear to offend the Prince-Protector, who had declared his resolution to abide by the exclusion,—hopes are entertained that his Royal Highness would become more enlightened, and would yield to justice what he denied to propriety, when without his sanction the Grand Lodge could not act. Some Brethren fear that this schism will endanger the Order. We answer, there is no fear; the Prince-Protector, like other mortals, should be taught a moral lesson; he possesses no immunity to disgrace the Order; rather let him retire than that the true holiness of Freemasonry should be desecrated.

Br. Faudel's motion for considering the subject in the Grand Lodge of England, has been withdrawn for the present, in compliment to the wishes of the Earl of Zetland, who will, we understand, himself take the matter into his own consideration, as regards Jewish Masons with English certificates. We however, as journalists, should take a still higher tone, and endeavor to emancipate Prussian Lodges from a disgraceful serfdom. In our next we hope to give evidence of moral improvement.—[*Review*.

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*The Lodge of Joppa (London,) consisting of nearly all Jews, intend, as we hear, to apply to the Grand Lodge of England on the subject.

INSTALLATION OF OFFICERS OF MIDDLESEX LODGE, AT FRAMINGHAM, MASS.

ON ITS FIFTIETH ANNIVERSARY.

R. W. Br Moore,

Dear Sir:—Middlesex Lodge having entered on the fiftieth year since its formation, it seemed good to us to mark the event by some appropriate services. Preparation was accordingly made, by inviting a Brother to give a public Masonic Address on the occasion, and securing the large and commodious Town Hall, of Framingham, as the place of meeting. The officers elect of the Lodge were duly Installed in ample form, on the same evening. The exercises were in the following order:

1. Music by the Band.
2. Prayer by Rev. Br. William Barry.
3. Reading the Scriptures by Rev. Br. Baury, of Newton.
4. Singing by the choir, led by Dr. S. Whitney.
5. Ceremonies of Installation by Br. J. O. Skinner, P. M.
6. Singing.
7. Benediction by Rev. Br. Charles Train.

These services were listened to with that strict attention which denoted that the assembly was gratified and profited by what was spoken.

The Address of Br. Wells was an able and successful vindication of the Masonic Institution against the more common objections which are urged in opposition to it. It was rich in matter, and earnestly and eloquently delivered. Not only did it meet the approbation of the Fraternity, but men of high character for intelligence and moral worth, not Masons, expressed their high gratification at hearing so candid and fair an exhibition of the principles and aims of the Order. And I do not doubt that it will do much, to dispel the erroneous views and prejudices which exist in the community. I have heard Br. Wells speak several times on similar occasions, but never with such perfect satisfaction as at the meeting in Framingham.

He first referred to the pleasing fact, that Middlesex Lodge still lives, still retains its pristine vigor, notwithstanding the changes that have taken place in the world since it was established. Within fifty years, Washington, the Father of his country, and La Fayette, the friend of man, both being ancient friends of the Masonic Institution, have ceased their labors on earth, to enter the celestial Lodge above. During this period many sects and parties have sprung up into being, and after a brief and troubled existence, have vanished away.

The antimasonic crusade was originated within this period, and that even has been relinquished, and neither the efforts of the selfish politician, nor the fears of the timid, nor the falseness of professed friends, have subverted this Lodge. It stands, it lives, it carries on its labors, it still performs its gentle ministry of peace, charity and brotherly affection, throughout the circle of its influence. It is believed that there was not a single person present who was an original member of the Lodge. There was a change of persons; the administration of the Lodge had changed hands, but the Institution itself had not changed This Lodge too, has ever kept up its stated meetings without ever yielding to discouragement, or being disheartened by the dark clouds of adversity.

After the introduction, Br. Wells proceeded to consider several objections which are made to the Masonic Institution; such as, it is a secret society; it excludes the gentler sex; it admits men of every sect in religion, and party in politics, into its communion; it undertakes a work that properly belongs to the Church; and lastly, it is a strict and unaccommodating society, and does not conform to the changing fashions and tastes of the times. All these were thoroughly treated, and shown not to exist, or to be in reality no valid objection. But I cannot, and must not, attempt to give an outline of the Address for want of space.

After these exercises were concluded, the Brethren, together with their ladies and invited guests, repaired to the hotel of Joseph Fuller, Esq., where an ample and elegant supper had been provided, and there spent a couple of hours in social and festive enjoyment. The company at the table numbered one hundred and fifty, of whom one-third were ladies.

After the supper had been dispatched, we were regaled with music from the band, and the flow of wit and sentiment from various Brethren. Some of the sentiments which were offered are as follows:

1. In memory of the original founders and members of Middlesex Lodge.

2. The Grand Lodge of Massachusetts, present by its representative, the Orator of the occasion; we never need thirst while we can draw from such excellent *wells.*

3. Response of Br. Wells: The female members of Middlesex Lodge. Their smiles are ever beaming upon us encouragement and joy, like the sun at high meridian.

4. By Br. J. O. Skinner: *Morning Star Lodge, of Worcester;* though its brightness was for a time obscured, yet we greet its renewed appearance above the horizon as a sign of hope and promise to the whole Fraternity.

5. By Br. C. R. Train: The Society of Odd Fellows.

6. Response by Rev. H. P. Stevens. As Freemasonry dates its origin as far back as Solomon, and his Temple, which edifice was erected without the sound of axe, hammer, or any instrument of iron, thus quietly and unobtrusively may Freemasons fulfil their mission of peace and love.

7. By Br. C. R. Train. The members of Meridian Lodge, at Newton.

8. Response by Gen. Rice, Master of Meridian Lodge. The past officers of Middlesex Lodge. Though they go out, they still shine.

9. Br. J. O. Skinner, one of those kindly referred to in the foregoing sentiment, replied, at some length, as follows: "W. Master and Brethren,—I am happy to be with you to-night. My heart is full, for this occasion is to me of deeper interest than to the most of you present. Six years ago I became a member of the Masonic family, and for two years I have been honored with the office of Master. I am sincerely thankful for the testimonials of respect and confidence that I have received from this Lodge, and on ceasing my official connection with it, I shall not by any means cease to wish, or to work, for its prosperity. At the time of my initiation, the Institution was just reviving from the inactivity caused by the malignant hostility of its enemies.

Freemasonry, indeed, never, during the darkest days, lost its vitality, nor suspended its charities, nor ceased to number its strong and steady supporters;—but its labors were carried on with more than usual reserve, it made itself felt without being seen or heard, and its pulsations beat so gently as to attract no attention from an indifferent or gainsaying world.

Thanks to a few faithful Brethren, Middlesex Lodge did not, like many sister Lodges, suspend its meetings, but kept them up through all opposition and reproach. Its records bear testimony to the steady zeal and honorable perseverance of its members, in holding fast to their integrity, through the transient excitements of the public mind, and in despising the gain or favor to be procured by a sacrifice of principle or a betrayal of friends.

Yet if this Lodge were not prostrated by persecuting intolerance, it shared with other Lodges in the common calamity; its meetings were thinly attended, its finances embarrassed and its usefulness diminished.

And the same adverse influences which for a time appeared to threaten the extinction of the Order, have no doubt partially operated up to the present time, and prevented its rapid increase in numbers. But then a sudden enlargement is not what all desire. I hope we all appreciate the peculiar character of the Masonic Institution too well to seek for a hasty growth or an indiscriminate accession of numbers or strength.

It is of too long standing, it has been too well considered in its organization, to suffer from the narrow prejudices of the ignorant, or be benefitted by the headlong zeal of the enthusiast. The spiritual Temple we aim to rear has a purpose and object too high and sacred to admit of any materials being employed, except the tried and true. Its strength must ever lie in the integrity of its members, and not in numbers; in the prevalence of its spirit, rather than in the multiplication of its badges or its honors.

Truly, my Brethren, when we consider the growing interest, manifested by this meeting, in favor of our Order, and the revival of Lodges in the adjacent towns, we may take courage and rejoice in the prospect before us.

One thing, before I close, I must not forget to say, and that is, that in all my Masonic experience and intercourse with Freemasons, for six years, there has been an uninterrupted prevalence of harmony and good feeling. When in the political world fierce contention was raging around me, and religion was disfigured by sectarian jealousy and strife, all has been peace in the Lodge.

While the interested and selfish, who cared nothing for principle, were willing to violate their solemn obligations, and were even bold and bad enough to advise others to seek the same level of infamy with themselves, yet the base and double-tongued have been rebuked, and God smiles upon and blesses the true and upright man, the true and faithful Mason.

Brethren, I could say much more if time would permit. But it is needless. I cease my immediate connection with this Lodge reluctantly, because it has been a source of pleasure and a means of improvement to me; and I shall always hear of your prosperity with great satisfaction."

Thus, Br. Moore, the evening passed off, and the Brethren separated at a late hour, at the instance of the Band striking up "*Sweet Home.*"

Reserving some particulars concerning Midd. Lodge, which I think may interest your readers, for another occasion, I remain yours, very truly,

J. O. S.

Dudley, Nov. 18. 1845.

BENEFICENCE BY FORCE.

Translated from L'Orient, for this Magazine, by Br. G. Washington Warren.

PART I.

Sir Bonborough, a wealthy English gentleman, disliked exceedingly the fog, which London offered to him in great abundance, and much preferred the intelligent and artificial life which London refused to him with avarice. He therefore emigrated. He would have chosen Italy for his residence, which has no fog at all, and which has a little of that intelligent and artificial life; but he preferred to establish himself at Paris, where the intelligent and artificial life abounds, although there is ever so little of fog. This shows, that Sir Bonborough had still more love for the one, than aversion to the other.

He established himself at the street New Saint George, where one is far from the Seine and quite near the opera.

Sir Bonborough is wealthy;—and this might excuse him for the want of other qualities. He is however generous and obliging—he has also his faults—among which the most startling are an unbounded obstinacy, which fortunately he directs to a good object more frequently than to a bad one—and this is a peculiar characteristic,—and an exclusive sentiment of nationality, proclaiming to and against all the supremacy of England—a sentiment which undoubtedly would have been held a virtue in London, but which, to say the least, would be troublesome in Paris.

In addition to the other traits of English character, of which he had however all the excellent qualities, Bonborough brought with him to France a strong tincture of odd humor. He was a rare, but a frank and clever original.

As soon as he was settled in his new home, he determined to solicit Masonic initiation. Masonry is much honored in England,—and what he had learned from an intelligent public of the charitable object and brotherly harmony of the institution, strongly impressed his noble and generous nature.

He saw the light in the respectable Lodge "Friendship," under the direction of the Grand East. Of the profitable instruction which he received in the course of the initiation we shall mention nothing, except the reply which he gave to a Brother who asked his opinion concerning duelling; he replied promptly to that question, "Humanly, duelling is wrong—for it is often force substituted for right—socially, it is to be condemned, for it is the administering of justice by every body. If the duel is, under any extraordinary circumstances, a sad and terrible necessity, we must cast the blame upon him who makes it so." This bold and accurate sentiment obtained for him the votes of all the Brethren, and enabled him to escape the cast of a few black balls, which another remark, the effect of which was far from being so satisfactory, would otherwise have brought upon him. When he was asked, "Are all men equal in your eyes?" "Yes," he replied. "But," said the examiner, "speak frankly now,—do you not establish in the secrets of your heart any difference between them?" "No," said he, "except that an Englishman appears to me *primus inter pares*, the first among his equals."

Sir Bonborough took quite at heart the duties which were imposed upon him by his new obligation. They were indeed very easy to him, for they were embraced in these two words; love and charity. Masonry prescribed to him a law—his heart made that law a pleasure.

Among all his Brethren, towards whom his affection was the more ardent as it was the less expansive, Bonborough had selected the Brother Morlon, a young sculptor, who had applied himself to his profession so assiduously, that, under more favorable auspices, he would have insured to himself the most brilliant success, and as it was, he was enabled to support a large family. The Englishman became insensibly bound to this artist by a strong and secret sympathy. He admired him for his stern honesty, for his indefatigable zeal, for that ardor, not for gain, but for progress, which draws out in their full power all the faculties of the mind. He loved him as much, perhaps, for his pride, full of reserve, we might also say, of haughtiness—for a vein of stern misanthropy which the hardships of his earlier years had occasioned, but which had been happily tempered by the goodness of his character, and by the experience which he had gained in the discharge of his duties as a citizen and as a Mason.

But such as he was, either by his good qualities or his bad ones, and perhaps by both, Brother Morlon inspired Brother Bonborough with a sentiment of benevolence, almost akin to friendship—a feeling, in fine, quite gratuitous, for he who was the object of it, scarcely observed it, or at least pretended not to perceive it. Do not suppose by this that Morlon had a bad heart; he had only a cold external appearance. His natural feelings and susceptibilities were not stifled, but only veiled by a certain restless and haughty demeanor, which resulted from the comparison drawn in his own mind between his personal worth, of which he was conscious, and the precarious and humble subsistence which fortune had allotted to him. Add to these general traits of character the exact antagonism of their national sentiments—the one adoring England like an enthusiastic son, the other loving France too well, and as a man of feeling, remembering too well the events of 1815, and even of the present time, not to feel towards England a hearty repulsion.

Bonborough and Morlon boarded in the same house; their frequent meetings were the occasion of an exchange of civilities, friendly on the one side and reserved on the other. "This Brother," said Morlon to himself, "is constant in his attentions to me, but he is a man proud of his wealth and wishes to crush me by superiority. Besides, I cannot endure the English." "This Morlon," said Bonborough, "appears unwilling to observe the advances I make to him; he is a proud fellow, but he shall not have the last word; for if I choose to do him a favor, it is for the pleasure which it will give me, and not for the pleasure which he will receive from it."

So things went on, when one morning Bonborough called upon his landlord to pay him his quarterly bill, and also to inquire after his health, which had lately declined.

"This will be nothing," said the Englishman, after having counted out the money, "fortunate landlord, you are now to receive a good deal of money—there is nothing which can cure one like this occupation."

"Boarders may well say so," replied the sick man, "they think that each quarter day is a feast-day to landlords. But, heavens! when one has an extensive establishment and when the times are hard, it is enough to make a hearty man sick, and a sick man die. When one has to deal with boarders like you, every thing goes on well; but there are some whom one must coax, and some whom one must force, to pay. See, here are the bills for the last quarter, which will prove that at least one half of my boarders are in arrears." And the landlord pointed with his finger to a bundle of papers lying upon his table. The piercing eye of the Englishman could not but observe in front of the pile the name of Morlon.

Bonborough soon decided what to do—in ten minutes he called upon the young sculptor.

A more skilful man would easily have effected the generous assistance which the Englishman meditated; but in his straight forward frankness, Bonborough was not aware that generally with every body, and especially with some persons, it requires a little ingenuity to make beneficence acceptable. One of the Brethren was in need of money, and he was very happy to be able to give it to him. As the honest Englishman, if the conditions of the parties were reversed, would not have hesitated to say yes to such an offer, it was impossible for him to conceive that any body in like circumstances should say no.

He soon experienced this difficulty as he said—"I know, my dear neighbor, that you are temporarily straitened, and I come without ceremony to offer you bills for a thousand francs. You will repay me, when you are able, do not straiten yourself; I have, thank God, enough, and can well wait. And, besides, we Englishmen think nothing of these things."

Now that you know Morlon, you can well understand that, of all the means which Bonborough could have used, he selected the most unfortunate. The artist at first colored, then proudly raising his head, replied—"I thank you, sir, for your obliging offer, and trust me, I am not ungrateful. I do not know how you have ascertained that I happen to be just at this time somewhat straitened—this is true, and it is owing to a failure in which I have been a loser; but happily, I have enough to do, and, God helping me, I shall not need any body's assistance. I thank you heartily for your offers, but I do not accept them."

Bonborough was for a moment disconcerted, but soon he replied—"I have a right to come to your aid. Do not forget that I am your Brother." "I do not forget it, and I shall never forget that you know how to perform your duties; but I repeat to you that I have enough to do, and I should also remember, that in accepting any money from you, I should be robbing other Brethren who have more need of it than myself."

"I have been unfortunate," said the Englishman, as he withdrew,—"another time I shall take a better course."

Bonborough adopted a method at last, which he should have taken at first; but he was too late—the suspicious disposition of the artist was awakened.

One day Bonborough took the artist to his room, and said to him, "my neighbor, I should like to decorate my apartment and embellish it on all sides with those charming sculptures which you execute so well."

"This apartment," said he, "permit me to tell you, has no need of them. It is overloaded now with all proper ornaments, and even with a thousand works of sculpture, which make it a fit residence only for such a rich man as you are."

"I tell you no, my dear neighbor; but what do you wish? It may be a strange fancy of my own. We English millionaires have an abundance of them, and we like them well enough. But I do not like the sculptures which they have put on my apartment. They are detestable."

"They are mine, sir."

Bonborough remained silent. Morlon took advantage of his astonishment to leave, after having given a profound salutation.

On another day the Englishman called at the artist's.

"Neighbor," he says, "I have been thinking, and have got an excellent idea. I admire sculpture and all the fine arts, and you know how much I appreciate your talents."

"Without doubt;—witness the sculptures of your apartment!"

"But you are trifling. If my neighbor, I would say to myself, could employ his talent upon a large scale, there is no doubt, that by his merit and his indefatigable zeal he would meet with unbounded success—what is wanted to bring this about but money? I have more than I know what to do with; are you willing that we become copartners? I will furnish the money that you may deem necessary, and we will come to a good understanding—what do you say?"

The inducement was powerful, for the sculptor was under great embarrassment; and besides, by receiving handsome advances he could employ himself according to his own taste; his position would be a splendid one, and the results would be certain. But to be indebted for any thing to a man whose obstinate beneficence had pursued him unremittingly and had deeply mortified him! to yield, after so long a resistance, to a proposition which was, perhaps, but a new form of an offer of charity! Morlon's dignity was wounded. He might, perhaps, have accepted the proposition, had it been made by a trading capitalist, a broker who would have exacted the utmost; and yet he was inclined to refuse it when made by a millionaire, a man of the world, who would be unwilling to limit the free action of his associate, and who would give him a place where he would be the object of general envy. And then he thought to himself, that after all, notwithstanding his temporary embarrassment, his present situation was very advantageous. The English are endowed with a remarkable scent for good bargains, and this fellow well understands how much my industry is worth. But why should I share with him the rewards which I may alone enjoy? Soon I shall pass by this temporary embarrassment; a good run of business will give me ample means; my affairs will improve; I shall be established; my reputation will increase; and, unaided, by my own resources I shall reach the goal which this man of wealth would be glad to claim the honor and the profit of having caused me to reach.

As the milk-pan of Jeannette, the excited look of the artist, in the midst of his revery, glanced upon the table where a memorandum book of his debts which was there spread open, recalled him to a sad reality. He hesitated for a while, undecided what reply to make, awaiting the result of that rapid conflict of feelings within his breast, when Bonborough added:—

"Do not hesitate, my young friend. In the first place, I am rich; and we will go to any extent that we may wish; and then, you see, you French people have not the talent for business; in your rail-roads, in your factories, you always call upon English capitalists, and you do well. There is nobody like an Englishman for business."

The balance in his mind was so nearly equal, that there wanted, to incline it to the negative, a far less weight than that dash of national vanity, coming from a heart so completely filled with it. Morlon decided at that moment not to accept the offer, and while he was preparing to close the conversation with a mild reply, Bonborough, not a little vexed, hastily uttered these words:—

"Your creditors, trust me, will not be sorry to take English bank notes for their pay."

"They will receive quite as readily French guineas," replied the sculptor; and he tartly refused.

This man is determined to mortify me, thought Morlon, as he returned to his work; and besides, I could never endure to live with an Englishman.

This Frenchman, said Bonborough, has sworn to enrage me; but I will not give it up. I will do him a service in spite of himself, and by force, if it is necessary. I choose to give myself this pleasure, and I will not allow him to prevent it!

The next day, as Morlon was going to the Lodge, he found in the street a pocket book. He opened it and found one hundred bank bills, of a thousand francs, and a visiting card, bearing the name of Sir GEORGE WALTER, Maurice Hotel. He quickly repaired to the residence of this personage, expecting to find in him the owner of the pocket-book; but he was told that Sir George had not yet returned, and that he might call again the next morning, at ten o'clock.

At the appointed hour, the sculptor was ushered in at Sir George Walter's, and explained to him the object of his visit.

"You are a noble young man, sir," said the Englishman, "it is, in truth, I who lost that pocket-book, and for proof, last evening I caused to be inserted in the Age, this advertisement, which I will read: 'Lost in —— street, a pocket-book, containing very valuable property. The finder, by returning it at the Maurice Hotel, shall receive ten thousand francs reward.'"

The artist laid down the pocket-book, and prepared to withdraw. "Hold, sir," said Sir George, calling him back, "Do you forget the reward?"

"I do not need to be rewarded for doing my duty."

"No, truly; but I have need, myself, to reward you, in order to keep my word. I have promised ten thousand francs, and I will give ten thousand francs. It is besides a mere trifle for me."

"If I were a poor devil, I would accept it; but I am an artist."

"You shall take them, sir, or I will throw them out of the window."

"Permit me to tell you, sir, that it would be better to give them to the poor."

"You are quite right; but since they belong to you, do you take them, and give them away yourself."

A quick sign then passed between the two speakers.

"I see," said Morlon, "that you are a Mason. Very well, sir, since you require it, I will carry off the ten thousand francs, and shall proceed immediately to give them to the house of refuge, under the charge of the Grand East."

While this scene was going on, a man was seated in a neighboring hotel, who had the appearance of waiting impatiently for some event. It was Bonborough. He had before him a glass of sugared water, and was mechanically poring over "The Gazette of the Courts," in which was a long account of a law suit against an individual suedfor damages for a duel, wherein he was acquitted by the jury, but condemned by the Court to a very heavy penalty. Whether the subject little interested him, or, what is more probable, he was under the influence of strong feeling, he pushed away from time to time the journal, while his eyes, fixed towards the door, seemed to beckon some one to approach. At last somebody entered. "How now," said Bonborough to him, without giving him time to sit to the table.

"He has taken away the ten thousand francs."

"Heavens be praised! I have at last accomplished my purpose."

"But on the condition that he be permitted to dispose of them at the house of refuge, whither he went immediately to carry them."

"Thunder! But that is nothing to me, let the house of refuge have ten thousand francs, so much the better; I will give to it double that sum, if necessary; but this sculptor has nothing, and I mean he shall have something."

"In truth, my dear friend, you take this most at heart; and you played a high game when you thus exposed your pocket book."

"Not at all. I merely laid it down at the very moment when the young artist was going to pass, and I did not let it go out of my sight. If he should pick it up, I was quite sure that the pocket-book would return to us, for he is an honest man. If it had fallen into the hands of any one else, I was there to claim it. I risked nothing, or at least, I have undergone all the risk which I run."

"But why charge me with the business?"

"If I had caused him to return the pocket book to me, I was quite sure that the obstinate fellow would refuse the ten thousand francs. I hoped that he would accept them of you. But to think that he should go so foolishly to give them away!"

"But hold, Bonborough, you blaspheme! Foolishly, do you say? Indeed, it is quite the contrary."

"This makes me love him the more, noble fellow, and I will yet oblige him, even if I should lose all my latin; no, not my latin, I am jesting, but my English; and I will stick to it."

He then paused, and for a moment remained plunged in a profound meditation, which Sir George did not wish to interrupt. All of a sudden, he struck the table so violently, that the glass and the decanter rolled to the ground, and the file-stick of the Gazette of the Courts was broken in two. "Ah, ha!" cried he, without perceiving that his neighbors were gazing at him with astonishment, "May I be hanged, if I do not yet succeed!"

CORRESPONDENCE.

Calcutta, (India,) July 1, 1845.

R. W. Br. Moore:—We have just established a Council of Rose Croix. There are now in this city, eight Lodges, (all working); two Mark Lodges; one R. A. Chapter; one Superexcellent Chapter; one Encampment; one Sovereign Council of Rose Croix of Herodon and Ne Plus Ultra; one Council of Red Cross, and one Mark Lodge forming. Dr. John Grant, the Grand Master, is expected out in September."

[Dr. Grant has been on a visit to England, for the benefit of his health.—[Ed.

Clarksville, Tenn. Nov. 4, 1845.

Br. Moore:—Our M. W. G. Master, E. Dillahunty, visited Clarksville Lodge, No. 89, last evening, and made a most appropriate address, impressing the Masonic virtues upon a large and attentive audience of the Brethren. He represented Masonry as in a most prosperous condition throughout the State. He is a talented, industrious and efficient officer, and is doing much, very much, to elevate the Craft to that high standard which its intrinsic worth so well merits. Thursday night next, he will install the officers of *Tannehill* Lodge, publicly, at the Presbyterian Church. This is a Lodge, working under dispensation, and bids fair to do well.

Clarksville, Tenn., Nov. 7, 1845.

Br. Moore:—Tannehill Lodge, No. 116, was duly constituted last evening, in the Presbyterian Church, before a large assembly of our most enlightened citizens, by the M. W. E. Dillahunty, Grand Master of the Grand Lodge of Tennessee. He availed himself of the opportunity to speak particularly of the virtue of Temperance. His remarks were the best I ever heard upon the subject, and I doubt not will exercise a most salutary influence in the behalf of our time-honored Institution. I know of no Grand Master who is doing more to elevate the character of the Fraternity than this estimable Brother. His heart is in the work.

[A more particular account of the ceremonies above referred to, will be found in a succeeding page.]—Ed.

Greeneville, Va. Nov. 16, 1845.

An esteemed correspondent writes us from this place as follows:

"The condition of the Craft in Virginia, is most prosperous; prejudices are retiring before the practical exhibitions of true Masonic principles, which are daily exhibited in *the conduct* of our Brethren. The accession of members during the present year has been large, talented and influential. We are here as a city set upon a hill; a beacon and a guide to the benighted and unwary."

MASONIC INTELLIGENCE.

TENNESSEE.

THE officers of Tannehill Lodge, No. 116, recently organized in Clarksville, were publicly installed in ample form, on the evening of the 6th ult., in the Presbyterian Church. After the singing of a Hymn, and an impressive prayer by the Chaplain, the Rev. A. H. Kerr, the candidates were presented to the M. W. Edmond Dillahunty, present Grand Master of the State of Tennessee, by his deputy, the R. W. Thomas W. Barksdale.

E. Howard, W. Master; Charles R. Cooper, S. Warden; John P. Wendel, J. Warden; W. J. Castner,* Secretary; B. Stewart, Treasurer; T. J. Donoho, S. Deacon; L. H. Johnson, J. Deacon; Rev. W. C. Crane,† Chaplain.

After the installation, the G. M., E. Dillahunty delivered an Address, which (says the Jeffersonian) by its appropriateness, beauty and eloquence, and striking illustrations; by positive facts of personal observation,—in short by its intrinsic merit, kept the large and respectable audience, for about an hour, in profound attention; and many only regretted that they could not longer enjoy so fine an intellectual repast, fraught with the most important moral truths, and moreover seasoned with a glow of Christian philanthropy and patriotism, that do honor to the head and heart of the distinguished Speaker.

It affords us great pleasure, in conclusion, to state, that the Masonic Fraternity in this place are in a very flourishing and prosperous condition. The number of Brethren belonging to Clarksville Lodge, No. 89, was deemed too large already, and the formation of a new Lodge was therefore thought expedient, and will no doubt bring about the best results;—increasing the prosperity and usefulness of the Fraternity, and enlarging their sphere of active benevolence.

MARYLAND.

AFTER a protracted, but unavoidable delay, we recur to the proceedings of the Grand Lodge of Maryland, had at its annual session in May last. From the report of the committee to whom was referred the excellent opening address of the Grand Master, we make the following extracts:

FUND FOR WIDOWS AND ORPHANS.

"The subject of establishing a fund for the relief of the indigent widows and orphans of deceased Masons," is one worthy of the most serious consideration of the Grand Lodge. Of all the schemes adopted or proposed by the Grand Lodge of Maryland, for dispensing the blessings of the Order on this portion of society, your committee believe none are in actual operation, or have been of any material advantage. Your committee deem this to be a most correct and legitimate field in which the Order should display the philanthropic promptings of christianised humanity, and tangibly show the fruits resulting from the principles on which our institution is based. This committee not having time to mature a plan which will be effectual in accomplishing this desirable object in a broad and comprehensive way, would submit the following resolutions:

1. *Resolved,* That a committee of seven be appointed to devise and arrange a plan for the establishment of a fund for the relief of widows and orphans of indigent Masons.

2. *Resolved,* That said committee also report a plan for the education of the orphans of indigent Masons, so as to prepare them to engage in the active duties of life, usefully and honorably,—said reports to be made at the November communication of this Grand Lodge.

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*By his proxy, H. L. Bailey. †By his proxy, Rev. A. H. Kerr.

ADMISSION OF NON-RESIDENTS.

So much of said address as relates to the practice of admitting into the Order non-residents of the jurisdiction, without proper inquiry or authority, they deem worthy the most serious attention of this Grand Lodge. It is an evil of an enormous nature in its bearings and tendency, deserving the strongest reprehension that the principles of the institution will permit. Every Mason, when called on to deposit his ballot for or against an applicant for the mysteries of Masonry, should, among other matters, remember that the rights and interest of distant Brethren are, in some degree, in his hands; and he should make it his duty to *guard that interest* more than to increase the funds of the Lodge to which he belongs. Your committee would enlarge more on this subject, did their time permit,—they therefore offer the following:

1. *Resolved,* That no Lodge, under the jurisdiction of this Grand Lodge, shall initiate, pass, or raise, any candidate from another jurisdiction until he has been a resident here for more than twelve months, without making due inquiry as to his character and standing at the place where he last resided, without the recommendation of the Lodge within whose jurisdiction he may have been, unless by dispensation from the Grand Master.

2. *Resolved,* That the subordinate Lodges are hereby informed that this Grand Lodge deems it to be the proper Masonic policy, when an individual from another jurisdiction applies for the benefits of Masonry (although he may have resided among them more than twelve months) unless they are well acquainted with his previous history, that they should make inquiry of the Lodge under whose jurisdiction he may have resided.

GENERAL GRAND LODGE.

In relation to the establishment of a General Grand Lodge, they ask leave to submit the following:

Resolved, That this Grand Lodge approves of the formation of a General Grand Lodge, and invites the co-operation of the sister Grand Lodges, by the appointment of delegates to meet in convention, for the purpose of reporting to the various Grand Lodges a constitution, for the government of a General Grand Lodge, so soon as the same may be approved by a majority of the Grand Lodges.

The report of the committee on foreign correspondence is, as usual, both able and interesting. It contains many valuable suggestions, set forth in a frank and commendable spirit, to which we may hereafter refer. The following extracts will be read with interest:

PAST MASTER'S DEGREE.

The first topic to which they (the committee) would call your attention is of a local nature, and was suggested by the report on Correspondence of the Grand Lodge of Illinois, which says:

> "The Grand Lodge of Maryland approves of the system of lectures as adopted, and agreed upon by the Convention of Masons at Baltimore, in May, 1843, and has directed that the same be adopted by all the Lodges under her jurisdiction. She refuses her assent to the sending of a delegate to Europe. She has forbidden the subordinate Lodges under her jurisdiction to confer the degree of Past Master, upon any one who has not been duly elected to preside in the chair, (a practice we did not suppose had ever obtained under the jurisdiction of any Grand Lodge.) She is also in favor of the establishment of a Grand Masonic Convention to meet triennially, possessing certain specified powers."

Your committee have, on a former occasion, felt it their duty to correct a similar error into which our New York Brethren had fallen in relation to the Past Master's degree; the expression used by our Illinois Brethren "*a practice we did not suppose had ever obtained under the jurisdiction of any Grand Lodge,*" must serve as the excuse for the notice which your committee take of the subject, and the remarks they intend to make thereon. Your committee desire to approach this subject with due respect; so far as their information extends, they believe this practice originated with some of the members of the Grand Lodge of Maryland, some twenty or twentyfive, perchance thirty years since; with the view, as is supposed, of facilitating the advancement of the Chapters then in their infancy; and they believe received the sanction of the Grand Lodge by the imposition of a tax on the degree, which tax, however, has long since been abandoned, although the practice of conferring the degree has not shared the same fate. Having been practised by nearly all the subordinate Lodges for the above period, this assumption has acquired the sanctify of "*ancient usage*." Thus much for its origin; let us now calmly view the situation in which we are placed by this innovation. It is a matter of surprise to some of our sister Grand Lodges that such a thing should exist, and to others a matter of rejoicing when they believed, though erroneously, that the practice was abandoned. But again, it is an assumption of the inherent rights and prerogatives of another body, which brings us into direct conflict with that body, and places those of us who belong to both bodies in an awkward and unpleasant predicament. The constitution of the G. G. Chapter provides, that "the several State Grand Chapters shall have the sole government and superintendence of the several R. A. Chapters and Lodges of M. E., Past, and M. M. Masons within their respective jurisdiction," &c. "No dispensation or charter shall be granted for instituting Lodges of M. E., Past, or M. Masters, independent of a Chapter of R. A. Masons;" and without such dispensation, or charter, they are declared illegal, and "Masonic communication, both public and private, is hereby interdicted and forbidden between any Chapter or Lodge, or any member of either of them; and any Chapter, Lodge, or assembly, that may be so illegally formed, opened, or holden, without such Charter, or any or either of their members, or any person exalted or advanced in such illegal Chapter of Lodge." Our Brethren who are not members of a Chapter, or who have taken none of those degrees, can, from this, see the predicament in which they place their Brethren who have taken those degrees, if they continue the practice under consideration. Every R. A. Mason or Mark Master must hold as a clandestine Mason any one who may so receive this degree, and Masonic communication is forbidden, not only with him, but with all who have assisted in thus conferring this degree. As R. A. Masons they feel bound to lay before their Brethren of this Grand Lodge, this plain statement of the case, and appeal to them by our common fraternal ties, to adopt at once a course of action which will restore us to an equal level, by laying aside this assumed power, which is not defensible on any principle of right, justice or expediency.

ADMISSION OF NON-RESIDENTS.

They notice complaints in several of the communications before them of jurisdictional invasion and infraction of rights by initiations of individuals from other States and Lodges of the same State; they might add to the list the case of a resident of this city, who was made a Mason in Charleston, S. C., while on a visit there. They name this, not as a special grievance, but state it to show a general wrong. Harmony is essential to the well being and perpetuity of our institution, and it cannot be but that complaints, when well founded, will destroy this essential constituent of Masonry. Every Masonic act should tend to strengthen the bands of Brotherly love, and have this for its primary object. Should the practices above named be countenanced or passed over without notice, they will be continued: ill feeling will be engendered instead of Brotherly love; discord, jealousy, and distrust, will take the place of peace and unity: harmony will be unknown among us for lack of wisdom; strength and beauty will leave our walls to be replaced by chaos. It becomes us to practice the precepts taught us by the Square, Level, and Plumb, to guard in all kindness, yet firmly, our own rights, and at the same time the rights of our Brethren; we should not invade their territory, nor they ours. The several Grand Lodges, as the conservators of the rights and privileges of their subordinate Lodges, should act energetically and decidedly in this matter.

Your committee ask leave to give the following extract from the proceedings of the Grand Lodge of Alabama:

"*Resolved*, That in the opinion of this Grand Lodge it is unmasonic for any subordinate Lodge within the United States, to initiate, pass, or raise a citizen from any other State, without ascertaining from the Grand Secretary of the State of such applicant's residence, whether he has there applied for initiation.

"That the Grand Secretary forward a copy of these resolutions to the Grand Secretary of each Grand Lodge in the United States, requesting that the same may be laid before each such Grand Lodge, and request that such restrictions may be imposed upon their subordinate Lodges."

That these resolutions were required, your committee wish to place in juxtaposition the following, from the report of the Committee on Correspondence of the Grand Lodge of Arkansas.

"In regard to Grand Lodge jurisdiction, your committee regret to see so many instances of its violation, with a high degree of disrespect. Of the many instances, your committee will refer to only one. A citizen of this State, residing in the vicinity of Little Rock, petitioned "Western Star Lodge" for initiation, and was rejected. Soon after he made a visit to Alabama, and in a few weeks returned, having received the three degrees in a Lodge under the jurisdiction of the Grand Lodge of that State. Under ordinary circumstances this violation would not perhaps have been noticed. But the individual alluded to, having since been excluded from the benefits of our Order, admonishes your committee of the necessity of suggesting some mode of arrangement by which the Craft may be protected from the admission of unworthy members. And who are more capable of judging of the worth and character of applicants, than the Brethren, residing in the vicinity of the applicant, who are his neighbors and acquaintances?"

A number of Grand Lodges have had cause of complaint on this subject against their Brethren of other Grand Lodges; your committee hope that every Grand Lodge will, therefore, at the earliest possible day, provide such statutes on this subject for the government of its subordinates, that others may not have cause to complain of impropriety of action.

GRAND LODGE CERTIFICATES.

In the proceedings of the Grand Lodge of Rhode Island, your committee notice the following:

"*Thirdly*, The Convention has recommended the plan of issuing Grand Lodge certificates to every Master Mason; but if this plan is to be not only a test of the moral character and standing of a Brother, but also a necessary passport to the charities of the Institution, it appears to your Committee that it would be entirely subversive of the principal land marks of the Institution, and put to silence that universal language by which the needy and distressed Brother is known in every quarter of the habitable globe, without guaranteeing even a probability of success to the plan proposed, as the unworthy would be certain to avail themselves, by some means, of this new test of their moral and Masonic worth."

Your committee are not aware that any other Body considers or intends this to be the passport to the charities of the Institution, but if the plan proposed be fairly carried out, it will be evidence by which the Fraternity can to a certainty know that they are not about to be imposed upon by an expelled or clandestine Mason. It is the only test by which this matter can be instantly and certainly decided, and if the subordinate Lodges pursue the proper course on this subject, distant Brethren cannot be imposed upon by the unworthy and impostors. A G. Lodge Diploma should only be regarded as evidence, that the individual may be examined, under the certainty that if he prove himself a Mason, he is not an expelled or clandestine made Mason, but in good standing. That this result may be certain, every Mason having such a Diploma in his possession, should be required to deposit it with his Lodge, to be there kept when he is at home, and to be in his possession only when he is abroad.

MASONIC CHIT CHAT.

THE AFRICAN LODGE IN BOSTON.—We have recently received inquiries from different quarters in relation to an African Lodge in this city, which, we are told, has formerly issued Charters for the establishment of Lodges in other parts of the country; and we have learned from our correspondent at London, that there is a black Lodge in that city, claiming to have received a Charter from this source. That there is such a Lodge in this city, is true; and that they make Masons, among their own color, is probably true also. We know nothing of its authority to issue Charters. We do not believe that its Charter, if genuine, gives them any such power. If it does, it cannot be recognized within the jurisdiction of the G. Lodge of any of the United States. It is said that the charter was received from Scotland; but we can find no such Lodge on the roll of the Grand Lodge of Scotland, for the last hundred years. We have called on the reputed Master of the Lodge, and asked permission to examine its Charter. He refused to grant the permission, and gave us distinctly to understand that he and his Brethren did not wish to have any communication with the white Masons!—that they were an independent body, deriving their powers from the highest authority. It is proper to add, that they are not recognized by the G. Lodge of this State: until this is done, and something more is known about them, it would seem to be proper that they should not be recognized elsewhere. We have no prejudices against them on account of their color; but we must know more of their legality, before we can acknowledge the validity and regularity of their acts.

ERRATA.—Several errors escaped in the last number of the Magazine. The latin word "meumque," was in two instances spelt wrong. We were also made to "annex" a part of Germany to Switzerland—a favor for which we suppose neither party will thank us. The *color* of the covers of the Magazine, was likewise changed, by a similar process. This is all attributable to the anxiety of our friends to make us Lt. Governor of the State! They didn't do it though!

MASONIC BOOKS.—We have from time to time received orders for Br. Oliver's new work, to be sent when received from England. We have also received several general orders for Masonic Books. We should be happy to fill these orders, but prefer that the Brethren who sent them, (now that they can see the prices and select for themselves,) should renew them, if they wish for the books. We give this notice, because they may expect that they will be sent without further orders.

☞Any Brother having the first number of the fourth volume of the Magazine, on hand, which he can spare, will greatly oblige us by sending it, by mail or otherwise, to this office. We are in want of six or eight copies, and would be willing to pay for them. Cannot some of our agents oblige us in this matter, by procuring them of Brethren who do not preserve the volumes? In our desire to oblige new subscribers, we in this instance literally neglected to take care of *number one!*

☞The Grand Chapter of Massachusetts will hold a quarterly meeting at the Masonic Temple, in this city, on the 2d Tuesday of the present month, and the Grand Lodge will hold its annual meeting at the same place, on the following evening.

We have one copy of the first volume of Br. Oliver's Landmarks, in numbers, suitable to be sent by mail, which we will forward to order at the price named in the advertisement on the covers. The second volume will be forwarded in the same way when received.

☞Brethren wishing their numbers bound are requested to leave them with Br. Tuttle, at this office.

☞Br. HENRY WOOD, of Clarksville, Va. is an authorised agent for the Magazine. Br. Peter Cook, of Hartford, Con., is authorised as agent for the Magazine at that place.

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THE PAST MASTER'S DEGREE.

IN our last number we gave to our readers several extracts from the excellent report of the Committee on foreign correspondence, in the G. Lodge of Maryland. Among them was one in relation to the Past Master's degree; concerning which we have a few words to say.

It seems that about twentyfive or thirty years ago, when Royal Arch Masonry was in its infancy in this country, the Grand Lodge of Maryland authorized its subordinate Lodges to confer the Past Master's degree on Master Masons, as preparatory to their receiving the Royal Arch degree; for which a small fee was paid to the Grand Lodge. The Committee think that this practice originated in the Grand Lodge of Maryland. In this they are mistaken. It is probably older than that Grand Lodge. Our belief is, that it prevailed in Europe as far back as we can distinctly trace the history of Royal Arch Masonry. But at the time referred to, there were no Chapters existing, as distinct and independent bodies. The practice still obtains in England and Ireland. It also prevails in Pennsylvania. In that State, however, before conferring the degree, a dispensation is required to be obtained of the Grand Master, for which a small fee is paid to the Grand Lodge. This, we think, is in conformity with the ancient practice. It is not, however, the practice which generally prevails in this country; nor is it one that, under the existing organization of the Fraternity, can or ought to be encouraged in any State where the authority of the General Grand Chapter is recognized. The Committee are right in objecting to its continuance in Maryland; and we trust the Grand Lodge of that State may be induced to adopt such measures as shall forever remove the cause of complaint. This, however, we conceive, should be asked as a concession to the Chapters, and not demanded as a right. We do not concur with the Committee in their position, that the authorizing, by the Grand Lodges, of the conferring of the degree in their subordinate Lodges, "is an assumption of the *inherent* rights and prerogatives of another body"—that is, of the General Grand Chapter. The Royal Arch Degree was itself formerly under the exclusive control of the Grand Lodges; and it is so, at the present time, in many parts of Europe. It was then conferred by the Lodges. Chapters, as distinct and independent bodies, are, comparatively, of recent date. On this point, we make the following extract from a communication transmitted to a Lodge in Philadelphia, in 1772, by Laurence Dermott, Esq., Deputy Grand Master of the Grand Lodge at London, of which the Duke of Atholl was Grand Master. The communication was in answer to certain interrogatories as to the rights and powers of Lodges. The respondent was reputed to be the ablest Masonic jurist of his day. He says:

> "9. The members of the Grand Lodge, and of all warranted Lodges, so far as they have abilities and members, have an undoubted right to exercise all degrees of the ancient Craft, and consequently the Royal Arch; but no Masons of any denomination can hold any Lodge without a warrant for the place where held. Nevertheless, Royal Arch Masonry must not at a procession, nor in any other place, except in the Royal Arch *Lodge*, be distinguished by any garment or badge different from what belongs to them as officers or Members of the Grand, or their own private Lodge."*

It will be seen from this, that the Lodges in 1772, claimed and possessed the power to confer the Royal Arch Degree, by "inherent right." At a later period, however, a different and more stringent arrangement was adopted. The Lodges were restricted in the exercise of this privilege, and were not permitted to confer the degree, except by a special warrant, obtained on petition, from the Grand Lodge. This was called a Royal Arch warrant, and it authorized the Lodge holding it, to open a "Royal Arch *Lodge*," or Chapter.† The practice of granting Chapter warrants to Lodges, still prevails in England and Ireland. In the latter, Encampment warrants are also frequently, if not always, held by Lodges. On the continent, the Grand Lodges exercise an almost exclusive jurisdiction over all the degrees. We do not, therefore, readily perceive how the Grand Lodge of Maryland, or the Grand Lodge of any other State, in authorizing the conferring of the Past Master's degree, can be justly charged with "an assumption of the *inherent* rights and prerogatives of another body." If this were true, the G. Lodges would be dependent on the Chapters to qualify the Masters of their Lodges; and as Past Masters, particularly in Europe, are entitled to seats as members in the Grand Lodges, the Chapters would soon fill those bodies to repletion. The true state of the case however is, that the Grand Lodges do not recognize the Past Masters made by the Chapters; or at least, do not admit their right to the prerogatives of Past Masters. The Committee, assuming that the degree inherently belongs to the Chapters, have failed to make the proper and necessary distinction. The Grand Lodges confer the degree, by inherent right, on the presiding Masters of their subordinate Lodges, as an essential qualificationof office, or as a mark of distinction, carrying with it certain privileges, to which they would not otherwise be entitled. This is the legitimate object of the degree; and here the action of the Grand Lodges should stop. While they held jurisdiction over the Royal Arch degree, there was a propriety, or at least there was no just cause of complaint, that they conferred the Past Master's as a preparatory degree. The whole matter was then in their own hands, and they were at liberty to consult their own convenience in its management. But they have voluntarily, and in this country almost unanimously, surrendered their control over the Royal Arch degree to the Chapters; in doing which they have also relinquished the right to qualify Master Masons for its reception. The right to confer the principal degree, would seem to carry with it the right to confer its adjunct, as a preparatory degree. The two are inseparable, if we adhere to the ancient practice. How they ever came to be connected, it is not essential to our purpose to inquire. It is sufficient to know that the secrets of the Royal Arch were anciently imparted to Past Masters only; who alone were supposed to be sufficiently skilled in the preceding degrees to appreciate them. The Grand Lodges, in surrendering their control over the principal degree, and conceding the right to confer its adjunct, as a *preparatory* degree, were influenced by the necessity of the case. They foresaw that it would be impossible for the Chapters to maintain themselves, as distinct and independent organizations, under the restriction which limited their operations to actual Past Masters, or those who had presided over regularly chartered and constituted Lodges of Master Masons. They, therefore, conceded the right, as before stated. But in doing this, they did not abrogate their ancient right to confer the degree, as a *qualifying* or *official* degree, on the Masters of their Lodges. This, we maintain, they may justly claim as an "inherent right," without exposing themselves to the charge of assuming the "rights and prerogatives" of any other body.

We do not understand the clause in the Constitution of the General Grand Chapter, which prohibits the holding of Lodges of "Mark, Past, and Most Excellent Masters,"* as having any reference to Grand

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*Vide Smith's Ahiman Rezon. Edition 1783. Page 104.

†Lodge and Chapter are frequently used in the old records as synonymous terms, implying a meeting of Masons.

*This degree was formerly attached to one of the *haut grades*, and was originally transferred to the Chapters in this country. It is conferred, on some parts of the continent of Europe, in the order in which it stands with us. But it is not recognized in the Chapters in England; and is, therefore, a source of inconvenience whenever our English Companions present themselves as visitors at our Chapters.

Lodges, or their subordinates. It is well known, that when the General Grand Chapter was organized, the country was full of self-created Mark Lodges, and that the degree of M. E. Master, was conferred by individuals, and in an irregular manner. This may have been the case also with the P. Master's degree, though we presume not to any very great extent. In order to check these irregularities, and to bring the whole of these degrees, (including the Past Master's as a *preparatory* degree,) under some responsible government, the regulation referred to was adopted. It has not, nor could it be designed to have, any reference to the conferring of the P. Master's degree in Lodges, working under the authority of the Grand Lodges.

We presume the intelligent Chairman of the Committee who drafted the report under consideration, does not differ materially from us in this matter. But he has unfortunately, and probably inadvertently, assumed a position, which, if permitted to pass unnoticed, might hereafter be cited by others, less informed than himself, as authority to justify encroachments upon the "inherent rights and prerogatives" of the Grand Lodges. The respective jurisdictions of the several branches of the Masonic Fraternity in this country, are well and clearly established; and it should be the endeavor of every good Mason to respect and preserve them inviolate. We are connected with them all; and may, therefore, in asserting the rights of either, claim exemption from the suspicion of being influenced by prejudice or partiality. We wish to see them all operating harmoniously together,—each acting in its own proper sphere, for the good of the whole.

THE KNIGHTS OF MALTA.

A LETTER from Rome says, the Order of Knights of Malta, is entering on a new phase. For some time past, the members have had it in view to procure the little island of Pouza, to the south-west of Terracina. This island belongs to the king of the Two Sicilies. The Knights would undertake to establish there, and keep up a quarantine. Now that the Archduke Frederick, commander-in-chief of the imperial navy, has entered into the Order, the affair seems to have assumed a new impulse; for there is some idea of raising this young Prince to the dignity of Grand Master. The bright and glorious days of the Order, however, have passed away, never to return. These occasional indications of revival, are but the flickerings of the expiring lamp—the spasmodic throes of the dying giant. A few years more and the military branch of the Order will live but in history.

RESTORATION OF SUSPENDED BRETHREN. SPECIAL LODGE MEETINGS.

A CORRESPONDENT proposes the following inquiries:—

"1st. Can an individual, who has been suspended from a Lodge for a definite time, be reinstated before that time expires?

"2d. Can an individual who has been suspended for a definite or indefinite period of time, be reinstated at a called (special) meeting of the Lodge?

"3d. In case of a called meeting for a particular purpose, is it right for the Lodge to transact any other business than that for which it was especially convened?"

We answer as follows:—

1st. A Lodge has, as a general rule, in ordinary cases, the power to revise and reconsider its own vote. But in special cases, and particularly when the question has been taken by yeas and nays, this may not be done at a meeting when there is a less number of members present than were present when the vote was adopted. The suspension of a member is not an ordinary case. The Lodge may, nevertheless, restore a member before the expiration of his term of suspension, provided no action has been had in the premises by the Grand Lodge. But in order to do this legally, it is necessary, and indispensable, that the members shall be specially notified of the intention to reinstate him. Any other course might endanger the harmony of the Lodge, and lead to the restoration of an unworthy member. It is not competent for the friends of a suspended member to avail themselves of a thinly attended meeting to effect his restoration. The members of the Lodge must be fully and seasonably notified of the intention to move for a reconsideration of the vote of suspension. This having been done, a review of the case may be had, and the delinquent restored, even though there should not be so full an attendance as at the time of his suspension. If the members do not attend, when notified, the presumption is that they waive their objections, if they entertain any. If the Grand Lodge has confirmed the suspension, it becomes necessary that the restoration shall also be confirmed by it, before it can be complete.

2d. A member may be suspended or expelled at a called or special meeting of the Lodge. Indeed, the examination of charges against a member ought always to be had at a called meeting, and in the presence of the members of the Lodge, only. It follows, therefore, that a suspended member may be reinstated at a called meeting, notice to the members having been given as above stated.

3d. We deem it neither right nor lawful for a Lodge to transact at a called meeting, any other business than that for which it has been convened; and this rule is particularly obligatory; because the specific object of the meeting is or should be stated in the notification to the members. The following regulation on this subject, is both wise and conservative :—

" A Lodge of emergency may, at any time, be called, by the authority of the Master, or, in his absence, of the Senior Warden, but on no pretence without such authority first given. The particular reason for calling the Lodge of emergency shall be expressed in the summons,* and, afterwards, recorded on the minutes, *and no business but that so expressed, shall be entered upon at such meeting.*"†

A less stringent rule than this, could scarcely fail, in practice, to operate prejudicially to the harmony and prosperity of the Lodge."

SECRETARIES OF GRAND CHAPTERS.

A correspondent, (himself a Grand Secretary,) requests us to publish a list of the names and residences of the Secretaries of the several Grand Chapters in the United States. With this request we should be happy to comply, to its full extent, had we the means at hand ; but, unfortunately, the Grand Secretaries in some of these bodies, are so frequently changed, that it is difficult to keep the run of them. We give, however, such as occur to us. There may be some errors in them ; but communications addressed to the Brethren named, will reach their destination :—

Maine—Arthur Shirley, Portland.
New Hampshire—Isaac Folsom, Exeter.
Massachusetts—Thomas Waterman, Boston.
Rhode Island—James Hutchinson, Pawtucket.
Connecticut—E. G. Storer, New Haven.
Pennsylvania—W. H. Adams, Philadelphia.
Maryland—Joseph Robinson, Baltimore.
South Carolina.—S. J. Hull, Charleston.
Alabama—A. P. Pfister, Tuscaloosa.
Mississippi—William P. Mellen, Natchez.
Tennessee—J. S. Dashiell, Nashville.
Ohio—B. F. Smith, Mount Vernon.

There are also Grand Chapters in New York, Virginia, N. Carolina and Georgia, the names of the Secretaries of which are unknown to us.

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*The word *summons* is here used as a synonyme for notification. It is generally so used in the old regulations ; but the following distinction will be found to be more convenient, and more in conformity with the intention and practice :

A *notification*—Is the notice by which the time, place and hour, (and frequently the business,) of the Lodge, are communicated to the members. This notice every Brother receiving it, is expected to obey, unless his doing so would materially interfere with his *business* engagements. The obligation which it imposes is a general one ; and the highest penalty incurred by a violation of it, is forfeiture of membership.

A *Summons*—Is a call of authority, a citation to appear and answer to the charges therein set forth. Or, it is an imperative injunction to appear at a special meeting of the Lodge, with which the Brother receiving it, is affiliated ; or to attend on the Grand Master, the District Deputy Grand Master, or any committee, or other body, authorized by the Grand Lodge to issue it. The obligation to obey it, is special and obligatory on every Brother receiving it. The penalty for its non-observance is expulsion ; unless the party offending, be able to urge a pressing and positive necessity for his excuse.

†Constitution of the Grand Lodge of England, p. 61.

THE SUPREME COUNCIL THIRTYTHIRD.

The manifesto of the Supreme Council for the Northern jurisdiction, published in this Magazine, in October last, is noticed in the London Quarterly Review as follows :

" In this protest, a work by Brother F. T. B. Clavel, entitled, 'Histoire Pittoresque de la Franc-Maconnerie,'' is denounced as having stated the 'Supreme Council' to be defunct, and also as having made gross misrepresentations of the Order. The manifesto enters into all the various points at issue ; and certainly proves that the Order, so far from being defunct, has maintained its position in unbroken continuation to the present day."

It was not so much the aspersions and misrepresentations of M. Clavel, that elicited the manifesto above referred to, as the necessity which seemed to have arisen that the Supreme Council should lay before the Masonic community, in this country and in Europe, a full and correct statement of its actual position. This course was rendered imperative on the Council, partly by the state of affairs at home, but more particularly by the unwarrantable proceedings of our Brethren at Paris, in assuming to extend their jurisdiction over this country, and to exercise privileges which were guarantied to others, by the very Constitutions of the Order under which they profess to act. To justify this stretch of power and to fortify themselves in their illegal position, was the tendency, if not the design, of M. Clavel's work. If they could show to the Masonic world, that the Supreme Councils in this country were defunct, and that the two jurisdictions were vacant, they would stand justified in their proceedings. Failing in this, they stand convicted of intrusion on the Constitutional rights of others ; and all their acts in relation to the high degrees in the United States, are Masonically irregular.

We also learn from the Review, that within the last few months, Michael Furnell, Esq. Past Grand Master of North Munster (Ireland,)—a most estimable and talented Mason,—and two other Irish Brethren of eminence, have been admitted by the Grand Orient to the 33d degree. We notice this for the purpose of entering our protest against it. The Grand Orient had not authority to do any such thing. The practice of that body, in this respect, is perfectly reckless. The thirtythird cannot be conferred as an honorary degree. It is an official, or governing degree, and stands very nearly in the same relation to the high degrees, that the Order of High Priesthood stands to Royal Arch Masonry. The difference is, that the members of the Supreme Council are presiding rulers over the inferior degrees, and are elected for life. Their number being limited by the Constitutions, there can be no *past* officers, except in cases of resignation. The Grand Orient might, with equal propriety, assume to make Grand Masters for the Grand Lodge of Ireland, as S. G.

I. General for the Irish Supreme Council. It can do neither. But if it will trample upon the regulations, it is bound in honor, to confine its proceedings within its own jurisdiction. It is grossly unjust and unmasonic for it to force its irregularities upon others. The Irish Brethren, thus improperly advanced, will not probably be recognized by the Council at Dublin. They cannot be, (even though they should submit to the process of healing,) if that Council be full. If this, however, should be the result, they must take a portion of the blame to themselves. They knew of the existence of the Council in Ireland, and they are too good Masons not to know that that was the proper place for them to apply.

In noticing in our last, the origin of the ineffable degrees in this country, we should have stated that a Grand Lodge of Perfection was established at Albany, in 1767, by Ill. Br. Henry Andrew Francken, by virtue of authority derived directly from Ill. Br. Stephen Morin. This Lodge is still in existence, and in active operation at Albany. In 1825, it was recognized and confirmed by the Supreme Councils for the Northern and Southern jurisdictions.

THE ACACIA.

Masonic writers, and Masons generally, are so much accustomed, when speaking of the *evergreen sprig*, to designate it by a wrong word, that we feel assured they will pardon us for reminding them of their error. It frequently arises from carelessness, and perhaps not unfrequently from ignorance; for though, as a Fraternity, Masons are as intelligent and well informed as any other class of the community, they are not all scholars. The Acacia referred to in our ceremonies, is the *Mimosa nilotica*, of Linnæus. It is a small shrub, and anciently grew in great abundance in the neighborhood of Jerusalem. *Cassia* is a very different plant, and did not grow about Jerusalem. One species of it is a native of Egypt and both Indies, and another of Persia and Arabia. Cassia is also the name of a species of Laurus, the bark of which usually passes under the name of cinnamon. Br. Mackey, in his Lexicon, says, that "according to the Jewish law, no interments were permitted within the walls of the city, and as it was unlawful for the cohens or priests to pass over a grave, it became necessary to place marks wherever a dead body had been interred, to enable them to avoid it. For this purpose, the *Acacia* was used." Malte-Brun, in his description of Egypt says—"With respect to the mummies, some are placed in wooden cases shaped like the human body, round which leaves and flowers of *Acacia* are often found." The Greek word *Ακακια*, *(acacia)* signifies "innocence, or freedom from sin." This is the Masonic word.

BENEFICENCE BY FORCE.

Translated from L'Orient, for this Magazine, by Br. G. Washington Warren.

PART II.

On the same day, Bonborough shut himself up privately in his library, and then indited a letter, placed it in an envelope and sealed it with the greatest care. He then took it to the house of Brother X ——, Master of the Lodge, Friendship. On the envelope were written these words: "the within letter is to be opened and read by my very dear Master of the Lodge, on the day and hour which I shall prescribe, and in the presence of such persons as I shall have assembled."

Brother X—— promised to execute the wishes of Bonborough according to the direction of the envelope. He did not quite understand the reason of all these precautions; but knowing Bonborough to be an original, he did not hesitate a moment to perform for him this service, especially, as he was certain that the commission entrusted to him could not be repugnant, but might even be advantageous, to the cause of Masonry.

In the evening, Bonborough repaired to a circle where many of his acquaintances were wont to assemble, and among others, was Morlon, who generally spent at least an hour there after dinner. At this time, the conversation was quite animated in a little room, where Morlon was talking with some of his companions. It was at the time when public opinion was strongly excited by the disavowment of Admiral Dupetit-Thouars. The names of Pritchard, of Pomare, were in all mouths; and in the midst of the circle to which we now introduce the reader, in the train of Sir Bonborough, they were enlarging upon the subject with the free use of ill-sounding epithets; for though each one took different views of that political act, they all were unanimous in condemning the disgraceful part which England had played by the intervention of her Consul.

The conversation suddenly stopped at the entrance of Bonborough. The gentlemen well knew the national enthusiasm of the Englishman, and they were too polite to place a friend, and especially a guest, in a false position. But Lord Bonborough, who had read the journals—and had just heard a few words of the conversation, did not agree to this silence. "Go on," said he, "if I am to restrain you by my presence, I should prefer to withdraw. All opinions are free. Why then should you not say that the English are hypocritical and rapacious traders, and that Pritchard is an agent of corruption and disorder, when I do not scruple to tell you that France and Monsieur Dupetit-Thouars have behaved most rascally, in expelling from her kingdom a poor queen, an unprotected woman, in defiance of the law of nations?"

Exclamations of surprise and astonishment met this brutal attack, and we might well suppose that it would be followed by an excited debate, or a political controversy, in a high tone. We will not describe it in its progress; but we will simply confine ourselves to saying that Bonborough, gradually becoming more and more heated, arrived at last to that pitch of anger, that he made use of expressions by no means parliamentary, at which his companions might well take offence. Morlon, especially, whom we know to be an ardent patriot and ill disposed towards the English, received the heaviest blows of this attack; and to one of the observations with which he answered them, Bonborough replied, "nobody but a bully and a coward can think and speak as you do. That is, in fine, the character of all you Frenchmen; bullies, because where your neighbors act with promptness, you only use words—cowards, because you are brave in speech, and retire always before action."

Morlon imposed silence upon all his comrades, who were eager to reply, and took the word to himself: "Sir," said he, "if there were in your remarks, only a gross assault upon the French, it would be sufficient to put you out of doors, or perhaps to answer you with contempt; for the ravings of a mad-man cannot affect a nation; but there is something in them, which applies to me, and I ought not——."

"A truce to your words," interrupted Bonborough, now beside himself, flushed with anger and almost foaming—"to what purpose so many words? I have treated as bullies and cowards the French in general, and you in particular."

Morlon rushed upon the impudent fellow immediately, but the others restrained him, and he withdrew by saying—"I need not leave you my address; you know my residence."

Early the next morning, two persons presented themselves, in the name of Morlon, in the apartment of Bonborough, where they found Sir Walter and the landlord, who had been convalescent for ten days. Both of these gentlemen were inclined to represent the Englishman in the interview, and adjust the controversy,—one, on account of the friendship which he felt towards him; the other, on account of the interest which he had in him as a very profitable boarder; but they plainly told him that they disapproved his conduct, and that he was in the wrong in every respect. Unfortunately, Bonborough was too highly exasperated an Englishman to consent to make excuses in a matter where his national prejudices were at stake, or even to suppose that they would be required of him. It was then a fatal affair at their own risk and hazard, and notwithstanding their honest scruples of conscience, they both found themselves in the sad necessity of seeing it through. Besides, Sir Walter preferred not to leave Bonborough exposed to other influences. He knew the uncommon skill which his friend had in all kinds of arms, and he made him promise not to touch the sculptor, or at most to give him but a slight scratch; and the presence of Sir Walter would ensure the execution of that promise; and this is why he did not depart. The landlord, seeing a prudent and respectable man like Sir Walter take this resolution, thought he might well imitate it.

No arrangement being possible, a meeting was fixed for the next day, at seven o'clock in the morning, in the wood of Boulogne, with swords.

On the same day, Bonborough sent for his Physician, a young man of fashion, and of much talent, who hastened to meet him.

"Ah! are you going to be ill, my worthy friend?"

"Not the least in the world, doctor. Bodily, I am in good health; but I am ill at ease within; that is, I have the *ennui*. But your company will cure this disease of the mind better, even, than your skill can cure the diseases of the body."

"This remedy is quite at your service."

"Thank you. To day I shall use it freely. We will dine together, that is understood; but let us see what to do to get an appetite! The weather is dreadful, and a walk impossible—suppose we try arms?"

"This proposition strikes me well. It is true, you always strike me, when we play at arms."

Behold them now in attitude, with sword in hand.

"Hit, you are hit,"—cried Bonborough, at the first trial—"and right in the breast; you could not have escaped, even though you were in earnest."

"It is true."

"Do you know, doctor, that you physicians have a great advantage in knowing the effect of the blows which you give?" After a few more passes, and hitting him in the side, he continued,—"there, would that be dangerous?"

"Not the least in the world."

"Very well."

"But the wound would be painful, and the healing slow."

"Ah," (a few more passes, and he hits him in the arm) "how is this?"

"Oh, that is slight enough, and I should ask for no other, if I were going to be unfortunate in an engagement."

"Is there then no danger?"

"Not the least."

"And no suffering?"

"Scarcely none."

"And the cure speedy?"

"So, so. The wound would require at least fifteen or twenty days of absolute repose."

"Fifteen or twenty days only?"

"Nearly. But if you had hit a little higher, it would have required three months."

"Where then?"

"Here—just here"—and the doctor pointed at the place upon his own arm.

"Ah, the devil! fortunately, it is difficult to hit. Let us try, though." They continue to play.

"Zounds! it becomes you well to be so modest; you have struck me then at the first blow."

"It is all by chance; and if we begin again, you will have the proof of it. Now then, once more." (They play again.)

"Again!—a third time!—a fourth!—I have no great skill, it is true, but I can generally defend myself. With you, it is impossible. My lord, you shall teach me that pass."

"Willingly, doctor. Whatever I may teach you, after what you have taught me to day, I shall always be indebted to you."

"Ah! then—you wish to fight?"

"It is not for that. Come, let us to dinner."

At seven o'clock the next morning, the two adversaries were in the wood of Boulogne, accompanied by their witnesses; and at half past seven, Morlon received in his arm a wound, made with as much precision as would have been possible for a skilful physician with his lancet, in bleeding.

As the doctor had stated in his consultation, the wound was not pronounced severe; but the sculptor was informed that he would need a long repose. But repose, at that juncture, was to him, ruin. He was in the midst of numerous engagements, which he could not meet, except by the aid of his most assiduous labor. He had not only several notes out against him, but there was a particular debt which required prompt payment. He had nothing in prospect but bankruptcy, and a family demanding bread of his empty hands.

The police were aroused by the duel. The judge of instruction had caused an inquest, and, in consequence of this, the Chamber of the Council, and, after that, the Chamber of Accusation, summoned Bonborough before the Court of Assises, "for having wilfully given to Morlon wounds, which occasioned an incapacity for labor, for more than fifteen days." With regard to Morlon, by reason of the provocation having been given to him, and of the other circumstances of the case, the Court declared that there was no occasion to summon him.

This position offered the artist the means of safety. He was advised on all sides to bring a civil suit, and to claim damages and interest. He revolted at the thought of seeking indemnity for the consequences of a combat which he had challenged, but he was told, that in view of a direct and gross provocation, so judicially pronounced by decree of the Court, this argument would remain without force. His lawyer, his friends of the circle, and his Brethren in the Lodge of whom he took advice, were of the opinion that the extenuating circumstances of the duel, would authorise him to bring his action; to which the situation of his private affairs compelled him to resort. The merchant who had engaged him to execute an important work, he being the only artist capable of performing it, protested, that by this misfortune, he should claim for himself, by a civil suit against this furious Englishman, heavy damages for the injury done to him. In fine, all these representations, and above all, cruel necessity, decided the sculptor. He consented.

His creditor waited: as to his notes, they were not presented at maturity; and the sculptor attributed this circumstance, which relieved him much, to some mistake; and this seemed quite probable, as all these notes were made payable to the same person.

As soon as the circumstances of the duel were known, the Lodge summoned the Brother Bonborough, and after having heard his explanations, imposed upon him a severe censure for having committed an act so repugnant to the Masonic Fraternity; an act which was deemed the more odious in him, as, in his examination for admission, he had boldly and eloquently declared against duelling, in a manner which the whole Craft had applauded. Many voices proposed even expulsion from the Lodge, which would have been carried, had they not taken into consideration his preceding irreproachable conduct, and the valuable services which he had rendered to Masonry.

Bonborough received the censure without protestation, as he had also received the expulsion which the circle pronounced against him.

He then took measures for his defence before the Court of Assizes, and the Englishman besought his landlord to assist him in the choice of a lawyer. The landlord—growing again a little indisposed as his quarter day drew near—recited to him the names of some of the most eminent of the bar.

"No matter for them," said Bonborough.

"If these do not answer your purpose, you are very difficult."

"I do not care for such; these great men will not find time to attend to my case. I prefer to choose a young lawyer, to whom this case might give a reputation."

"I might refer you to M. Birbiri, one of my tenants in the Street Mayenne; but he is an unlucky fellow, and loses all his cases."

"Ah, ah," said Bonborough. "This one will do for me, I am a little like Cato—*Victrix Causa diis placuit, sed victa Catoni.* Come now."

When the landlord completed his instructions, Bonborough took leave and went straight to M. Birbiri. He related to him his story, after which the lawyer replied:—

"There are two methods of managing a cause; the one, according to the interest which one may have in obtaining an acquittal; the other according to one's dignity; in which case, you must enlighten society concerning the injustice of the law, the folly of enforcing it, &c. Which method do you prefer?"

"The second, sir, by all means. A condemnation would not disturb me. Expatiate upon this law which crosses me, upon the officers who arrest me for a lawful and proper duel, and especially, upon this little sculptor, who invites me to it, although I may be satisfied with wounding him. Attack him smartly while you respect his probity, for he is an honest man; but chafe him every way. If it should cost some thousand francs more for damages, little do I care,—I am five times a millionnaire."

"Very well, very well, sir. How I do love such clients! Be quiet—you are in good hands."

At last, the great day having arrived, M. Birbiri opened the cause so well, after his fashion, that his client would have been inevitably condemned; but Bonborough moderated his dangerous ardour, and reestablished a little his chances, by recounting with simplicity all the incidents of the meeting, even those that were most unfavorable to his cause. The jury were pleased with this honest frankness, and in spite of the very aggravating circumstances of the case, the accused was acquitted. It is true, I can tell you in confidence, that they stood on division six to six.

But when the question of damages came up, Bonborough allowed Birbiri to give free rein to his eloquence; so that he was reprimanded by the President, and he prejudiced the court and audience so much that whether they wished to touch a guilty man in his pocket, whom they could not strike penally, or whether they wished to avenge a poor devil to whom this singular mode of defence had given a deeper wound than the one he received from the sword of the accused, the Court condemned Bonborough to pay twelve thousand francs in damages.

The Englishman clasped firmly the hand of M. Birbiri, and withdrew without, saying a word.

* * * * * *

On the evening of the day when Bonborough paid into the hands of the officer the twelve thousand francs, many persons were assembled at the house of the Master of the Friendship, anticipated by Bonborough, who had invited them. There were Morlon, Sir Walter, the two witnesses of Morlon, his creditor, the doctor, and the Vice President, and a member of the circle, both of whom had been witnesses of the first incident of the quarrel. The landlord was also invited, but was not present. It was at the end of his quarter, and he was quite sick. Bonborough desired the Master to open the letter which he had given to him sealed, before the scene at the circle, and Monsieur X., read what follows:

"I have taken into my head, that I would aid Mons. Morlon, a young artist of talent, and of great promise, whom his narrow circumstances will oppress, if no one comes to his assistance; an offer of a loan, an offer of partnership, offers of orders, of rewards, this obstinate fellow has flatly refused; but, as an Englishman should never yield his point, this is what I have resolved on doing, in order to force him to accept my assistance. I write it here in advance for my justification, and as a proof of my friendly feelings towards Mons. Morlon:

"I shall seek an ugly quarrel with him. I shall provoke him, and shall compel him to fight with me in a duel. I am skilled enough in arms to wound him exactly where I shall choose, and as much as I shall choose. I shall select for him a wound, which, without making him suffer, will keep him a long time from his employment, and will thus cause him a great injury; I shall confer to day with the doctor, in order to be more sure of my object.

"Now, I have just read in the Gazette of the Courts, that one is entitled by claiming damages to repair the injury which the event of a duel may have caused him. By employing an unskilful lawyer, and by adopting an inappropriate and irritating system of defence, I shall cause myself to be condemned in the heaviest sum possible, and thus I shall have assisted Mons. Morlon in spite of himself. The means are violent, but he is a very dear enemy who forces me to them.

"As it is necessary to provide for every contingency, in case Mons. Morlon should kill me, my will bequeathes to him a hundred thousand francs. He will perhaps accept from a dead man what he has never been willing to receive from a living one.

"Meanwhile, I am going to assist him privately through his principal creditor, whom one of my friends, Sir Walter, well knows, and to obtain by endorsement his negotiable notes. May God aid my efforts.

"Bonborough."

After the reading, Morlon, brushing away a tear, extended his hand to Bonborough, who clasped it with eagerness.

"My friend," said the artist, "I am going to repay you your twelve thousand francs."

"What?"

"Oh, do not refuse them—you will give them in your own name this time, to the house of refuge; but as I must, from your importunity or from your beneficence, be resigned to receive something, a blow from a sword or a fortune ——."

"Well then."

"I accept the partnership which you one day proposed to me." The two friends embraced each other, and Bonborough, without listening to the congratulations of his friends, who promised to him his immediate return to the circle, an honorable reception at the Lodge, &c. &c., Bonborough cried out, transported with joy—"I told you well, that I should one day succeed."

CONSTITUTION OF STAR-OF-BETHLEHEM LODGE.

CHARGES TO THE OFFICERS AND MEMBERS.

Star-of-Bethlehem Lodge, located in the neighboring town of Chelsea, was solemnly consecrated, dedicated, and constituted, in due and ancient form, by the M. W. Augustus Peabody, Esq., Grand Master, on Friday evening, the 19th ult. The officers of the Lodge were also installed by the Grand Master, who has kindly furnished us with copies of the following Charges, delivered on the occasion:—

CHARGE TO THE MASTER.

Worshipful Master—

Your ardent attachment to the Order of Freemasonry, and your devotion to its labors, are well known to the Grand Lodge. At most of its meetings, whether for instruction or work, few Brethren have given more constant attention. We, therefore, in committing the government of this new-born Lodge to your guidance, feel a confidence and satisfaction which are not always experienced on similar occasions.

It is common on the institution of new Lodges, to install Masters inexperienced in Lodge-work; and who bring to the Temple little more than a desire to learn, and a resolution to work according to the best information they can obtain. To such officers, it is necessary to give ample explanations of the principles and emblems, and instructions in the rules of work.

To you and your Brother officers, I have deemed it unnecessary to give such details; because, before the formation of your Lodge, you had become *Master-Workmen*, as well as Master Masons. You have long and successfully labored under a warrant of dispensation, and have been teachers to others, of the lectures, rules and usages.

The ceremonies of this evening, to most of you, are novel. But few, who are now accustomed to visit our assemblies, have ever witnessed them. You, my Brother, and your associates, are the first who have obtained a Charter for an entirely new Lodge, since the demon of antimasonry blighted our land. The field of your labors is favorable; and many will seek permission to lay their offerings on your altar.

These and many other considerations, render your station one of peculiar responsibility. In the career on which we are now entering, the many new Lodges which will come after you, and which are already in embryo, will look to you as the pioneer; and their character will in no small degree be modeled by your example.

We charge and exhort you, ever to use your power and influence with care and circumspection—Cherish the strictest veneration for the ancient usages and landmarks—Render implicit obedience to the constitution and the edicts of those whose province it may be to give rules for your government. Let your charities be general, yet discriminating, that relief may flow freely to hearts bleeding from the wounds of inevitable misfortune; and your Star will be a burning and a shining light, that shall brighten the path and soften the labor of life's journey, to many. But while your charities are broad and ample, let the selection of fellow laborers be jealously guarded. Beware that you open your doors to none but the worthy—none but the pure in heart. Take heed that you cherish not the fatal ambition to excel others in numbers. Let no man be made *master* among you, until he has well learned how to *serve*. Let none be advanced until he can safely walk himself, and guide others over the steps he has already taken.

Masters of Lodges, more than any others, have the power to form the Masonic characters of those whom they initiate. The obligation, therefore, on you is doubly imperative, by your precepts and by your example, to teach implicit obedience to the *ordinances*, the *usages*, and the *ritual*, that have descended to us from antiquity. By such obedience alone, can the unity and integrity of the Order be preserved.

He who would, in word or spirit, disregard one of these rules, from motives of convenience, or because he has not sufficiently studied them to understand their propriety, shows his unfitness to be a ruler, and wounds the Order in a vital part.

From among your equals, you are selected to preside over them for a season. During that season, until you return to the common level of your Brethren, and resign your truncheon of authority to another, your power will be great; and obedience will be your due from all in your Lodge. But forever cherish the recollection, that your responsibility must, and your caution and prudence should, increase co-extensively with your power.

Let that sacred volume, which Freemasons take as the rule and guide of their faith, and which is the Text-Book of *your profession*, guide you in the exercise of all your Masonic authority. Let the charity, humility—the trust in God, and love of man, that are there inculcated, distinctly mark your course,—and when you retire from office, the blessing of your Lodge and of the Fraternity, will follow you.

CHARGE TO THE WARDENS.

Brothers Senior and Junior Wardens—

You, also, are too well experienced in the duties of your respective offices, to need detailed instruction on this occasion.

As Wardens, you should not only be familiar with all that appertains to your own offices, but skilful in all the duties of those in grades below you; for of all their actions, you must be supervisors. You must also be expert in all the various and responsible duties of the Master; for in them all you must assist, and relieve him, whenever it shall be his pleasure to require such services of you.

By virtue of your office, you are each liable, occasionally, to be called to preside over the labors of the Lodge. The charges and words of exhortation given to your Master, are therefore applicable to you. Your diligence and fidelity are essentially necessary to strengthen and adorn all the operations of your Lodge.

CHARGE TO THE MEMBERS.

Brethren of Star-of-Bethlehem Lodge—

I congratulate you on being admitted in full communion to the Fellowship of the Lodges.

The Grand Lodge has observed your course with care and assiduity. Your selection of officers and members, and the character of your labors, have won their approbation.

They now greet you as a Lodge, in equal standing with any other; and hereafter your officers will form a part of the highest Masonic tribunal in the State.

The present condition of Freemasonry is not universally—perhaps not generally well known. Very many, for years, believed that the Order was extinct; and some still write and speak of it as *a thing that was*. It was indeed smitten, but not with the wounds of death;—humbled, but not deprived of strength. It was reviled, but reviled not again. It was falsely accused of many crimes; but it bore injury in silence—trusting that its innocence would not forever plead in vain with the Almighty Master. It has been preserved—and it has more life and vigor than is generally believed.

In rising from its humbled estate, we cannot fail to observe, that affliction has done it good. There is now a seriousness and solemnity in its operations—a caution in its reception of candidates, and selection of members; and an earnestness and fidelity in transmitting the principles and communicating the ritual, which were heretofore unknown.

The novelty of creating a new Lodge, must attract public attention. You, my Brethren, will find yourselves like a city set on a hill. Many circumstances will combine to concentrate public observation on you, and you must be judged by your works. Indeed, your situation is one of unusual responsibility. Your operations must do much to elevate or sink the credit of the Craft.

Your Lodge is located in a new and flourishing village, which, a few years ago was a barren and desolate pasture. It is destined soon to become a populous city. Your's is among its early institutions. By strictly observing and inculcating the Masonic duties of Wisdom, Temperance, Caution, Brotherly kindness, Relief and Truth—you will do much to improve the moral and mental character of the community amid whom you dwell.

You well know that the principles of our Institution are benevolent and pure,—designing no evil to any one, but seeking the improvement and happiness of all.

Some of the features of its operation are antique. This is natural. The oldest human institution must have features of antiquity. But they must never be changed. To change, would be to destroy.

Brethren—Let your practice of Freemasonry ever be in its ancient simplicity and purity. Draw from it yourselves, and dispense to others, all the good it is calculated to bestow. As it existed many centuries ago—as you received it—so cherish it, and obey its precepts—and so transmit it without a shadow of change, to those who shall come after you.

This do—and while Freemasonry honors you, it will be honored by you—and the actions of your lives as well as the language of your lips, will echo the ejaculation, that has resounded through the long series of ages: "*As it was in the beginning, is now and ever shall be.*"—So mote it be.

The ceremonies of the evening were performed in an impressive manner by the G. Master, and were interspersed with excellent and appropriate music, under the direction of Brs. Oliver and Jones. A large number of Brethren were present, and so far as we could judge, all were gratified.

GRAND LODGE OF SOUTH CAROLINA.

R. W. Charles W. Moore,

Dear Sir and Brother:—I have before me a copy of the Charleston Mercury, which contains a notice of the election of the Grand Officers for the Grand Lodge of Ancient Freemasons of South Carolina. I am intimately acquainted with the Officers Elect, and have no doubt that under their direction and superintendence the Craft will receive proper instruction, and labor with zeal, fortitude and prudence. Having labored with the Brethren in Charleston for several years, I know their faithfulness, and devotion to Freemasonry, and predict a bright future for the Fraternity under that jurisdiction. The Grand Master, Elect, is an old and experienced workman, having presided over Orange Lodge, years ago, and filled almost every office of importance in the Grand Lodge; withal, a very attentive Brother, at the meetings of his Lodge; he is well qualified from his experience, his zeal, and great love of the Order, for the office to which he has been elected. The Deputy Grand Master Elect is a most indefatigable Brother—for years he presided over St. Andrew's Lodge, No. 10—and guided it through trying scenes, on to respectability and prosperity. He did much, while Grand Secretary, to encourage the formation of new Lodges, and to aid them in their early days. It was by his advice that Solomon's Lodge, No. 1, (now one of the best in that State) was revived during my residence there. He is at this time, Deputy Grand High Priest of the Chapter, and his ability as an officer, I am pleased to see, is appreciated by the Fraternity. The Senior and Junior Wardens, are old and experienced Masons, always attentive to their duties, and highly respected by the Brotherhood.

The Grand Treasurer, is, or should be, ordained Grand Treasurer. He held the office of Grand Secretary for many years, and is at present at the head of the Knight Templars, and Grand High Priest of the Grand Royal Arch Chapter of South Carolina. He has filled his present office some four or five years—is truly an *Honor*-able man and looks well to the funds.

The Grand Secretary is a Past Master of Solomon's Lodge, No. 1, Grand Lecturer of the Grand Lodge, and Grand Secretary of the Grand Chapter. He is a zealous Brother and well qualified for any office in the Grand Lodge, especially for the one to which he has been re-elected. He is favorably known as a Masonic writer, and his recent work, entitled Mackey's "Masonic Lexicon," will be followed by others of great value to the Craftsman.

The officers were elected at the annual communication of the Grand Lodge, on the second December. Will the Right Worshipful Grand Secretary forward me a copy of the printed proceedings of the Grand Lodge, and of the annual report of the present Grand Master, Dr. Irving. The officers elected are as follows:—

M. W. James C. Norris, Grand Master; R. W. Fred. C. Barber, Deputy Grand Master; R. W. Abraham E. Miller, Senior Grand Warden; R. W. John E. Odena, Junior Grand Warden; R. W. and Rev. John H. Honour, Grand Treasurer; R. W. Albert G. Mackey, M. D., Grand Secretary.

Respectfully thine,

Worcester, Mass. A. C.

MASONIC TRIBUTE

TO THE LATE GENERAL ANDREW JACKSON,

P. G. M. OF THE GRAND LODGE OF TENNESSEE.

[The following notice of the death of the late P. G. M. Andrew Jackson was prepared by R. W. Philip P. Neeley, Grand Chaplain of the Grand Lodge of Tennessee.]

The hand of the spoiler has been among us. His grasp has been laid upon the pillars of our edifice, and one of its stately columns lies in the dust. Andrew Jackson, the Hero, the Statesman, and the Patriot, has been summoned to the upper Lodge, by the Grand Master of the universe. The duty we perform at this hour, is a hallowed one. It is one of fraternal obligation; performed by brethren to a brother—by Masons to one of the best and truest of their Order. Not only a citizen of our State, but distinguished in the annals of her glory, and also having twice filled the chair of Grand Master of the State, it is imperative upon us to give some suitable expression of our loss in his death, as well as our high approbation of his character as a Brother, at this, our Annual Convocation. We have not received information as to the Lodge where he was made a Mason, but learn that he was for some time, during the early part of his life, in connexion with one that met at Clover Bottom, held under the jurisdiction of the Grand Lodge of Kentucky. The first reliable information afforded the writer of this sketch, connects itself with the year 1822, at which time he was elected Grand Master of the State of Tennessee, and on the first day of the session was regularly installed into office, by P. G. M. Wilkins Tannehill, who delivered a complimentary address on the occasion. During the session, he filled the chair with that dignity, and preserved that order, for which he was so eminently distinguished in all the trying situations of his life. In 1823, he was re-elected Grand Master, and evinced during the deliberations of the Grand Lodge, his usual promptitude. Since that period, he visited the Grand Lodge but once, which was in the year 1839. On Monday morning of that session, he filled the chair, and although much enfeebled by disease, united in procession and repaired to the Methodist Episcopal Church, where a sermon was delivered by Rev. Brother Maddin. Once since that occasion, he was permitted to unite with his Brethren at the installation of the officers of Cumberland Royal Arch Chapter, at which time he assisted in the usual ceremonies. Such is a summary of his Masonic history. For the Order and its principles, he was known to cherish the highest regard, and stood in constant readiness to defend them from the false aspersions of their enemies. The life of Andrew Jackson was a beautiful illustration of Masonic Benevolence. In him it was an expansive, a diffusive principle. It was not a contracted stream, but a progressive radius, running out to the most distant line of circumference. It scorned the formal boundaries of associations and communities. *Want*, was the claimant, and whenever and wherever it appealed, he heard and relieved. His heart was no yawning vortex, receiving much and dispensing naught: it was a mountain stream, gathering and then sending abroad to bless and to make happy. As to the *practice* of Masonry, the *world was his Lodge*—its dwellers, his Brethren. On the tented field, where "brotherly love" could receive no reward but the blessing of the relieved, and the *felt heaven within*, he was a practical Mason. There was a stirring oratory in suffering that always touched his heart and opened his purse. If tears could form a monument to kindness, long since would those shed by brave and grateful soldiery have reared one to the benevolence of Andrew Jackson.

His domestic virtues are worthy of our imitation. Assiduous in his efforts to make home happy, he realized in its quiet shades the most refined enjoyment. He was a *father* in the circle of his home. His servants regarded him as such, and were the recipients of his paternal solicitude. Although never blessed with children, yet those who were received as his by adoption, shared in the warmest affections of his heart.

But to crown all, Andrew Jackson was a Christian. He who had commanded others, submitted in humble confidence to Him who is above all. This is a tint in the beautiful coloring of his life's picture, that eclipses all others. It is a gleam—no, it is a glory, that covers his character with an imperishable lustre, and that will brighten his path-way through the wide range of infinite progression. Without it, he could claim no more than Napoleon; with it, he can claim a crown and sceptre—the gifts of God—which are to endure forever.

Brethren, he is gone. His venerable locks are no longer seen by us. His eagle gaze, ever so withering to doubt, and so supporting to confidence, in our deliberations, is not upon us. His voice, at which tyranny trembled, and freedom rejoiced, is hushed. The seal of death is upon it. That brave heart, so lion-like in its energies, and so gentle in its kindnesses, is stilled. "Coldness wraps his suffering clay." The grave holds this noble Jewel of Masonry. In republican simplicity, he reposes—for "he is not dead, but sleepeth." Let him rest. Oh! disturb not his slumbers, by party execrations. Let us give his foibles to oblivion, and enshrine his virtues in our "heart of hearts." Whilst a grateful people award to him their meed of praise, be it ours so to pass the level of time, as that we may greet him in the "Holy of Holies" above. So mote it be. Amen!

MASONIC SCHOOL IN KENTUCKY.

We avail ourselves of the able report of the Committee on foreign correspondence in the Grand Lodge of Tennessee, to present to our readers the following synopsis of the doings of the Grand Lodge of Kentucky, in relation to the establishment of a Masonic School in that State,—a subject which a press of other matter has prevented our attending to at an earlier date:—

"The absorbing topic of interest which we observe in the proceedings of the Kentucky Grand Lodge, is the active and energetic progress she is making in the cause of Education; contemplating liberal and comfortable provision for a large number of the children of indigent and deceased Masons and others; a duty which, whether we view it in the three-fold light of a Christian, a moral, and a social obligation, or as the merest dictate of calculating and enlightened self-interest, is alike binding on us as men and patriots, of a common brotherhood and common destiny; which cries aloud in behalf of indigence and ignorance in every clime, but especially in this, our own free, blest, and happy America, where Liberty hath yet something more than a *name*, and where, if ever her vestal fires are put out, her funeral dirge will be chanted by the demon of ignorance and the furies of ill-governed passion. But let us not multiply words. Let us look to the 'good works' of our sister Grand Lodge and emulate her example.

"More than twelve months since, the Grand Lodge of Kentucky came into possession of property in La Grange, Kentucky, in a salubrious and healthy situation, consisting of a new, commodious, and rather elegant brick building, two stories high, and well arranged for educational purposes, erected at a cost of $4,500, including the two lots of ground on which it stands, and endowed with a fund of $6,000; the whole coming to them under cover of the will of the lately deceased proprietor, subject to this one condition on the part of the testator—that there should be established and kept up, an efficient school upon the premises, to which the sons of the citizens of the county and town might be sent as *pay pupils*. Solvent subscriptions to the amount of $10,850 have been obtained towards a further endowment, chiefly from the subordinate Lodges of Kentucky—besides donations in books, maps, etc., to a handsome amount, and about one thousand mineralogical specimens for the Cabinet of the Institution. Competent teachers are already employed in the preparatory and Collegiate departments, and the Institution closed its last session in August with one hundred and twentyseven pupils; the Teachers, deriving their compensation chiefly or entirely from *pay scholars*, are educating a number of indigent Masonic children in consideration of the facilities for teaching, furnished by the school. The Grand Lodge of Kentucky are sanguine of ultimate success in building up a Masonic School of high grade, and ask the co-operation of neighboring sister Grand Lodges. As this subject has been submitted specially to another Committee, we make in connection with it no definite recommendation; yet we can but cordially commend the spirit of 'liberal and diffusive charity,' which marks the progress of this laudable enterprize.

"The Grand Lodge has also taken some preliminary steps for the establishment, in La Grange, of a Masonic Female Academy, of like character, a suitable lot and building having been tendered them upon like conditions. We do not discover that any definite action has been taken by the Grand Lodge upon this proposition."

MASONIC INTELLIGENCE.

OHIO.

The Grand Royal Arch Chapter of Ohio, held its annual meeting at Columbus, on the 31st of October. On the opening of the Chapter, the M. E. Grand High Priest, Comp. William B. Hubbard, Esq., made a brief but appropriate and excellent address, from which we make the following extracts:—

Companions—By the blessing of Providence we have been enabled again to meet as a Grand Chapter; and I congratulate you that this, like many of its predecessors, is held in peace, and wholly undisturbed by collisions without or within our body. Indeed, our venerable Order seems now enjoying the fruition of its hopes, it being in the free possession of all its rights and privileges, and thus enabled, without restriction or molestation, to discharge all its Masonic duties throughout the length and breadth of the land.

It is our obligatory duty, then, whether in Grand or Subordinate Communication, so to administer our affairs, so to conduct ourselves, individually as well as conventionally, as to receive, by deserving, the respect and good opinion of all, whether Masons or not.

I am happy to have it in my power to say, that, during the past year, nothing has occurred in any of the Subordinate Chapters to mar in the least their onward prosperity in works of benevolence and peace. Their labors have been Masonic, and the result is union and strength.

I have not been called on during the past year for Dispensations for any new Chapters, nor am I aware of any thing having transpired during that time especially requiring your interposition.

* * * * * *

In pursuance of a resolution of your body passed at its last session, providing for a convocation of the Subordinate Chapters, with a view to rendering the work uniform throughout, I addressed a circular and summons to each of the Subordinate Chapters to assemble at Columbus on the 7th day of July last, a copy of which circular is herewith submitted, marked A. It is to be regretted that all the Chapters, by their delegates, were not in attendance. The object of the call was thus in a great measure defeated; however, nine of the Subordinates were in attendance, who organized for mutual instruction and improvement, and I take much pleasure in stating that the meeting and its labors were characterized by intelligence, industry, and uninterrupted union and Masonic harmony. It will be seen by the journal of that meeting, herewith made part of this report and marked B., that the Companions continued their labor until the evening of the 10th instant.

With this communication I close my official relations with you as your presiding officer. I leave you with grateful feelings for the honors you have conferred upon me for several years past, and the efficient support you have at all times rendered me in the important and responsible station in which I have through your partiality been placed. And I leave the Chair for a more able incumbent as my successor, but none with a warmer heart and more ardent desires for your welfare and that of the Order."

Comp. Shinnick submitted the following report, which was adopted:

The select committee to whom was referred so much of the M. E. G. High Priest's annual communication as relates to Chapter convocations, have had the same under consideration, and submit the following report:

That it is the opinion of the Committee, that there is no better means of arriving at a uniformity of work or lectures, and of diffusing correct Masonic information among the Fraternity, than of holding convocations of Chapters for that purpose.

Without entering into any lengthy argument showing the usefulness of such convocations, or the adoption of any permanent plan, they would submit the following resolution:

Resolved, That the Chapters in each Congressional District, where two or more Chapters are located, be requested to hold in each succeeding year, one or more convocations, at some convenient central point; and that the time and place of said meeting be designated by the oldest Chapter in such district.

Geo. L. Shinnick, }
Isaac C. Copelen, } *Committee.*

A Convention of High Priests was held during the session of the Grand Chapter, and two Companions were admitted to that Order.

The Grand Encampment of Ohio, held its annual meeting on the same day. The proceedings were wholly of a local character; and though they indicate a healthful condition of the Order in the State, they contain nothing of general interest.

The Grand Council of Royal and Select Masters, held its annual communication at Columbus, on the 23d. Ten Councils were represented. The business transacted, possesses no particular interest, other than as evidence of the high prosperity and excellent condition of this branch of the Masonic family in Ohio.

KENTUCKY.

The annual communication of the Grand Lodge of Kentucky, was held at Lexington, in August last. The most important business before it, was in relation to the Masonic School, a notice of which is given in a preceding page.

The Committee on Credentials of members, offered the following Resolution, which was adopted:—

Resolved, That every Brother intending to take his seat as a member of the Grand Lodge, shall apply to the Secretary of his Lodge for a certificate, stating his claim to a seat, either as Master, Warden, Delegate appointed by vote of his Lodge, or as Past Master, being a member of a Subordinate Lodge, and that he shall furnish the Grand Secretary with such a certificate before taking his seat in the Grand Lodge.

The following resolution was offered as an amendment to the Grand Lodge Constitution, and laid on the table until the next communication. Its adoption would be a direct and positive encroachment upon the jurisdiction of other Grand Lodges. Of this, however, there is not probably any intention on the part of the Grand Lodge of Kentucky:—

Resolved, That the 60th article of the Constitutional Rules of this Grand Lodge be so amended as to authorize Lodges under the jurisdiction of this Grand Lodge, situated on the borders of this Commonwealth, to receive members from other States, residing in their neighborhood: *Provided*, The Lodges so receiving them are the nearest to their place of residence.

The returns from 72 Lodges give 401 initiates for the past year.

TENNESSEE.

The Grand Lodge of Tennessee, began and held its annual meeting, at the Masonic Hall, in Nashville, on the 6th October last. The proceedings were interesting and important, and seem to have been conducted with great unanimity, as such proceedings always should be. The opening address of the M. W. Grand Master, (Edmund Dillahunty, Esq.) is an elegant and finished production. Our wish would be to publish it entire, could we spare the room for it; but we cannot, and deal justly by others. We shall, however, both now and hereafter, present our readers with such extracts as seem to us to possess particular interest. The Grand Master began as follows:

Brethren of the Grand Lodge—It is with sincere pleasure that I meet with you on this interesting occasion. We have important duties to perform—high responsibilities to meet. To our care is submitted the interests of the Craft, and the guardianship of the land-marks of our ancient and time-honored institution. In our venerable temple, let all our offerings be pure; let no strange fire burn upon our altars. Let us remember the virtues that we boast, drive pride and selfishness from our hearts and discord from our councils, and protect, with fidelity and zeal, the great interests entrusted to our care.

In the beautiful frame-work of our association, may be found the finest model of government in the world. Its common law was hoary with age before the warrior of the North had left his native wilds; before he knew that there was luxury and plunder in a land where the sun shone brightly and the air of heaven was scented with the rich odors of flowers. Its written laws survived the wreck of letters; when darkness shrouded man's mind, and desolation brooded over his habitation; when the lights of literature and science were extinguished, or dimly glimmered in the hands of cloistered monk and tonsured priest, the votaries of the mystic art received instructions from their lessons and learnt obedience from their mandates. In our system, the rights of liberty are reconciled with the claims of power. Freedom is acknowledged as man's birthright; but it is a lawful freedom and embraces a wide range of duties as well as exemption from restraint. It secures the ability to do right without conferring the privilege of doing wrong; but claims the control of man's actions only so far as to make his energies conducive to his own happiness and the peace and safety of others.

Nor is there less wisdom in its internal police and economy. Legislative in its character, it admits the great principle of equal representation, but preserves the identity of each separate organization.

Each primary body, supreme within the sphere of its own action, selects its own rulers who are bound to look to its well-being and prosperity, and who become Masonic legislators, by virtue of their offices, and mingle their voices with those whose age, experience and public services entitle them, under our constitution, to a seat in our highest councils. This assemblage, composed of "men of trust and confidence" from all parts of our extensive jurisdiction, men whose love of virtue and truth, and deeds of justice and charity have elevated them to the high stations they now occupy, will remember that a beneficent government, while it protects its own interests and guards its own dignity and stability, will not be unmindful of the peace, harmony and prosperity of those who are subject to its control.

I am able to speak of the actual condition of many of the Lodges in this State from personal observation. Being fully convinced that the visitation of the G. Master might be attended with great practical good, I have devoted the greater portion of my time, not required in the fulfilment of my judicial duties, to the performance of this great work. And where, from any cause, I found myself unable to attend in person, I have requested one of the Grand Officers to perform the duty. I have, myself, visited most of the Lodges in Middle Tennessee and the Western District. A few were omitted for want of time, or health, or because I had satisfactory information that they needed not my counsel, or supervision. We have great cause of gratulation and rejoicing for the peace and prosperity enjoyed by our Order. I have received reports of two Lodges, alone, in which there was any confusion, or improper feeling. These, I trust, are in progress of restoration to good order and harmony, the proper proceedings having been adopted to effect this desirable object. With these exceptions, tranquility, zeal and union every where abound. Old men are rubbing off the rust of years and returning with delight to the associations of their early manhood, and young men seek pleasure in acquiring a knowledge of our learning and mysteries. The gentle dew of Masonic charity is distilling upon our hill-tops and along our vallies. Our time-beaten walls seem to have settled on their bases, and acquired new strength from the rolling tide of years. The wild storm that beat against them has spent its fury, and the bright sun and cheerful sky betoken coming days of quietude and felicity.

The visitation of the Lodges is both pleasant and improving. Some of the most interesting scenes through which I have ever passed, I found in mingling with my Brethren, during the past Masonic year. But the labor is so very heavy and requires so much time in its performance, that very few will have leisure to encounter it. I therefore renew the recommendation of one of my predecessors to amend the constitution so as to provide for the appointment of a Deputy Grand Master for each grand division of the State, each one to be clothed with the powers of visitation within his jurisdiction, and required to report to the Grand Master the state and condition of the Lodges under his superintendence. This experiment has been tried in some of the States, and has been attended, thus far, with the most gratifying success. It would seem, evidently, calculated to promote accuracy of knowledge in our universal language, awaken attention to duties, now too often neglected, and produce that uniformity in the work and lectures of the different degrees, so essential to the proper elucidation of the great moral principles shadowed forth in our rites and ceremonies, and symbolized in the instruments of the Craft.

I have granted Dispensations to several new Lodges since our last annual communication; full information in regard to which, will be furnished you by the Grand Secretary. Some of these new Lodges I have visited with sincere

satisfaction. They afford an example of industry in their labors, and ardor in the pursuit of knowledge, worthy of all praise.

The report of the Committee on foreign correspondence, is an interesting and able paper. The following notice of two important points in Masonic policy is worthy of consideration:—

LODGE JURISDICTION.

In examining the proceedings of several Grand Lodges, we observe that a question of jurisdiction has arisen, in reference to the Initiation, etc., of persons who reside within the jurisdiction of other Grand Lodges. Your committee believe such a practice to be wholly inconsistent with that paramount duty of amicable and friendly regard which every co-ordinate department of the great Masonic family owes to each other. The desire that a good understanding should universally prevail among the Grand Lodges, demands, that while watching with jealous vigilance over the security of their own rights, they should magnanimously refrain from exercising even questionable powers, without the knowledge and consent of those whom it may most concern; and all infractions of jurisdiction, when not ignorantly done, by subordinate Lodges, should be visited with the just censure of the Grand Lodge, under whose authority such subordinate Lodge may hold its Charter. To make this more clear, your Committee beg leave to illustrate: A. B. is a petitioner for initiation, and while his petition is pending, business, or some other cause, calls him to another State. Fearing a rejection by the Lodge in his neighborhood, or for some other cause, he applies for the degrees in Masonry, and receives them. With a diploma in his pocket, on his return home, A. B. again presents himself, but as a Master Mason, and claims to be recognized as a member of the Fraternity, at the very time, perhaps, when the Lodge is considering his original petition. This supposed case may be regarded as not likely to occur; yet it has occurred in the history of at least one of our sister Grand Lodges, during the past year, and *may occur again*. Although this Grand Lodge has not, so far as your committee are advised, any complaint to make, in this respect, yet, such an instance having occurred, we cannot permit it to pass without an expression of our decided disapprobation. What has happened to others, may happen to us; and as we desire harmony and brotherly love to prevail, we may be allowed to express the hope, that we shall never have cause to complain of any such aggression.

TRIAL OF MASTERS OF LODGES.

We notice, that the question, "Has a subordinate Lodge the right to try its Master?" has been agitated in some of the Grand Lodges, and by one of them, (if not more,) decided in the affirmative. This decision your committee believe to be erroneous. The Master, so long as he remains a member of the subordinate Lodge, is, *ex officio*, a member of the Grand Lodge, and has a right to be tried by his peers. The proper course to be pursued when a Master so far forgets the dignity of his office and the duties he owes to himself and the Brethren, is, to petition the Grand Master for a suspension of the offending Master from office, until the next meeting of the Grand Lodge, when charges may be preferred, and such punishment inflicted as the heniousness of the offence shall merit. In this case the functions and duties of the Master devolve upon the next succeeding officer, the Senior Warden, until the accused shall be brought to trial, and acquitted or condemned.

THE MAGAZINE.

We are under renewed obligations to our respected Br. McMahon for offering, and to the Grand Lodge for accepting, the following preamble and resolutions, and shall endeavor, that by our future labors we do not forfeit our claims to the favorable regards of either:—

Whereas, This Grand Lodge entertains a very high appreciation of the Masonic character of the "*Freemasons' Magazine*," published monthly by Brother Charles W. Moore, at Boston—a work which furnishes sound doctrine and a vast fund of invaluable information; and whereas, it has been proposed by Brother Moore to reprint the first three volumes of said work whenever a sufficient number of new subscribers can be obtained to justify the expense:

Resolved, by this Grand Lodge, that the subordinate Lodges, and the Brethren composing them, are most earnestly and fraternally recommended to extend a liberal subscription to said work—a work, which, in the opinion of this Grand Lodge, is better calculated than any work now published, to spread and disseminate true Masonic light and knowledge.

Resolved, That the Grand Secretary continue the subscription of this Grand Lodge to said Freemasons' Magazine.

NON-AFFILIATED BRETHREN.

The following resolution was offered by R. W. Br. Howard, and laid on the table,—we suppose for action at the next meeting of the Grand Lodge. The principle of the resolution is sanctioned by high authority. It seems to us to be just and expedient:—

Resolved, That it is the sense of this Grand Lodge that no Brother has a right to the charities or privileges of the Order, who withdraws from the Fraternity and does not in any way contribute to its support, when he has the ability so to do.

EXPULSION.

Resolved, That the decision of Clinton Lodge, No. 54, expelling E. C. Crisp from all the privileges of Masonry, be, and the same is, hereby confirmed.

DISTRICT DEPUTY GRAND MASTERS.

The following report was read and accepted:—

The committee to whom was referred that portion of the Grand Master's Address which relates to the appointment of Deputy Grand Masters in each of the three grand divisions of the State, have given the subject a mature consideration, and beg leave to report—

That they find from an examination of the proceedings of your honorable body, for several years past, that the amendment to the constitution now under consideration has received the sanction, and had the recommendation, of several of our recent Most Worshipful Grand Masters, distinguished for their Masonic zeal and intelligence. Your committee find no where, either in the records of your proceedings, or the ascertained sentiments of their Brethren of the Grand Lodge now in attendance, any decided opposition to it. The failure on the part of the subordinate Lodges to adopt it as a part of their supreme Law, seems to have originated rather in its having been connected with other amendments deemed objectionable, or from its having been overlooked in the multiplicity of business of more immediate local interest, than from any conviction of its uselessness or inexpediency. Your committee, therefore, would respectfully recommend, that the amendment be again submitted to the subordinate Lodges, unincumbered by any other question. The undersigned feel confident, that when thus submitted, the benefits it promises will be so apparent as to command prompt and favorable action. Among these benefits, not the least that may be expected, will be the promotion of uniformity in the mode of work, and the pruning away of those "strange inventions of men's fancies," which experience tells us are continually growing up as ugly excrescences upon the body of the Order. A spirit of inquiry will be excited by the visitations of intelligent Deputy Grand Masters, which will not be satisfied with aught else than the "searching out of the *old paths*, to walk therein."

Your committee, however, forbear to enter upon the discussion of a measure, which, from having been long before your honorable body, is familiar to the minds of its members; and would beg to close this report by recommending for your adoption the following resolutions:

Resolved, That the Constitution of this Grand Lodge be so amended as to authorize and require the appointment by the Grand Master of one Deputy Grand Master in each of the three grand divisions of the State, whose duty it shall be to visit the Lodges in their respective divisions, and otherwise to aid the Grand Master in the various duties appertaining to his office.

Resolved, That the subordinate Lodges be requested to take action thereon at their earliest convenience, and report the result to the Grand Master; and if the amendment shall be adopted by the requisite number of Lodges, the M. W. Grand Master shall, so soon as the fact is ascertained, appoint said Deputy Grand Masters, who shall immediately enter upon the duty of their offices.

All of which is respectfully submitted.

J. H. McMahon,
A. Fergusson,
J. A. Chambers.

GRAND CHAPTER.

The Grand Chapter of Tennessee, held its annual communication at Nashville, on the 13th October. We make the following extract from the report of the committee on foreign correspondence:

We find in these proceedings, renewed assurances that the progress of the principles of our ancient and time-honored Fraternity is onward, and that our Companions in every portion of our land are arousing to the performance of the duties so sublimely inculcated by every step taken in Masonry. Old Chapters are reviving, and new Chapters are opening. The desire for instruction and improvement have thronged the vestibule of our ancient temple with numerous applications for the sublimer mysteries of our Order. With this reviving, a new era has commenced in our history, and every Companion is incited by a noble spirit of emulation or rivalry to press forward in the good work. The principles we teach have been sanctioned by the wise and good in almost every age of the world; by the patriot and philanthropist, as well as the devout and sincere christian. Meeting on one common level, no invidious distinctions are recognized, except the distinction of superior knowledge and merit, and it becomes us well to protect those inviolable land-marks handed down to us through so many successive ages, and preserve them unimpaired to generations that shall succeed us.

Comp. Norvell presented the following preamble and resolutions, which were unanimously adopted:

Whereas, Since the last meeting of this Grand Chapter, it has pleased the Great Architect of the Universe to call from his earthly labors our late worthy and Most Excellent Companion, William G. Dickinson, Past Grand High Priest of the Grand Royal Arch Chapter of Tennessee, and as a testimony of his great moral worth, and the high regard and esteem in which he was held by the Masonic Fraternity and circle in which he moved: Therefore be it

Resolved, That by the death of Companion Dickinson, the Fraternity have been deprived of the services of an enlightened and zealous advocate and friend; and that whilst we deplore his loss, we sincerely sympathize with his afflicted family in their sad bereavement.

Resolved, That the foregoing notice and testimonial be spread upon the Journal of this Grand Chapter, as a tribute of respect to the memory and moral worth of our departed Brother and Companion.

Resolved, That the Grand Secretary communicate a copy of the foregoing to the widow and family of our departed Companion.

MARYLAND.

We continue our extracts from the proceedings of the Grand Lodge of Maryland.

GENERAL GRAND LODGE.

We believe that the adoption of this measure would be highly conducive to the welfare and prosperity of the Order. They are aware that this subject has been spoken of heretofore, and the most common objection now made thereto, is consolidation. If they correctly understand what the word consolidation means, instead of being an objection, it is one of the strongest arguments in favor of the project. The primary object of the Institution, is, to promote Benevolence, Friendship and Brotherly Love. To unite men of every country, sect and opinion is our boast, and why then should we hesitate to unite into one common mass or band, Brothers, among whom no contention should exist, no envy, no distrust, no jealousy, but an "emulation of who can best work and best agree." Were there no other argument to be urged in favor of a General Grand Lodge, that of consolidation alone, your committee deem sufficient and unanswerable. They offer all they have said, as reasons why this object should engage the early and earnest attention of all the Grand Lodges of the U. States; by it many differences that now exist could be reconciled, difficulties settled, uniformity produced, and Masons, indeed, become one uniform, united, and happy family. And should any difficulty or danger beset a State Grand Lodge, as has been, and may again be, the case, here would be a protecting head with power and will to succour and save. Those members constituting that body, could, without transcending their powers or infringing on the rights of others, indulge the promptings of Fraternal benevolence toward the oppressed, without incurring even the suspicion of interference.

The following resolution was adopted:

Resolved, That the several Grand Lodges in the United States, that agree to the proposition of this Grand Lodge to form a General Grand Lodge, be requested to send delegates to meet in Convention for that purpose, in the city of Baltimore, on the first Thursday after the third Tuesday in September, 1847,—and that the Grand Secretary communicate this resolution to the Grand Masters and Grand Secretaries of all the Grand Lodges in the United States.

REPRESENTATIVE SYSTEM.

The M. W. Grand Master, Chairman of the Committee to whom this subject was referred at a previous communication, submitted the following report, which, with resolution appended, was adopted:

The Special Committee appointed at the last session to obtain information in relation to the origin, objects, and organization of the Representative System, who were also directed to report such steps as they might deem requisite for carrying it into effect, should this Grand Lodge think proper to adopt the system, ask leave to submit the following report:

That, without having the necessary documents before them, conclusively to show the fact, they believe the system originated, some few years ago, in our Sister Grand Lodge of N. York; the object of which, was to facilitate a more familiar intercourse between the different Grand Lodges, both here and in Europe, and thereby to extend the benevolent designs of the Institution.

The mode of effecting this object is, that each Grand Lodge shall appoint a representative at all other Grand Lodges, to whom all communications may be sent from the Grand Lodge he represents, necessary to be transmitted to that to which he is appointed a representative. This representative is not intended to be a member of the Grand Lodge he represents, or even a citizen of the State or County in which his appointment is made; but a citizen of the place where he is to perform the functions of his office; and, perhaps, a member of the same Grand Lodge in which he is to represent a foreign body.

In order to carry out the system in a manner to do honor to this Grand Lodge, should it be thought expedient to adopt it, your committee are of opinion that, in the first place, the Grand Secretary should open a negotiation with each Grand Lodge, with which you wish to stand in this relation, and ascertain whether it will be agreeable to that body to accept your terms of friendly intercourse. If accepted, some suitable person, residing near that Grand Lodge, should be appointed, to whom you will issue your commission, and at the same time furnish him with the appropriate clothing and jewel of this Grand Lodge.

Your committee might, perhaps, with propriety stop here, and consider that they had executed the duties of their appointment; but they will take the liberty to suggest, that, in as much as it is a generally adopted rule that each Grand Secretary shall communicate with all others, at least, so far as to transmit printed copies of the journal of the proceedings of his Grand Lodge, and as all matters proper and necessary to be communicated from one Grand Lodge to another can (as it should seem) be as well communicated through that officer, as through a representative who is not presumed to have greater knowledge of the affairs of the body he represents than any other stranger, until it shall be specially transmitted to him, they do not understand how a greater familiarity, or a more friendly intercourse can be effected through the one channel than the other.

The Committee would further suggest, that the appointment of representatives by this Grand Lodge, would, in their opinion, be attended with a very considerable outlay of expense, while they are not satisfied that the system is likely to effect any important good to the Fraternity. They therefore offer for adoption the subjoined resolution:

Resolved, That this Grand Lodge deems it inexpedient, at the present time, to adopt the so called Representative System.

Obituary.

Pepperell, Dec. 15, 1845.

Sir Knight Moore,—Rev. Wilkes Allen, of North Andover, died December 2d, aged seventy years. The Order has lost one of its firmest supporters, and christianity a brave defender. As one more link in the chain of fraternal affection has been severed by the *tyrant death,* it should remind us to have our armor on, and be ever ready to obey the summons with Christian fortitude, when our immortal souls shall take their flight to guard the watch-towers of our celestial home—"where we shall have no need of the light of the sun, or the moon, or the stars; for the Lord God is the light thereof." Let us improve every moment in all that is noble, and holy—that our enemies, seeing our good works, will rise up, and hail the Institution, as the harbinger of Christianity, Charity, Peace and good will to every human being.

Yours, Fraternally,

Luther S. Bancroft.

EXPULSION.

At the regular communication of Marengo Lodge, No. 28, held at their Hall in Dayton, "November 15, A. L. 5845—It was resolved, that Wm. H. Bonds be expelled from all the rights, benefits and privileges of Masonry, for "gross unmasonic conduct."

Resolved, That the Secretary of this Lodge, cause notice of the expulsion of said Wm. H. Bonds, to be given to the Editor of the Masonic Magazine, printed in Boston, and request him to publish the same in his Magazine.

Thomas W. Price, *W. Master.*

Attest, W. A. D. White, *Secretary.*

REGISTER OF OFFICERS.

GRAND LODGE OF CONNECTICUT.

M. W. Henry Peck, Grand Master.
R. W. Horace Goodwin, 2d, D. G. M.
" Avery C. Babcock, S. G. W.
" Benoni A. Shepherd, J. G. W.
" Benjamin Beecher, G. Treasurer.
" Eliphalet G. Storer, G. Secretary.
W. William E. Sanford, S G. D.
" Elisha Douglass, J. G. D.
" George Shumway, G. Marshal.
" Rev. John Moore, G. Chaplain.
" William Storer, } G. Stewards.
" Lee Dunning, }
" Frederick Croswell, G. Sentinel.
Brother Isaac Tuttle, G. Tyler.

GRAND CHAPTER OF MASSACHUSETTS.

M. E. Thomas Tolman, G. H. P.
E. Elias Haskell, D. G. H. P.
" Charles W. Moore, G. K.
" Ruel Baker, G. S.
" John Hews, G. Treas.
" Thomas Waterman, G. Sec.
" Hugh H. Tuttle, G. Marshal.
" Sebastian Streeter, }
" E. M. P. Wells, } G. Chaplains.
" Benj. Huntoon, }
" S. W. Robinson, } G. Lecturers.
" C. W. Moore, }
" Gilbert Nurse, } G. Stewards.
" Winslow Lewis, Jr. }
Comp. Josiah Baldwin, G. Tyler.

GRAND CHAPTER OF MAINE.

M. E. James C. Churchill, G. H. P.
E. Thomas S. Bowles, D. G. H. P.
" John C. Humphreys, G. K.
" Nelson Racklyeft, G. S.
" Oliver Gerrish, G. Treasurer.
" Arthur Shirley, G. Secretary.
" Freeman Bradford, G. Marshal.
" Rev. John H. Ingraham, }
" Rev. Cyrus Cummings, } G. Chaplains.
" Rev. Cyril Pearl, }
" Rev. Gershom F. Cox, }
" Charles B. Smith, }
" Isaac Ingersoll, }
" Stephen Sweat, } G. Stewards.
" Alexander H. Putney, }
Companion Isaac Davis, G. Sentinel.

GRAND CHAPTER OF CONNECTICUT.

M. E. Horace Goodwin, 2d, G. H. P.
E. Benoni A. Shepherd, D. G. H. P.
" William E. Sanford, G. K.
" George Giddings, G. S.
" Eliphalet G. Storer, G. Secretary.
" Theodore Spencer, Jr., G. Marshal.
" Rev. John Moore, G. Chaplain.
" William Storer, } G. Stewards.
" Elijah Gilbert, Jr. }
" Elisha Douglass, G. Sentinel.
Companion Isaac Tuttle, G. Tyler.

MAINE ENCAMPMENT, PORTLAND.

Sir Samuel Fessenden, G. Com.
" Charles B. Smith, Gen.
" Nelson Racklyeft, Capt. Gen.
" Cyrus Cummings, Prelate.
" Alexander H. Putney, S. W.
" Freeman Bradford, J. W.
" Henry H. Boody, Treasurer.
" Arthur Shirley, Recorder.
" Moses Clark, Sword Bearer.
" James R. Milliken, Standard Bearer.
" William Kimball, Warder.
" Charles Fobes, }
" Daniel Winslow, } Capts. of Guards.
" Marcian Seavey, }

MOUNT VERNON CHAPTER, PORTLAND.

Charles B. Smith, H. Priest.
Joseph Smith, King.
Alexander H. Putney, Scribe.
Oliver Gerrish, Treasurer.
Seth Bird, Secretary.
Isaac Ingersoll, R. A. C.
Daniel Winslow, Capt. Host.
Freeman Bradford, P. Sojourner.
Rev. Cyrus Cummings, Chaplain.
Marcian Seavey, }
William Allen, } M. of the Veils.
Charles Fobes, }
William Kimball, } Stewards.
James Todd, }
Isaac Davis, Sentinel.

ST. JOHN'S CHAPTER, TORONTO, CANADA.

Robert McClure, H. Priest.
Francis Richardson, King.
Charles Lynes, Scribe.
Hiram Piper, R. A. Capt.
Stedman B. Campbell, P. Sojourner.
John Mc A. Cameron, C. H.
Charles March, }
Henry Croft, } M. of the Veils.
Duncan Macdonell, }
George C. Horwood, Inner Janitor.
Donald McLean, Outer Janitor.

ST. ANDREW'S LODGE, TORONTO, CANADA.

Francis Richardson, W. Master.
R. S. Jamieson, S. W.
William A. Campbell, J. W.
Duncan Macdonell, Treasurer.
John T. Cockrane, Secretary.
Edward Hodder, S. D.
Kivas Tully, J. D.
Aurellus Irving, I. G.
Stedman B. Campbell, M. C. and Librarian.
George C. Horwood, } Stewards.
John T. Smith, }
Donald McLean, Tyler.

GRAND COUNCIL OF CONNECTICUT.

Benoni A. Shepherd, G. P.
Henry Peck, D. G. P.
Nahum Flagg, G. T. I.
Theodore Spencer, Jr., G. P. C.
Benjamin Beecher, G. Treasurer.
E. G. Storer, G. Secretary.
Rev. John Moore, G. Chaplain.
Isaac Tuttle, G. Sentinel.

MT. MORIAH LODGE, KNOXVILLE, TEN.

J. J. G. Smith, W. M.
F. A. Ramsey, S. W.
J. L. Moses, J. W.
S. Mansfield, Treasurer.
J. Lewis, Secretary.
S. B. Boyd, S. D.
W. Palmer, J. D.
D. Stacks, Tyler.

ST. JOHN'S LODGE, KINGSTON, N. C.

David Jones, W. M.
James E. Metts, S. W.
Benjamin C. Williams, J. W.
William B. West, S. D.
James McClenny, J. D.
A. Brandon Wilson, Treasurer.
John B. Clark, Secretary.
Frederick J. Cox, Tyler.

MORNING-STAR LODGE, WORCESTER, MASS.

Horace Chenery, W. Master.
Henry Earl, S. W.
Asa Walker, J. W.
Freeman Upham, Treasurer.
Levi Clapp, Secretary.
Joseph G. Henderson, S. D.
Edward Babbit, J. D.
William Burrows, Tyler.

ST. ALBAN'S LODGE, LINDEN, ALA.

William Robinson, W. M.
William H. Mounger, S. W.
James A. Young, J. W.
Edward Young, Treasurer.
M. Fechheimer, Secretary.
Winfield Woolf, S. D.
Arthur B. Smith, J. D.
Edward Johnson, Tyler.

CLARKSVILLE LODGE, CLARKSVILLE, TENN.

Thomas McCullock. W. M.
Richard Poston, Jr., S. W.
E. P. McGinty, J. W.
Samuel Simpson, Treasurer.
W. T. H. Williams, Secretary.
J. P. Wendel, S. D.
J. A. Sensoney, J. D.
Rev. A. H. Kerr, Chaplain.
Jacob Baird, Tyler.

ST. ANDREW'S LODGE, BOSTON.

Smith W. Nichols, W. Master.
Hamilton Willis, S. W.
Edward Stearns, J. W.
John J. Loring, Treasurer.
Charles W. Moore, Secretary.
William Parkman, S. D.
C. Allen Brown, J. D.
Rev. William M. Randall, Chaplain.
Thomas Restieaux, Marshal.
John Mears, } Stewards.
George C. Stearns, }
William B. Oliver, Inside Sentinel.
William C. Martin, Tyler.

BOSTON GRAND LODGE OF PERFECTION.

George L. Oakes, T. I. & S. G. Master.
Enoch Hobart, S. G. S. Warden.
Ruel Baker, S. G. J. Warden.
William Bramhall, S. G. Treasurer.
William B. Oliver, S. G. Secretary.
William Eaton, S. G. Master of Ceremo.
Ammi B. Young, S. G. Capt. of the Guards.
F. C. Raymond, S. G. Pursuivant.
William C. Martin, S. G. Tyler.

HIRAM LODGE, WEST CAMBRIDGE, MS.

John Jarvis, W. Master.
Gershom Whittemore, S. W.
Loamnii Knights, J. W.
William Dickson, Treasurer.
Jesse P. Pattee, Secretary.
John Schouler, S. D
Henry Whittemore, J. D.
Addison Hill, } Stewards.
John J. Eaton, }
Josiah C. Waldo, Chaplain.
Ralph W. Newton, Marshal.
Isaiah Jenkins, Tyler.

PORTLAND LODGE, PORTLAND, ME.

Freeman Bradford, W. Master.
Isaac Ingersoll, S. W.
James R. Milliken, J. W.
Arthur Shirley, Treasurer.
Elias M. Plympton, Secretary.
William Kimball, S. D.
Samuel Chase, Jr., J. D.
J. F. Weeks, } Stewards.
Lemuel Bryant, }
Isaac Davis, Tyler.

RISING-STAR LODGE, STOUGHTON, MS.

Simeon T. Drake, W. Master.
Azel Capen, S. W.
Joel Talbot, J. W.
Samuel Chandler, Treasurer.
Ansel Capen, Secretary.
Consider A. Southworth, S. D.
John Cram, J. D.
James Swan, Marshal.
William Morse, } Stewards.
Ebenezer W. Tolman, }

MASONIC CHIT CHAT.

Aged Brethren.—The late annual meeting of the M. W. Grand Lodge of this State, was attended by a larger number of Brethren, and there were more Lodges represented, than on any previous occasion within the last fifteen years. Entire harmony and Brotherly kindness prevailed; and what added not a little to the interest of the occasion, was the fact, that every officer was elected by a *unanimous vote*. An unusually large number of our most aged and respected Brethren were present. Among them were four whose united ages amount to 306 years—being an average of 76½ years! Their names and ages are as follows:—R. W. John Soley, Esq., P. G. M., aged 80: R. W. Elias Haskell, Esq., P. S. G. W., 78: R. W. Winslow Lewis, Esq., P. J. G. W., 76; and R. W. James A. Dickson, Esq, P. J. G. W., 72=306. These Brethren are all hale and hearty, and in the full enjoyment of their mental faculties. May a good Providence continue to bless and sustain them for many years to come.

☞The officers of Hiram Lodge, West Cambridge, were publicly installed on the evening of the 24th ult. The ceremonies of installation were performed, under the direction of the Grand Master, by R. W. Br. Charles W. Moore. After which, appropriate addresses were delivered by the Grand Master and by R. W. Br. C. Gayton Pickman. There was a large number of ladies and gentlemen present; and we trust they were gratified with the ceremonies of the evening. The Lodge is well located, and is in a prosperous condition. It was chartered in 1797, and one of the original petitioners for the charter,—a soldier of the Revolution,—was present.

☞We understand that the officers of Jordan Lodge, at Danvers, were publicly installed on Christmas evening, by Rev. Br. Bartlett, of Marblehead.

☞We are necessarily obliged to defer a considerable quautity of interesting foreign matter, which had been prepared for the present number.

☞We have several Addresses on file, which it would afford us pleasure to publish, if we could find room for them. One great difficulty with Addresses, is their great length. They would crowd our pages so much as to destroy the variety necessary to give interest to our work. Some of them are written with great ability and are valuable; but as a general rule, the particular interest which attaches to them is local, not general. They are very apt to be regarded in the light of printed sermons, which are read with deep interest by the particular church before which they were preached, but are very rarely read by other members of the christian community. They will read an extract from a sermon, if it be not too long, when they would not read a page, if the whole sermon were placed in their hands. We mean no disrespect in these remarks. We kindly thank our Brethren for the Addresses they are pleased to send us. *We* read them, and often with profit to ourselves; but it is utterly impossible for us to find room in our pages, for all that we receive. We desire that they may be continued to us, and we will do the best we can with them.

☞The Grand Lodge of this Commonwealth held its appointed annual meeting at the Masonic Temple, in this city, on the 27th ult. The Grand Lodge was opened at 9 o'clock in the morning, for instruction in the work and lectures of the three degrees, and continued open during the day. In the evening, the officers were installed, in the presence of a large number of Brethren. In our next, we shall speak of the proceedings more in detail.

☞Some months since we received a copy of an Address delivered by Br. New, of Rodney, Miss., and marked two or three extracts for publication, but have since mislaid it. If the author will send us another copy he will oblige us.

☞We are unable satisfactorily to answer the inquiry of our correspondent at Vienna, Ala. Our impression is that there is not a Lodge publicly held at either of the places named.

☞We are happy in being able to state, that our Brethren at East Boston, have recently petitioned for, and obtained of the M. W. Grand Master, a Dispensation for a new Lodge in that thriving section of our city.

☞Br. L. G. Houston, of Livingston, Ala. is an authorised agent for the Magazine, in place of Br. B. Tompkins, deceased.

Rev. Br. Samuel G. Patterson, of Neosho, Mo. is an authorised agent for that place, and vicinity.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. V.] BOSTON, FEBRUARY 1, 1846. [No. 4.

PUBLICATION OF REJECTIONS.

The Grand Lodge of Wisconsin, at its annual communication in June, 1845, adopted a new Constitution, based on the Constitutions of the Grand Lodge of this Commonwealth. At the same meeting, it passed the following resolution:—

> "*Resolved*, That (as the sense of this Grand Lodge,) the publication or rejection, provided for in the Constitution, ought only to be made by the Grand Secretary in writing; and that he be hereby directed, in sending the proceedings of this to other Grand Lodges, to connect and enclose with each copy of such proceedings, a written list of all rejections for the past year; and that this shall be the standing order in such case, until otherwise directed."

The terms of this resolution are sufficiently loose to render its meaning ambiguous. We presume that by the phrase, "the publication *or* rejection," is intended the publication *of* rejections. Without this explanation we can make nothing of it. But on referring to the Constitution, we cannot find any provision, requiring or prohibiting such publications. We do, however, find a regulation which makes it the duty of the Lodge rejecting an applicant, "to communicate such rejection to the Grand Secretary, who shall immediately communicate the same to all the Lodges under the jurisdiction." The object of the resolution is, probably, to require the Grand Secretary to extend the notice to the Grand Lodges throughout the country. If this be so, we cannot but regard it as an unnecessary and supererogatory measure. The regulation as it stands in the Constitution, is sufficient for all useful purposes. The publication of the expulsions of unworthy members, is necessary to protect the Fraternity, in other and distant parts of the country, from imposition, as well as to vindicate the character of the Institution. This is also true, to some extent, as applied to the publication of suspensions of members. In the latter case, however, great caution and forbearance should be observed, lest the punishment be disproportionate to the offence, and the delinquent be thereby confirmed in his delinquency, rather than reclaimed from his errors. Expulsions and suspensions imply dereliction in moral or Masonic duties and obligations. They are therefore not made without great caution; and never until after the party implicated, has been afforded ample opportunity to vindicate himself. But rejections are not necessarily, nor are they always the consequence of moral delinquency. An applicant, of irreproachable character, may be negatived by a member of a Lodge, from personal dislike. Instances of this kind have occurred within our own knowledge, and we doubt not that they frequently occur. That a Brother should allow himself to be influenced by such motives, we admit to be wrong; but it is a wrong without a remedy, unless we would break down one of the great conservative principles of our Institution, that of the *secret-ballot*. This we are not prepared to do. The opportunity to do the wrong must therefore remain; and so long as it does remain, the wrong may be done. But it by means follows, that the Lodge is at liberty to take up the wrong-doing of one of its members, give strength, if not tangibility to the act, and inflict a grievous punishment on the innocent. This, we conceive, is done by publishing his rejection to the world. It is a punishment too, for which the injured party has no redress.

We do not understand the resolution in question, as authorizing the publication of rejections, in the annual printed proceedings of the Grand Lodge; but as requiring their transmission, in writing, by the Grand Secretary, to other Grand Lodges. This is not, in itself, so objectionable as the course too frequently pursued; nor would any very serious injustice be likely to arise from it, were it not that several of the Grand Lodges conceive it to be their duty to publish, with their proceedings, a list of all rejections that come to their knowledge.

It may be asked, if we would allow an unworthy person, who had been rejected in one Lodge, to apply to another, to which he was not so well known, and gain admission if he could? We certainly would not; and if the Lodges, with the Grand Lodges of the several States, would respect the jurisdictional rights of each other, there would be but little danger of such an occurrence, even though there were no further provision on the subject. But the Constitution of the Grand Lodge of Wisconsin, very properly provides, that every subordinate Lodge shall report its rejections to the Grand Secretary, and he to the other Lodges. This is done by private communication; and it effectually protects all the Lodges within that jurisdiction, with the least possible risk of which the nature of the case admits, of doing injustice, by hazarding the reputation of the applicant. And should he ever after change his residence, and apply for admission

to a Lodge in another State, that Lodge will, if it does its duty, apply the *inherent test*—as in the case of an unknown visitor—and ascertain from the candidate himself, whether he has ever before petitioned for admission and been rejected by another Lodge. To suppose that, *under such circumstances*, he would give a false answer, would be to suppose him to be possessed of a larger share of moral depravity than usually attaches to human nature. Few men are sufficiently depraved to falsify in such a case. The *fact* may therefore be elicited from the applicant himself; and the circumstances may be investigated, without any unnecessary exposure, or prejudice to his character. If the investigation result in his admission, he will be saved from the pain and mortification of reading, in after years, his name recorded among the rejections, in the bound up volumes of the printed proceedings of Grand Lodges.

CONSTITUTION OF THE GRAND LODGE OF WISCONSIN.

THERE are two or three points in the Constitution of the Grand Lodge of Wisconsin, to which the committee of foreign correspondence in the Grand Lodge of Maryland, have excepted. The first is the provision, that "a sentence of expulsion shall not take effect until confirmed by the G. Lodge, but shall operate as a suspension of the delinquent in the mean time." This regulation is nearly verbatim from the Constitutions of the G. Lodge of England. We believe it to be a wise and safe provision. Expulsion is the highest punishment known to Masonic law; and, in our judgment, it should only be inflicted under the sanction of the highest tribunal. The Masonic should be, at least, as lenient as the civil law. Suspension, during its continuance, as effectual deprives a Brother of his Masonic privileges, as expulsion. No detriment can therefore arise from the delay. On the contrary, the ends of justice are more certainly secured. It is not to be presumed that the Lodges, generally speaking, as well understand the laws and usages of the Fraternity, as the Grand Lodge. The decisions of the subordinate Courts are not unfrequently reversed by the higher tribunals; and we know of no rule, either in Masonry or in law, which operates an exception in favor of the subordinate Lodges. Their decisions are as liable to be wrong as the decisions of the inferior Courts. They are also liable to be influenced by excitement, and sometimes by prejudice. This can rarely, if ever, happen in the Grand Lodge. The evidence in the case may here be carefully and dispassionately examined; the laws and regulations correctly applied; and whether the sentence of the Lodge be confirmed or mitigated, the accused will have been honorably and impartially dealt with, and the case decided in strict conformity with the law and the evidence.

It may be said in reply, that this result could be attained by an appeal. We admit it. But we must be permitted at the same time to say, that very few Brethren understand anything of the process of an appeal; and fewer still are sufficiently well informed in Masonic jurisprudence, to enable them to calculate the chances of success, or to prosecute an appeal to its final issue. The strong may be able to take care of themselves. The weak need protection. Masonry does not discriminate between them.

Objection is also made to the provision, that on the trial of a member, "the witnesses shall testify, *if Masons*, on their honor, as such. Hearsay evidence shall be excluded." The committee infer from this, "that the testimony of a Mason alone shall be taken, and that the knowledge in possession of persons, not Masons, accusing a Mason of unmasonic conduct, shall not be available against him in the Lodge," This inference is not warranted by the terms of the regulation. If it were, we should fully concur in the views of the committee. The regulation merely provides for the manner in which the witnesses, *if* Masons, shall testify. It does not say that others than Masons shall not testify. On the contrary, it reasonably implies that they may; but it does not indicate the mode in which their testimony shall be received. It very properly leaves that to be determined by the circumstances of the case. It may be taken orally before the investigating committee, under oath before a Magistrate, by certificate, or from the records of the courts, or in any other manner that may be rendered expedient.

We do not agree with the committee that the phrase "hearsay evidence," will exclude any proper testimony. It will exclude nothing, which "in a court of equity would prove the charges," or be admissable. It will, however, exclude just what constitute its definition—"report, rumor, common talk." These may furnish grounds for investigation; but, unsustained by testimony, they can never justify conviction. The doctrine that, "if the accusation be matter of public notoriety, and no member of the Lodge can give his own positive testimony thereto, the accused should be required by the Lodge to clear up the accusation, and to afford them the evidence which would enable them to deny the charges," does not harmonize with our sense of justice, nor with what we conceive to be the equitable spirit of Freemasonry.

The committee next quote the following rule, and to it add their objections:—

> "The question, 'Is the accused guilty or not guilty?' shall be distinctly put to each member of the Lodge, by name, commencing with the youngest. The answer shall be given standing, and in a distinct and audible manner. The Secretary shall record the answer as given."

> "The committee hold, in this case, as in all others, the ballot box should answer; and the same rules should be observed in relation to trials of suspension and expulsion, as in rejection or admission. Under this rule the individual, who, in all probability, is least able to decide, who is least acquainted with Masonic usage or law, is required "*in a distinct and audible manner*," to set a precedent for the decision of his seniors, who are presumed better to know their obligations to all concerned than he is, and timidity, or a feeling of his inability, may cause him to decide contrary to his own judgment; those who succeed him are, to a greater or less degree, influenced by him, and the ends of justice may thus frequently be perverted."

We have always supposed that there was a distinction to be observed between the admission of a candidate and the expulsion of a member. We have been taught that "the general rule which governs the Order in the admission of members is, that such admission is to be sanctioned by entire unanimity," and by secret-ballot. We do not hesitate to declare this to be a sound and conservative rule. But it ceases to be so when applied to expulsions. Every man, however depraved, has his friend, and too often his associate in crime. Suppose there are two friends, both or either of them bad men, members of the same Lodge. One is detected in crime. The Lodge institutes proceedings against him. The evidence of his guilt is clear, and the ballot is ordered to be taken, in the same manner, and under the "same rules," which regulate the admission of members. Will his friend vote for his expulsion? If he do not, how can he be expelled? Expulsions are rarely effected by unanimous votes. A majority is generally considered to be sufficient. The Grand Lodge of Wisconsin, and some other Grand Lodges, require an open vote of two-thirds. We have never known the ballot box to be used in such cases. If it were adopted, expulsions, under the rule of the committee, would seldom occur. The vicious might continue to transgress with impunity.

If the committee will consent to reverse their reasoning against "commencing with the youngest" member, in taking the votes, we will accept it, and return it to them as our answer to their objection. The most natural, if not the most logical inference in such cases is, that the younger member, "who, in all probability, is least able to decide, who is least acquainted with Masonic usage and law," would be more likely to be influenced by the decision of his seniors, "who are presumed better to know their obligations to all concerned," than that they should be influenced by him. It was probably with a direct reference to avoid this influence, and to leave the younger members to act freely and according to their own appreciation of the evidence, that the regulation in question was framed as it stands.

THE PAST MASTER'S DEGREE.

Our respected Brother, the chairman of the committee on foreign correspondence in the Grand Lodge of Maryland, with whose last annual report we are taking some liberties, informs us that we have mistaken the intention of the committee, in some respects, in their remarks on the manner of conferring the Past Master's degree within the jurisdiction of that Grand Lodge. We are not certain that he designed his note for publication; but as this seems to be the readiest way to correct any misapprehension which may have occurred, we take the liberty to lay it before our readers:—

Baltimore, Md., January 8, 1846.

Br. Moore:—I observed with pleasure that the last number of your interesting and valuable Magazine, commences with an editorial notice of one of the topics of the report on correspondence, made to the Grand Lodge at the last May session; although it is a left handed compliment.

From the course of your remarks, I perceive you have misunderstood the tenor of the report, as also its object. The remarks in the report referred alone to the indiscriminate practice of conferring the Past Master's degree on all Master Masons, by the *Lodge* of which they may be members, or as it is here termed, making them *nominal* Past Masters.(1.) We probably do not differ in our sentiments on this subject, but as they are recorded we do differ, if we correctly understand each other; so far as the report is concerned we have not understood each other; whether this is the case with your remarks remains to be seen. In the first place, as to the action of the Grand Lodge of Maryland; the practice as we understand the matter was originated about twentyfive years since, not in the Grand Lodge, but by some individuals who were members thereof, and had, not the *authority*, but *countenance* of the Grand Lodge.(2.) You admit the practice of making *nominal* Paster Masters under her jurisdiction to be wrong, but should be under the Chapters as a *concession* from the Grand Lodge. It would be matter of regret to me should we here differ in opinion, as it is probably the first instance in which we have done so.(3.) The degree of Past Master, according to my understanding, was originally *actual;* but the advancement of R. A. Masonry rendered it expedient that it should also become *nominal.* It originally occupied the same position as to the symbolical degrees as does the degree of Priesthood to R. A. Masonry.(4.) and could not from the very nature of the organization of the G. Lodge belong to it, as the *Wardens* of Subordinate Lodges are constituent members of the Grand Lodge; they, the Wardens, are not presumed originally to have the degree in possession, and consequently no jurisdiction over it. Therefore, originally it did not belong to the Grand Lodge and the *right* of the *G. Lodge* to the degree, if she claimed any, must be an *assumed* one and not *inherent.*(5.) This will apply to the G. Lodge of Maryland, if to no other; for during the first half of the period of her existence, she does not appear to have had cognizance of the degree, and during the last half, has rather winked at its existence *nominally* among her subordinates, than authoritatively recognized its existence. The claims and action of other G. Lodges in relation to this matter have not come sufficiently under my knowledge to place them in the same category, unless it be as to the first branch hereof.

You have given the connection formerly existing between symbolic and R. A. Masonry as corroborative testimony of the *inherent* right of Grand Lodges, connecting therewith the name of Laurence Dermott, and if it could be done, have given additional weight of authority to his name by connecting him with the English Grand Lodge, accidentally no doubt. An examination of the proceedings of the Grand Lodge held in London, did not show me that Dermott had ever been D. G. Master, or the Duke of Atholl otherwise noticed, than by resolution in 1777, refusing recognition to such assembles of Masons as professed to hold under the Duke of Atholl. You no doubt intended to place them in the Scottish instead of English Grand Lodge.(6.) Scottish law on this subject probably does not command the same respect in this country as does the English. Nevertheless, be the practice as it may, no Mason probably would admit the right of a Fellow-Craft to legislate on the Master Mason's degree, or a Master Mason to legislate on the Royal Arch degree, neither should he over Past Masters, actual or nominal; any such attempt would most assuredly be an *assumption* of right, not *inherent.* The Grand Lodge of Maryland recognizes as Past Masters such only as, by virtue of election and installation as Masters, have presided for six months, and cannot be affected by the action of Chapters or Lodges in conferring the *nominal* degree. A Master elect may be qualified to preside by a Chapter, by the Past Masters actual and nominal of the Lodge over which he is elected, or he would, so far as my observation has gone, be *better* qualified by an actual Past Master; it may be done either way, and hence no difficulty could occur, nor would there be any more dependence than there now is, if the degree were confined to its appropriate and original limits. Let me again repeat that the language of the report referred alone to the *nominal* degree as given by the subordinate Lodges, and in this view it was characterized as an *assumption* of rights inherent elsewhere. Admit, if you please, that the Grand Lodge of Maryland has an inherent right to the degree, the Charters she issues to subordinates authorize them to confer the degrees of E. A., F. C. and M. M., no more.(7.) Therefore any of the Lodges conferring any other degree is *assuming* a right not *inherent* in it, but in some other body, and which has not been conceded to, nor could it be conceded by the subordinate Lodge.

If under these circumstances we differ in our views, it is to me matter of regret; but the intention of the committee was to arouse attention to the several matters noticed in that report by giving their opinions, so that if wrong they might be corrected and light elicited, by which uniformity might be produced.

(1.) There is nothing in the report which indicates this. On the contrary, the committee distinctly say, that the practice was adopted "with a view, as is supposed, of facilitating the advancement of the Chapters, then in their infancy." This was the view we took of the matter; and think we rightfully and logically inferred, that the degree was conferred as *preparatory* to receiving the R. A. degree, and with the same formalities that are observed in the Chapters. We regret to learn that the practice is more loose and irregular than we had at first supposed. That we did not understand the committee, however, is not our fault. In writing reports, they should bear in mind, that Brethren at a distance, are to be presumed to know nothing of the local facts and circumstances of the case under consideration. They must take the statement as it stands, and interpret it according to the laws of philology and common sense.

(2.) The committee in their report say, the practice "they believe received the *sanction* of the Grand Lodge by the *imposition of a tax on the degree.*" The correct inference from this is, that the Grand Lodge claimed to hold jurisdiction over the degree, and to control the right to confer it. This right it *sanctioned* the Lodges under its jurisdiction to exercise, on condition that they should pay to the Grand Lodge a stipulated tax. It could not confirm in another, a right which it did not itself possess; nor is it to be presumed that the Lodges would have consented to receive the right from the Grand Lodge, under the "imposition of a tax," if they had not supposed that that body had full and complete jurisdiction in the matter. But whether the degree is conferred under the *sanction* or under the *authority* of the Grand Lodge, is immaterial. We are not disposed to split hairs. If it is conferred at all in the manner stated, it is conferred in violation of all correct Masonic usage, and in derogation of the spirit and true intent of the degree. The sooner the practice is abandoned the better. We believe this can be readily effected by an appeal to the moral sentiment and Masonic propriety of the Lodges. But if it cannot be so done, then the authority which originally granted the right, or gave it sanction, possesses the power to withdraw the one, or revoke the other,—if such a distinction be deemed essential. Indeed, by neglecting to pay the stipulated tax to the Grand Lodge, the Lodges have broken the conditions on which the privilege was conceded to them. It is therefore a proper question, whether the right does not revert to the Grand Lodge, without any further action, than notice of its forfeiture.

(3.) In England, "the Supreme R. A. Chapter is connected with the Grand Lodge."* The R. A. deg. is regarded as the completion, in continuation, of the M. degree, and not as a distinct degree. We have already shown† that this degree was formerly conferred in the Lodges. Chapters, as distinct and independent bodies, are of comparatively recent date. The P. Master's degree has no necessary connection with the Chapter. It is wholly and entirely a Lodge degree. It belongs to the chair. The duties imposed by it are the duties of the chair. Its allegiance runs to the Grand Lodge. Nothing can more clearly show where the degree originally belonged.

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*Dr. Oliver's His. Landmarks, vol. 2. p 101.

†Vide Magazine, Vol. 5, p. 66.

(4.) This is true; and if we take the degree of Priesthood and place it in charge of the Encampments, the analogy will be complete.

(5.) We do not admit the correctness of this reasoning. It is too much of a *non sequitur*. In the early part of the last century, E. A. and F. C. were received as members of the Grand Lodge, with the right of speaking and voting. If the reasoning of our correspondent be correct, the M. M. degree could not, at that time, have "belonged to the Grand Lodges." Therefore, if they now claim any jurisdiction over it, it "must be an *assumed* one, and not *inherent*;" because, E. A. and F. C. "are not presumed originally to have the degree in possession, and consequently no jurisdiction over it!" We would not deal unkindly by our Brother's logic, but we cannot admit its correctness in this case. We do not presume that he wishes to be understood as intimating that the Past Master's degree is never conferred by the Grand Lodges; for he is probably aware that this is a very common thing, in qualifying their own presiding officers, as well as the Masters of new Lodges.* Do they *inherit* the right to qualify their own officers, or have they *assumed* it? The committee in their report say, that the conferring of the degree by the Lodges, is "an assumption of the inherent rights and prerogatives" of the Chapters. In answer to this, we allege the undeniable fact, that the Royal Arch degree was originally, and out of the United States, still continues to be, to a great extent, one of the degrees controlled and authorized by the Grand Lodges. This being true, the conclusion is unavoidable, that whatever rights the Chapters possess over this degree, have been *conceded* by the Grand Lodges, or they have been *assumed* by the Chapters. We adopt the penultimate branch of this conclusion, and maintain, that in conceding to the Chapters the right to confer the Royal Arch degree, the Grand Lodges conceded the right to confer the Past Master's as a *preparatory* degree,—reserving to themselves their original control over it as an *actual* degree. But while we contend for the rights of the Grand Lodges in this respect, we do not admit their power to authorize the conferring of it as a *nominal* degree; because, in so doing, they pervert its original intention and destroy its value.†

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*This is the practice in the Grand Lodge of Maryland.

†The Grand Lodge of Kentucky has the following regulation on this subject. It corresponds with the practice in Pennsylvania, and is probably the same regulation, in spirit, if not in terms, which governed the action of the Grand Lodge of Maryland, at the time it authorized the practice which has since degenerated into the irregularities of which the committee justly complain:—

"None of the Lodges under the jurisdiction of the Grand Lodge of Kentucky, shall confer the degree of Past Master on any Brother, unless he shall be regularly elected to the chair, or by dispensation from the *Grand Lodge*; which dispensation shall be attested by

(6.) This was not our intention. We meant just what we said. Prince John, Duke of Atholl, in 1772, was Grand Master of the Grand Lodge at London, and Laurence Dermott, Esq. was his Deputy Grand Master. The meetings of the Grand Lodge were held at the Half-Moon Tavern, Cheapside. We made no reference to the Grand Lodge of Scotland.

(7.) Neither do the Charters issued by Chapters, name the degree of Priesthood. Both are honorary or official, not actual or working degrees.‡

GRAND CHAPTER OF MAINE.

We have received a copy of the new Constitution of the Grand Chapter of Maine. Among the degrees appendant to the Royal Arch, it enumerates the degree of Secret Master. This is not in conformity with the regulations of the General Grand Chapter. The degree of Secret Master is not recognized by that body as one over which it assumes to exercise any control. It belongs to another and independent branch of Masonry; and there would be the same propriety in transferring the Royal Arch degree to the Encampment, that there is in incorporating the Secret Master's degree with the Chapters or Councils of Royal and Select Masters. We object to this arrangement as an encroachment upon the rights of another jurisdiction. The degree belongs to the Lodge of Perfection, and Companions desiring to do so, may there obtain it, with an assurance that they are receiving a genuine, and not a spurious degree. Each Order and branch of Masonry has its appropriate sphere of action; and the harmony and prosperity of all will be best promoted by a scrupulous respect for the rights of all. With this exception, we see nothing in the Constitution at variance with the regulations of the General Grand Chapter, or the usages of Royal Arch Masonry.

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the Grand Secretary, having the seal of the Grand Lodge affixed thereto—for which the sum of two dollars shall be paid, one of which shall be applied to the Grand Charity Fund."

We do not wish to be understood as approving of the exception made in this regulation. The degree ought not, under any circumstances, to be conferred except, in Chapters, as a *preparatory*, or, in Lodges, as an *actual* degree. The true intent of the degree would in truth be more strictly preserved, if it were confined to the actual Masters of Lodges.

The new Constitution of the Grand Chapter of Maine, declares, that "this Grand Chapter has jurisdiction over all Chapters of Royal Arch Masons and Lodges of Most Excellent and Mark Masters within the State." Thus making a clear exception in favor of Lodges of Past Masters, held under the authority of the Grand Lodge, for the purpose of qualifying the actual Masters of Lodges. A subsequent article in the Constitution, authorizes the conferring of the Past Master's degree, under the warrant of the Chapters. This is making the proper distinction; but it is a distinction which the Grand Chapter of Maine would not have felt itself called on to make, if it had supposed that it possessed an "inherent right," to the degree, and that the exercise of it by the Grand Lodge, was an "assumption."

‡ The extract from the report which has elicited these remarks, may be found on page 61, and our comments thereon, at page 65, of the present volume of the Magazine.

INSTALLATION OF THE OFFICERS OF THE GRAND LODGE OF MASSACHUSETTS.

Agreeably to the provision of its Constitutions, the Grand Lodge of this Commonwealth, was opened on the morning of the 27th December last, for the purpose of imparting instruction in the Lectures and Work in the degrees of ancient Craft Masonry. Twentyfour Lodges from different parts of the State, were present by their representatives,—being a much larger number than on any previous occasion, but not so large as it would have been, had not the 27th, this year, fallen on Saturday. This rendered it necessary, to a considerable extent, for the Brethren in attendance, to remain in the city over the Sabbath,—an inconvenience to which many of the representatives of distant Lodges, who would otherwise have been present, were unwilling to subject themselves.

The Grand Lodge was opened by the Grand Master, M. W. Augustus Peabody, at 9 o'clock. After the transaction of some preliminary business, he resigned the Chair to W. Br. Charles B. Rogers, the Senior Grand Lecturer; who, with the assistance of his associate Grand Lecturer, W. Br. Horace G. Barrus, and the Brethren present, proceeded with the opening, closing, lectures and work of the several degrees, as agreed upon by the late National Convention, and adopted by this Grand Lodge. This occupied the whole of the day; and the Grand Lecturers are entitled to great credit for the precise and acceptable manner in which they discharged their important duties. We heard but one sentiment during the day, and that was decided and unqualified approbation.

In the evening, the Grand Lodge assembled for the installation of its officers. The hall was full to repletion. A larger number of Lodges was present than on any similar occasion for many years previous. It has been usual on this anniversary, for the Grand Lodge to furnish an entertainment for the Brethren in attendance. This year it was very properly dispensed with, as being incompatible with the character of the evening. We give below the facetious report of the committee of arrangements, as submitted by their chairman, R. W. Br. Winslow Lewis, jr.

THE COMMITTEE REPORT

"That they have arranged an entertainment such as they deem most suitable for the occasion; the whole of which is to be served up in this most appropriate spot, and to consist of such courses as shall invigorate and refresh the noblest functions. The *mind* shall have a rich supply of that which tends to elevate and ennoble it. The presence of a goodly host of Brothers shall light up every *eye*. Music shall send forth its most melodious measures to charm and attune the *ear*, while the *heart* shall be made to beat with joy and in unison with the best emotions. This is the food which is to sustain you this evening. It leaves no pang behind. It drains not from our little treasury; and the reflection that the sum thus saved, may make the widow's heart to leap for joy, shall bring to us more true delight than the best spread board.

Come then, to the excellent entertainment, so bountifully prepared; and as light meals make light hearts, may you be prompted by the results of this night's banquet, to accord your approbation to the doings of your committee."

The report was unanimously adopted! The entertainment so pleasantly served up by the committee, consisted of—1. Voluntary on the Organ. 2. Prayer. 3. Ode, No. 19, of Br. Power's Melodies. 4. Installation of Grand Master, and Salutatory Ode. 5 and 6. Installation of the Grand Wardens, and Music. 7. Installation of Grand Treasurer and Secretary, and Music. 8. Installation of the appointed officers. 9. Ode. 10. Address by Rev. Br. E. M. P. Wells. 11. Closing ceremonies, and closing Ode. 12. Closing Prayer.

The services were all performed in an admirable manner, and to the entire acceptance of all present. The address by Br. Wells was an eloquent and appropriate production, and was received with great satisfaction. We have been obligingly furnished with a copy of the address of Br. Peabody, on resigning the chair to his successor:

BROTHER PEABODY'S ADDRESS.

Most Worshipful Grand Master—

On resigning the oriental chair, I cannot forbear a few remarks to you, and the Grand Lodge over which you now preside. It may be incumbent on me to make a brief allusion to the principal events that have occurred during the last three years. If to some of you they are familiar, it is nevertheless useful to recur to the past; for thence may be derived lessons useful for the guidance of future labors.

A few years since, our number in this Grand Lodge was small, consisting chiefly of elders—a bold and faithful band, who could neither be allured by bribes, nor driven by menaces of destruction, from the stand on which they had planted themselves around their Masonic altars. Most of the subordinate Lodges were silent in death—or sunk in a paralized sleep resembling death. And perilous and painful were the labors of those who sustained the Order.

Freemasonry has been handed down from remote antiquity, with little or no change. A Lodge at work, in our day, very much resembles a Lodge in the age in which the Order was founded. Its singular structure gave it features tenacious of existence. It has been exposed to assaults under which every thing else that was of human origin has fallen. But Freemasonry still remains—and probably it will endure so long as it shall be transmitted, unchanged, to successive generations. Change would destroy it.

It has recently risen from one of the severest attacks it ever sustained—and since that period, many slumbering and apparently extinct Lodges have struggled into new being, and many have been added to our number. It is delightful to contrast it since its revival with what it was as long ago as the oldest can remember. Affliction has purified it. Men have studied its history, and reflected deeply on its character and designs. They now engage in it with the utilitarian purpose of ascertaining how far it can practically effect the best of its avowed purposes, the extension of *Friendship*, *Peace*, *Benevolence* and *Charity*. It now bears unwonted features of humility and sober earnestness in its operations; and is shorn of the vain boasting and indiscreet hilarity which formerly marred it.

The stated meetings of the Grand Lodge annually are but five—and in quiet times the ordinary business requires but few special meetings. But during the last three years, it held more meetings of emergency than stated meetings. These have been rendered necessary by the condition of the Order; and by the occurrence of various unanticipated events, that probably will not again be met.

A number of prostrate Lodges, which could not revive without the co-operation of the Grand Lodge, have re-organized—are in healthy operation, and give good examples of their works of charity. Among these are: Aurora Lodge, at Fitchburgh; St. Marks, at Newburyport; Tyrian, at Gloucester; Philanthropic, at Marblehead; Essex, at Salem; Jordan, at Danvers; Mount Carmel, at Lynn; Corinthian, at Concord; Corner Stone, at Duxbury; Mount Hope, at Troy; Morning Star, at Worcester; St. Matthew's, at Andover; Pentucket, at Lowell; Meridian, at Newton; Solomon's Temple, at Uxbridge; Fellowship, at Bridgewater; Jerusalem, at Northampton, and Hampden, at Springfield.

A Dispensation was granted for the Star-of-Bethlehem Lodge, in Chelsea; and after having been in prosperous operation for more than a year, it received a Charter—and has been regularly consecrated, dedicated and installed. It is now in full communion with the other Lodges.

A Dispensation has been granted for the establishment of Mount Tabor Lodge, in East Boston, and other applications are in preparation.

Early in 1843, this Grand Lodge determined to join in the National Convention, holden in the month of May, in that year, in Baltimore, for the purpose, among other things, of recommending a uniform mode of Work and Lectures. Among the fruits of that Convention, to which Brother Charles W. Moore was sent from Massachusetts, were the production of our excellent *Trestle-Board*, and the adoption of a uniform system, which, after laborious inquiry, on great consideration, they ascertained, so far as such a thing is capable of being ascertained, *is the true—the ancient mode*. These have been approved and adopted in most of the States, and in many places beyond the bounds of the union.

Within the period alluded to, many important principles have been discussed; and on them the opinion of this Grand Lodge has been deliberately formed and declared. They have also selected and published a code of Constitutional Rules and By-Laws for their government. For the soundness of these we appeal to the Fraternity in general, with a confidence that we shall meet a favorable response.

A new Warren Hall has been dedicated in Charlestown—and on the 24th of June last, the Grand Lodge, assisted by the Lodges and Brethren in this State, and many other parts of the Union, performed the due ceremonies on the final completion of the Bunker-Hill Monument. On this occasion there was a larger and more cheering assemblage of the Order than we have before witnessed since the laying of the Corner Stone of this Temple.

Through the enterprising labors of the Grand Secretary, our occasional intercourse with the United Grand Lodge of England, has ripened into a regular correspondence, which will do much to preserve the identity of the Order—and something to strengthen peace and the bonds of concord between two nations, kindred in religion, laws and language, *and which should never be at variance.* Already we have a representative in London, duly commissioned to appear in our behalf at the meetings of the Grand Lodge of England: the first we believe, who ever presented to that body credentials of a similar nature from any part of the United States of America. And pursuant to a provision recently incorporated into our Constitution, two eminent Englishmen, who have become highly distinguished by their zeal and devoted labors in the cause of the Craft, and of humanity, have been elected honorary members of this Grand Lodge.

The Craft have had many perplexing difficulties and formidable labors to encounter. Every thing appertaining to them had been thrown into confusion. And while for many years few received initiation, all the remaining members, not attached by the strongest bonds of affection, had fallen away, and were no more seen at our assemblies. The few who retained an indomitable faith, labored assiduously and effectually in repairing what was broken, and reanimating what was paralized.

And now, Most Worshipful, you succeed to the direction of an association, whose strength is restored, and whose movement is onward and vigorous. You are sustained by a well-founded hope that your administration will be peaceful—and that you will be charged with less perplexing labors than you have sustained in subordinate stations. Still, in your present office, alike honorable and responsible, your vigilance must never for a moment slumber. The society in this State and elsewhere, will rightfully expect much from you in maintaining and carrying out the good works already in operation. It is in your power to do much to render universal a reverence for the principles of the Order, and conformity to its ancient simplicity, which have been so strongly recommended by foreign correspondents and domestic conventions.

The ample powers held by ancient Grand Masters, have, to a great extent, been ceded to the Grand Lodges. Still your authority is great; and its exercise must be widely felt—for weal or wo. Teach every Brother *to understand*—and require him *to obey*, the Constitutions, usages, laws and edicts of those clothed with authority to announce them; and to render submission to the peculiar requisites of the Order. They differ from those of all other human institutions; and if carefully preserved, are calculated to out last them all.

An equal obedience is due to the ancient ritual and mandates which came down by tradition. These, from their nature, cannot be preserved and ascertained in perfect purity, without great care—and sometimes not without difficulty.

Freemasonry was in the beginning, is now, and ever must be, *one unvarying system.* But with the purest and best intentions, *deviations will occasionally occur.* If these deviations are by the Lodge in which they take their rise, transmitted to the next generation, the true and the false will by their respective adherents be equally cherished as time honored usages, from which they may not depart. Difficulties of this character have more than once occurred. When differences were found to exist, all agreed that *one must be wrong.* How they should be reconciled was long an embarrassing question. The memory of no living man could reach back and explain the origin of the error. At length it was generally agreed, that for the correction of such errors, human sagacity could discover but one mode. All ancient history, rules, charges and orders, that have been permitted to be published, must be carefully examined, the most tenacious memories of the oldest Brothers must be consulted—and the result must be compared with the most prevailing practice. From these elements alone can a just decision be made. The mode sanctioned in this manner has always been found to be that which best conforms to good reasoning and extensive practice. It must be received as *the true mode;* and every deviation from it must be discountenanced, *as error.*

To ascertian the true, ancient usage, in such cases, is the legitimate office of conventions. At these, Brethren should meet with subdued passions and moderated feelings, to inquire of each other and elsewhere for the truth. It is now becoming the settled usage to submit such questions to large and general conventions. They will have the best practicable means of information—and their decisions, founded on the wisest rules within the reach of fallible man, must be submitted to as right.

It is the duty of those in authority, both to yield and require obedience to usages thus ascertained as the most ancient. Should any be found whose tender, but ill-instructed consciences feel honest scruples of the propriety of yielding to such authority, let them withdraw from the Lodges. Their own principles, which they dare not disavow, will compel them to retire. For they well know that they can bring nothing but *discord* and *diversity* to the Temple, where they are under the most solemn and reiterated obligations to bring nothing but *concord* and *unity.*

Most Worshipful Brother—These subjects commend themselves to your serious consideration. On them you must form your own opinion. Your edicts and orders will be issued in conformity, and it is your imperative duty to see them faithfully obeyed.

I feel at this time the more free to give you my views of the rights and duties of the Grand Master, because I cannot now be supposed to have the slightest personal interest in asserting their large extent.

When you find wilful, stubborn disobedience to plain rules and duties, be prompt and inflexible in rebuke and correction. But when the delinquent acts with honest intention—or where the case is clothed with any doubt, let your ample power be exercised with extreme moderation and forbearance.

In the exercise of the prerogatives of the office which you have with such unanimity been invited to assume, your province will be to regulate and restrain, rather than to excite and urge forward. Nevertheless, frequent cares will beset, and at times trouble you.

It is right that you should receive the same support that you have given to others—and now, on behalf of myself, and all who have united with me in calling you to office, I freely tender our best services, whenever it shall please you to require our aid.

After investing the Grand Master elect with the appropriate implements of his office, Br. Peabody, on presenting the golden urn, enclosing a lock of the hair of Washington, remarked substantially as follows :—

I commend to your special custody this sacred relique. It is a lock of the hair of our illustrious Brother George Washington, the patron of our Order, and the Father of our country.

It was shorn from his venerable head, after his decease, and on the 27th of January, in the year 1800, by the order of Lady Washington, it was sent to this Grand Lodge, who enclosed it in this golden urn. It has ever since been a sacred deposit under the care of the Grand Master.

I am not bold enough to attempt to trace the lessons it is calculated silently but eloquently to teach. Receive and guard it with care. And in due time transmit it to your successor—that it may always be preserved among the archieves of the Grand Lodge, as an honored memorial.

THE BLACK MASON.

[Translated from the French for this Magazine, by Charles W. Tuttle.]

In one of those too frequent calamities whereof our colonies are victims, a black performed prodigies of courage. Gifted with an extraordinary energy and a supernatural strength, he snatched from the flames, or drew from the rubbish heaped up by the earthquake, more than twenty persons, whom the bravest regarded as lost, and dreamed not of saving, so difficult did the task appear to them, and so desperate might have been the attempt. But the black calculated not: he boldly rushed wherever a recent damage, a cry, or the least indication, led to the supposition that a human being could yet breathe. He performed, as I before said, miracles; but the greatest of all, was that which God performed, in preserving him, unharmed, from so many dangers, blindly braved. Heaven saved the life of him who had saved so many lives.

The crisis passed, *Aimé Confiance*—so the black was called—went to resume his painful task. But his generous conduct had been remarked, and every body conceived that the yoke of servitude could not bear down his noble head. The governor, by authority, negociated for his redemption; and to complete the good office, the Lodge X——, was pleased to bestow on him the means of quitting the colonies, where the prejudice against color created a delicate and difficult position for a freed slave. Accordingly, the respectable Lodge voted a sum sufficient to carry him to France, where one of the five Lodges secured for him an agricultural employment.

The Lodge, as the highest testimony of the public gratitude and its particular sympathy, was pleased to initiate him before his departure—a great and unusual favor, of which *Confiance* must since have understood the value. Thus Masonry put in practice, at the same time, two of its fundamental principles—*equality* and *beneficence: equality,* in making, in that land of bondage, a Brother of one recently a slave; *beneficence,* in honoring courageous devotion.

On the day fixed for his initiation, *Confiance* was conducted into the *cabinet* of reflection, by a skilful Brother, one of the most honorable inhabitants of the colony. "*Confiance,*" said this Brother to him, before again shutting the mysterious gate upon him, "study to render thyself worthy of the liberty which you already half possess, and into which you are now going in reality to enter."

"Liberty!" said *Confiance,* "is it not a vain illusion? Slavery is a reality, a horrible reality: I have but too well experienced it. But liberty, is it other than a word? Slavery has left its cruel imprints on my skin, and I suffer always from its tortures; but liberty has as yet manifested itself to me only by the sweet, winning, yet fleeting sound of three syllables."

"Blaspheme not, *Confiance;* for it is blaspheming to consider as chimerical that which our feverish imagination does not attain, and to view as nothing that which our short sight does not discern. Live a little longer, and the chimera will become a reality; advance a few steps, and the point obscured in space will change into an agreeable and pleasant prospect. Thou hast known Benedict?"

"The black, who crossed the seas five years since?"

"The same. He saved my life by perilling his own in the waves. I was fortunate enough, at a later period, to recall to his better feelings a mulatto, whose son he was; and who, in a fit of unjust jealousy, had brought misfortune upon his mother. One morning I carried to Benedict enfranchisement; and some days after—in the name of the mulatto, who had just expired in my arms—fortune. In less than a month, the poor slave became a great capitalist; and he passed, almost without transition, from servitude to liberty by enfranchisement, and to independence by wealth.

"I set out for Europe, and I said to him, 'Come with me, Benedict; quit this land which recalls to you sad recollections, and where you will not breathe an air entirely free.'

"'You are right,' replied he. 'Here my liberty seems a sort of transitory privilege, rather than a permanent reality. It is true, I have been for some days free; but I live amidst the servitude of others; and when I see those pass who yesterday were my companions in bondage, it seems to me that I am still a slave like them. Elsewhere will it be otherwise? I shall every where be only a poor colored man, over whom no one will, perhaps, have authority; but on whom every body will have a claim of precedence and contempt. No one will care for me, and I shall become the butt of all.'

"'Nonsense!' said I to him. 'In France, Benedict, you will be free for two reasons: first, because you enter it free, and secondly, because the slave himself is freed as soon as he has touched French soil. Legal liberty is not a fanciful word; it creates equality for thee; thy fortune will do the rest. In France, you will be really free: free in right by the civil law, free in action by money. You will see, if you follow me.'

"He followed me, and he did see."

"Oh! tell me what he saw; tell me, pray; for it is the prospect for me, who must shortly sail for France. Tell me."

"I will tell you. I can remain with you some minutes longer, and it will be on this occasion, before the proof to which you are now about to submit, a wholesome and a profitable lesson."

Standing in the black *cabinet,* less black than himself, *Confiance* eagerly listened to the recital.

"We set out. During the voyage, Benedict ceased not to express the distrust for which I have just rebuked you; and I always answered him with this word—which is the reply of God to the complaints of man—*Patience.*

"We finally reached Havre. On board of the vessel, was a deputy of Calvados, a man of standing at court, whom his friends awaited on the wharf. The porters who had crowded on deck to take away the baggage of the passengers, saluted him with particular respect. As for Benedict, dazzled by the magnificence of the harbor and astonished at the new spectacle which surrounded him, he had, recollecting his ancient thraldom, already seized his trunk and mine also, and I saw him about to take them upon his robust shoulders. 'What are you doing,' said I to him. 'Stop!'

"An infirm beggar had slipped upon deck, and the deputy had just thrown him two sous. He held out his hand to Benedict, who gave him a franc. On beholding this charity, the porters all threw down the baggage of the lord, and disputed with one another the privilege of taking away that of the black. It was all removed in the twinkling of an eye. 'Encumber not yourself with your umbrella, sir.' 'Let me carry your cane!' All exhausted themselves in respectful attentions to this negro, who must be a great and generous personage since he gave twenty sous to a beggar.

"'You see, Benedict,' said I to him, 'we take the precedence of the deputy.'

"At the hotel, Benedict entrusted, as is customary, his baggage to the steward. He was known to be rich, and he was served with a particular zeal and eagerness. A peer of France, inspector general of the navy, arrived some hours after, and wished to secure all the rooms on the first floor which fronted on the wharf; but they refused them to him; and Benedict, while passing by, heard the steward say, 'It is impossible. Two apartments are already occupied by the colored gentleman.'

"'You perceive, Benedict,' I again said, 'that they yield to thee in preference to a peer of France.' But the black heard me not. He offered to give up his room to the inspector general, who thanked him with the most friendly cordiality.

"We went to dine at an eating house. Benedict could not comprehend why he was served by well dressed men, who obeyed at a word or a motion from him,—him, who thought himself created rather to serve them. But his astonishment was at its pitch when two guests at a neighboring table,—one of whom was the lieutenant general commanding the division,—having called for a wood-cock, the boy replied, 'There is only one, general, and it is bespoken for the colored gentleman.' 'So much the worse, I take it! The last was excellent.'

"Thus you see, Benedict,' said I, 'that the first military authority of the department is not preferred to you.'

"Some minutes after, the wood-cock was served up at the table of the general, to whom, in Benedict's name, I had proffered it,—but who had accepted it only on being urgently pressed by us. We called for Champagne. 'Gentlemen,' said the general graciously to us, 'I have engaged the last bottle. You will not refuse to drink with us; we owe you a requital.' And the black drank with a brave general of the empire, who has since become Marshal of France.

"In the evening, we visited the theatre, where I had engaged a box during the day. The crowd was dense. A report had been circulated in the evening that the prince de Joinville would arrive more or less mysteriously in Havre by the way of Cherbourg, and the audience expected to see him at the play. It was this very circumstance which had brought the naval inspector and the general commanding the division to Havre.

"When we presented our ticket to the box-keeper, she said to us, 'The box is occupied.'

"'What is that to us?' replied we. 'Here is the check.'

"'It is impossible,' said the woman stammering, 'for me to cause the two persons who are seated within to remove.'

"'If that be the case, we will go and see if it be easy for the commissary of the police.'

"This functionary passed before us at that moment. He inquired the reason of our exclamation, and demanded of the box-keeper why she did not open the box, which evidently belonged to us. 'I have received orders from the manager,' replied she, to place within those two persons, who arrived when there was no place, except this, vacant; and he strictly enjoined me to open it to no one.'

"The commissary sent for the manager, who whispered in his ear in as depressed a tone as he could, but not low enough to hinder us from hearing some words: 'the prince—I have indeed recognized him—there is only this box.'

"'Gentlemen,' said the commissary to us, 'will you consent to relinquish your ticket—it matters not at what price.'

"'No consideration,' we replied, 'shall tempt us to give it up.'

"'Very well. You shall have justice rendered you.'

"He entered the box, and we shortly saw two gentlemen leave it; the younger of whom said to us, 'I ask your pardon, gentlemen. If I had known that this box was engaged, I would never have consented to enter it.'

"'We have been obliged to maintain our rights, disputed by the theatre; but to you, gentlemen, we have but one duty to discharge,—which is, to request you to remain in the box which you honestly occupied, and from which we desire you not to depart.'

"'We cannot,' said one. 'As for us, we will not remain if you depart,' replied the other.

"'Very well. We accept the hospitality which you so graciously offer us.' And we all four remained in the box.

"'You see, Benedict,' I again said, 'a prince himself yield to thy right.'

"The poor black comprehended it not; but his heart was full of gentle emotions. He had been in France scarcely fortyeight hours, and already by a series of incidents, very simple, but significant in their succession, his title as a free man had prevailed against a lieutenant general, a peer of France, a deputy, and even a prince of blood; and the lieutenant general, the peer of France and the prince had become his debtors. Has the old and sublime axiom—'the slave who touches French soil is free'—ever received a more energetic consecration?"

The eye of *Confiance* beamed as the Brother concluded his recital. One would have said that the negro was proud of the triumph of the slave who had preceded him in liberty.

"And," inquired he, "is Benedict now happy?"

"Yes. He lives on an estate which he has purchased, and is now in his turn served."

"And how does he treat his domestics?"

"In faith, that is not the fairest page of his history. I have just learned that in retaliation, perhaps, for blows which he formerly received, he has so far forgotten himself as to beat two of his servants. But labor is optional in the metropolis: one of them has left him, and Benedict is grieved at his loss,—for he esteemed him much; the other has caused him to be brought before the correctional police, which has condemned him to ten days imprisonment."

"Condemned!" cried *Confiance*, joyfully. "They have condemned him to ten days imprisonment for having beaten his servant! Oh! I now indeed see that Benedict is free, and that France is a land of liberty."

These words which at first seem a pleasantry, were a truthful exclamation let fall by the sound and genuine instinct of the negro. It was the same sentiment which prompted the bewildered traveller to exclaim at the sight of a gibbet, "I thank thee, my God, that I am in a civilized country."

The Brother wrung the hand of *Confiance*, reclosed on him the door of the *cabinet* of reflection, and left him to the thoughts which are inspired by the aspect of this lugubrious place, and the first proofs to which the proselyte there submits.

An hour after, *Confiance* had seen the light.

He discovered before him the most eminent men of the colony, and these men called him "Brother."

The venerable Brother who had initiated him, was the Governor of the colony.

The first Brother who held out his hand to him as he descended towards the columns, was the son of one of his old masters; a son, who, on becoming of age, had sold his plantation and emancipated his slaves: but Benedict had been sold to another planter a year previous.

"Gentlemen," said he, with tears in his eyes.

"Say *Brothers*," cried they to him on all sides.

"My Brothers, your money has given me liberty, your reception has given me dignity. I was a slave, I am a man."

And he understood that that Masonic hour in the colony, recapitulated all the incidents of the worldly journey of Benedict through France. Liberty was indeed his: he had not merely heard the word, he already exercised the thing.

Some days after, *Confiance* set sail for France. After his departure it was understood that the money which had been given him by the Lodge, had been employed by him in purchasing another slave, his companion in suffering, a poor old man whom his master was willing to sell for a small consideration. *Confiance* was received gratuitously on board the vessel, on his consenting to work his passage.

Three years have elapsed since his arrival, and he no longer distrusts French liberty. All the peasants and workmen by whom he is surrounded, love and respect him. It only remains for us to say, that he has already saved the lives of three rash persons, who were nearly drowned while bathing in the river on whose bank his cottage is situated.

He has received a royal medal from the hands of the Prefect; and it is moreover desired that he should be admitted into the Lodge of the town. He is known among the uninitiated as the *Black Mason*.

THE TRESTLE-BOARD.

After a very much longer delay than was anticipated when the new edition was put to press, we are enabled to announce to our Brethren generally, and particularly to those whose orders have been for sometime unanswered, that the work is now ready for delivery, and that all orders for it will hereafter be promptly answered.

The pages of the present edition have been reduced to the size of a duodecimo, with a view to render the work more convenient for private use. Some unimportant changes have also been made in the arrangement of the matter; and a few omissions in the first edition, have been supplied. Experienced and talented Brethren in different parts of the country, have been consulted, and though it is not presumed that the work is yet perfect, it is believed to be sufficiently so for all practical purposes.

The Trestle-Board is now in very general use in the Lodges in this country, and in all the adjacent British Provinces. Liberal orders for the first edition were forwarded from London; and so favorably has the work been received by our English Brethren, that by the last steamer, we received from our agent there, (Br. R. Spencer,) a new order for one *hundred copies* of the second edition. This renewed evidence of the favorable appreciation of the work by our transatlantic Brethren, is the more gratifying, because the obvious and direct tendency of this extensive introduction of the Trestle-Board, as a Text-Book, into the English jurisdiction, is to facilitate the attainment of a more general and perfect uniformity of work and lectures in the Lodges of both countries,—an object greatly to be desired by all good Masons, on both sides of the Atlantic, but which could not, probably, be readily effected by more direct and stringent measures. In this way, the work is quietly accomplishing an important and wholly unanticipated result.

The present edition will be better and more handsomely bound and lettered than the former edition, and afforded at the same prices, viz:—

Bound in fine printed cambric and lettered:	
Per dozen, - - - - -	$8.00
Single copy, - - - - -	75
Paper covers, (which may be sent by mail,)	
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Brethren ordering the Trestle-Board are requested to be particular in stating the manner in which they wish them to be sent, and to write their address full and plain. Four copies, in paper covers, will be forwarded to one address for $2, the Brother ordering them, paying all postage.

CORRESPONDENCE.

Indianapolis, Ind., Dec. 27, 1845.

R. W. Br. Moore:—It has been several months since I wrote you, and I suppose you have lost my "whereabouts." After spending two or three months travelling and visiting, I have settled down in Indianapolis, and I think I shall remain here some time.

I had not been here long, before I became acquainted with the Brethren, and have since been kept rather busy in serving them in one way or another. I found there was no Chapter here of R. A. Masons, and expressed my regrets; when, after a few days, steps were taken to secure a Dispensation for one.

You are aware that there have been several unsuccessful attempts made for the organization of a Grand Chapter for this State. This has now been accomplished. On Thursday the twentyfifth, the representatives of the four Chapters within this State, recognized by the G. G. Chapter of the United States, (there being one not so recognized,*) assembled here, and after some deliberation, in Convention, proceeded to organize a Grand Chapter for the State of Indiana, by the election of Com. Smith, of Richmond, G. H. P., Com. Bartlett, D. G. H. P., Com. Taylor, of Lafayette, G. K., and Com. Wilson, of Madison, Ia. G. S. After filling all the subordinate offices, the officers elected were duly installed by Com. Bartlett, P. H. P., assisted by your humble servant. The whole services were conducted in a very dignified and Masonic manner.

I refused to let my name be used in connection with any office, for the reason that I still hold my membership in "Washington Chapter, No. 2, Wis."

Last evening, (26,) the officers elect, of Centre Lodge, of this place, were duly installed by Br. Bartlett, G. Master of the G. Lodge of Ind., preceded by an address by your correspondent. The audience was large and very attentive indeed.

From my intercourse with the Fraternity here, I find that health and prosperity are enjoyed by all the Lodges under this jurisdiction. Br. Bartlett is the right kind of man to fill the high station to which he has been recently called. He is rigorously strict in his moral and Masonic discipline, and very laborious in the discharge of his duties. Under his administration, I have no doubt, the Craft will rise to its proper standard, in purity and moral power. The members here are of the very best grade,—men who hold the highest rank in society.

Yours truly, B. T. K.

Mobile, Jan. 5, 1846.

Br. Moore:—Freemasonry is progressively flourishing in Mobile. There is now another Lodge here working under a Dispensation, and the cause seems to be flourishing. A new hall has been erected, in connection with the Franklin Society. The building is a fine one for Mobile, and does considerable credit to the enterprise and energy of the two bodies. On the last anniversary of St. John the Evangelist, there was a public installation of officers of Mobile Lodge, No. 40. On the occasion, Br. John E. Jones delivered an address of most excellent

character, historical and argumentative. I regret that I have not a copy to send you some extracts from. The procession, I think, must have numbered a hundred and fifty or two hundred. There has also been a Masonic Ball here recently. I believe it passed off well. Fraternally Yours, ———.

Charleston, Dec. 25, 1845.

R. W. Br. Moore:—Believing that even an imperfect description of the condition and progress of Masonry with us, may, if "found worthy," be entitled to a notice in your valuable Magazine, I hesitate not, without farther preliminary, to acquaint you of the harmony and pure Masonic feeling attending our annual elections. All but one out of the nine Lodges in our city have elected their officers for the ensuing year, and in all of them there has been that marked harmony of feeling so much in unison with the precepts of our Order.

I cannot, myself, withhold the gratification I experienced in being present on the election night of the officers of Pythagorian Lodge, No. 21, which took place a few evenings since. After the business of the evening was through, and the Lodge about to close, an old Past Master rose in the east and begged the patience of the Brethren for a few moments. He said, he wished briefly to relate the sufferings of a poor widow, which he had been called to witness on his way to the Lodge. But, I will as far as memory serves me, relate his story in his own words:—

"On my way here, Brethren, I was touched upon the shoulder and implored to turn up a by-street where one was awaiting who wished to see me. I immediately followed, and was led to a stable—a stable, Brethren, where I beheld the most abject poverty of which human misery can boast. I there beheld a poor woman, with three small children, void of even the comforts of a savage—without a fire, bed, or chairs. All she had was a stool, upon which she was administering the only nourishment she had had that day, to her famishing children. She offered me that, and on rising to meet me, said: 'Sir, I have sent for you, believing you would confer a favor on me, for my dear husband's sake. You knew me when want was a stranger. You know, she continued, the reverses of fortune that followed my husband in his endeavors to do well, and which brought him to an early grave. Since his death, I have used my best energies to make these—these, my dear children, comfortable. But sickness has now come upon them. I have not means, nor do I know where to look for them, to supply their perishing wants. The only resort I have is this.' (She here took from her bosom a small morocco covered paper, and continued,)—'My husband's last words, were these: "Rachel, I leave you without a farthing; and as I am soon to depart forever, take this, (handing her a M. Mason's Certificate,) and if you are ever in distress, by showing it to a Master Mason, he will assist you. I have nothing more." Do, sir, I pray you, present it in my behalf.'"

You may well believe he was attentively listened to; and hardly was he seated before a motion was made to give the poor widow ten dollars from the Lodge, and also to take up a collection from the Brethren present. Thirteen dollars more were collected—making in all twentythree dollars on the spot, and the old gentleman was appointed to carry it to her that evening. Since then, Orange Lodge, No. 14, has contributed twenty more, and no doubt many others will do so as soon as they are aware of her situation.

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*We regret to hear this. It should not be, and we most sincerely trust that the new G. Chapter will take the matter in hand, and reconcile all difficulties.—[Editor.

This little incident, sir, I trust, will convince you, that we are not merely preaching, but practising those valuable tenets of our Order that endear us to the memories of the destitute and perishing. O! if there be a pleasure on earth which angels cannot enjoy, and which they might almost envy us the possession of, it is the power of relieving distress. If there be a pain which devils might pity us for enduring, it is the death-bed reflection that we have possessed the power of doing good, but have abused and perverted it to purposes of ill.

The Lodge of which I am a member, Washington, No. 5, held its annual election on the 11th inst. The same officers were requested to remain for the ensuing year. After the installation, the W. M. was presented, after a few appropriate and spirited remarks, evincing the appreciation of his merits by the Brethren, with a beautiful Masonic apron. The remarks were happily responded to by the W. M., in sentiments purely Masonic. He compared the variegated trimmings of the apron, to the course of human life, and closed with an elegant appeal, assuring the Brethren, that with their example and assistance, he would ever cultivate that purity of heart of which their token was an emblem.

I also have pleasing intelligence from St. Andrew's Lodge, No. 10. I was present the other evening at a presentation of a Past Master's Jewel to our D. G. M., F. C. Barber, who has for the *third* time passed the chair with enviable honors. I wish I could give you an outline of the remarks; but his eloquence made memory rather treacherous, for in trying to retain a *part*, I have forgotten the *whole*,—except the impression they made, and my power of language is inadequate to do them justice.

All hearts seem filled with the "Oil of Gladness," and Masonry with us is fast approaching the apex of prosperity. The Trowel, dear Brother, is fulfilling its noble purposes.

W. W. D.

Lynchburg, Va., Dec. 26, 1845.

DEAR SIR AND BROTHER:— * * * The cause of Masonry is in a very flourishing condition here. During the last twelve months, there have been some thirty additions to the Lodge, and about fifteen to the Chapter. We have an Encampment, consisting of some twentyfive members; and also a Consistory of the thirtythird,[*] under the authority of the Grand Consistory at Charleston, S. C.

You are aware that sometime since, our Grand Chapter and Grand Council placed the Council degrees under the jurisdiction of the Chapters, to be conferred before the R. Arch; and at their last convocation, they directed they should be given before the M. E. and after the P. M., which, I presume, is best,—if it be right to amalgamate them with the Chapters at all.[†]

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[*] This is an error. The Consistory consists of thirtytwo degrees, and derives its authority from the Supreme Grand Council of thirtythird. We were not before aware that there was a Consitory at Lynchburg Is it in operation? and is it recognized by the Supreme Council at Charleston?—[EDITOR.

[†] The Grand Chapter of Virginia has never recognized the authority of the General Grand Chapter; and is not, therefore, bound by its regulations. The order of conferring the degrees, as here stated, is not sanctioned by the General Grand Constitutions, though, if they must be incorporated with the regular Chapter degrees, the arrangement is here right in point of time.—[EDITOR.

Charleston, S. C., Jan. 20, 1846.

DEAR BR. MOORE:—The festival of our Patron Saint was not celebrated in Charleston with the usual demonstrations. There was no speech nor public procession, but in the evening the Brethren assembled together and partook of a banquet. This failure of a celebration did not, however, arise from any decrease of zeal in the members of the Order, but from other circumstances of an unavoidable nature. Next year we shall make up for it.

In Columbia, the day was kept up in due form. Brother Joel Stevenson, the W∴M∴ of the Lodge, and H∴P∴ of the Chapter, as intelligent and zealous a Mason as South Carolina can boast, delivered an address, but I have not heard the particulars of the celebration.

In Hamburg, the day was observed with great spirit. At 10 o'clock, A. M. the members of Harmony Lodge, No. 67, with a delegation from Concordia Lodge, No. 50, of Edgefield, met at their neat little Lodge Room, and repaired in full Masonic costume to the centre of the Augusta Bridge, where they received the Brethren of Social Lodge, No. 1, of Augusta, Geo. The two bodies now presenting a numerous appearance, proceeded through the principal streets of Hamburg, to the Baptist Church, where the newly elected officers of Harmony Lodge were installed, *in form*, by W. Br. A. G. Mackey, Grand Secretary of the Grand Lodge, of S. C., acting as the proxy of the Grand Master. A prayer was then offered up by Br. Walker, the pastor of the Church, and appropriate hymns were sung by the congregation. An address was then delivered by Br. Mackey, who had been invited to Hamburg for the purpose, in which he endeavored to set forth the true nature of the Masonic Order as a scientific, moral, religious, charitable and social institution, and explained to the uninitiated its real principles, and the excellence of its organization in relation to each of these aspects in which it may be viewed.

The Brethren then returned to the Lodge room, and having divested themselves of their Masonic costume, repaired to Hubbard's Hotel, where a dinner had been provided by the members of Harmony Lodge for their guests, abounding in all the delicacies of the season, in the demolishing of which, there seemed to be among the Brethren "a noble emulation of who best could work." After their physical wants had been supplied, a rich profusion of song and sentiment ensued, and at an early hour the company dispersed, well pleased with the manner in which the first Masonic celebration in Hamburg for many years, had succeeded.

Masonry in South Carolina is rapidly progressive. During the past summer, as Grand Lecturer, I have passed through most of the State and found an abundance of zeal among the Fraternity. I succeeded during my journey in establishing two Chapters, one at Camden and the other at Columbia.

In Charleston, the Supreme Council of the thirtythird are hard at work. We are now organizing a Sublime Grand Lodge of Perfection, which will go into operation in about a fortnight. After this we shall proceed to the establishment of a Council of Princes of Jerusalem and a Rose Croix Chapter, the materials for which are abundant. As soon as these bodies are completely organized, which will be by the end of February, I shall send you a list of the officers.

The Grand Lodge intends making up for its deficiencies on St. John's day, by celebrating the birth of our illustrious Brother George Washington, by a Masonic Ball to be given on the twentysecond February. The proceeds will be devoted to fitting up the Masonic Hall in a state more befitting a temple of the Royal Art.

Yours Fraternally,
Albert G. Mackey, 33.·.

MASONIC INTELLIGENCE.

INDIA.

Calcutta—*Knights Templars.* This Order, threatened with extinction—has revived under a *peculiar* warrant—an Encampment has started thereon into existence as the "Sepulchre," and is very promising. Among its members are—Sir Knights Hoff, Frith, Teulon, (late G. S. of Texas,) Smith, King, Fabian, &c. Several Companions have been installed.

Bombay.—*The Brotherhood of the "Olive Branch in the East."*—A very great sensation has been created in India by the proposal of the Right Worshipful Brother Burnes, Provincial Grand Master for Western India, to establish a new Order, under the designation of the "Brotherhood of the Olive Branch in the East." The proposal was brought forward on St. John's day, June 24, when no fewer than eighty Brethren, of various nations, were assembled at Bombay; and it has been received by the principal members of the Craft in India, with great enthusiasm. The object of the Order seems to be to meet the wishes of the native Brethren, who, by their religion, are excluded from most of the higher degrees.

CHINA.

Hong Kong.—*April* 20.—Masonry is at length established in China, through the exertions of the Worshipful B. J. H. Cook, P. M. 122, P. Z. of 122, and P. S. G. D. for Devon, now serving as Paymaster of H. M. Ship "Minden." A warrant from the G. L. of England was petitioned for in May, last year, which was promptly complied with; and the Royal Sussex Lodge 735, is now in full work, Br. Cook being the W. M.

MAURITIUS.

The Brethren at Port Gibson, were lately honored with a visit from the Deputy Grand Master of Bengal, Br. Robert Neave, Esq., whose health has compelled him to retire from official duty for two years. He was very handsomely received by the two Lodges at that place, and honored with an entertainment.

WESTERN AUSTRALIA.

The Lodge, No. 712, met in full strength in their Lodge-rooms, at Perth, on the anniversary of St. John, for the purpose of celebrating its high Masonic festival, and to elect a Master to succeed his Excellency Br. John Hutt, and other officers. Brethren were present from all parts of the colony, and the occasion was one of general rejoicing. Br. T. Brown (the Colonial Secretary,) was elected Master. The Lodge voted the following beautiful address to the retiring Master, and presented him with a handsome Past Master's Jewel:—

"*To Brother John Hutt, on the occasion of his retirement from the chair of Lodge No. 712; adopted unanimously, and presented at the annual meeting, held on the Festival of St. John the Evangelist,* A. L. 5844.

"Dear Sir and Brother,—We cannot allow you to leave the chair of this Lodge, which owes its origin and present prosperity to your untiring zeal, without offering, as Masons, our heartfelt tribute of esteem and gratitude for the instructions we have received, the courtesy we have experienced, and the brotherly intercourse we have enjoyed, during the period you have presided amongst us.

"While we feel that to the anxious care bestowed by you to render the discipline of this Lodge perfect, and its principles elevated, is to be attributed the high position which Masonry holds in this colony, we would remark that our younger Brethren have witnessed a bright example of the power of Masonic zeal, and the efficacy of Masonic obligations, in the unwearied energy and attention displayed by one whose high public duties might reasonably be considered a sufficient excuse for declining additional labor.

"Young as our colony is among the nations of the earth, we reflect with pride that the banner of *Light* has not only been planted among us, but that beneath it more than one worthy candidate has been brought from darkness to light, and sent forth from the chair to diffuse knowledge in other lands.

"The events of young countries are the foundations of their future character; and we trust that the true Masonic tone of discipline and feeling, the habit of arriving at continued advance in knowledge, and the jealous regard for the reputation of the Craft, which have been so carefully instilled into our hearts by your precepts and example in the chair, will be the pre-eminent characteristics of the Brethren here, until the great day when types and symbols of Masonry shall receive their final fulfilment.

"Our regret at the loss of your instructions as our Worshipful Master, is in no small degree enhanced by the knowledge that we are also about to lose your society as a Brother, and that we may probably meet no more in Lodge on this side the grave, that worthy and faithful representative of our First Master, by whom the sun of Masonry has been brought to rise, its light poured fourth, and its dominions established in our colony.

"To our earnest wishes for your health and happiness, we would add our assurances that we will continually labor to preserve the character you have given to our Lodge, and so to educate those whom we admit to the mysteries of Masonry, that they may become worthy successors of the First Master of Western Australia.

"With sincere Masonic attachment and esteem, we remain,
"Dear Sir and Brother, your faithful Brethren."
[Signed by the Master, Officers and Brethren of Lodge 712.]

HOLLAND.

Hamburg.—In the St. George Lodge, the question has been decided by ballot, eightysix voting for the Jewish Brethren, while but twenty could be found against the motion. The decision, after a long and interesting debate, was, that "all those uniting in the universal feeling of Fraternal love, good citizenship, and honorable conduct, were fit and proper to be admitted into Mason Lodges, unless they were known to be atheists."

SCOTLAND.

Edinburgh, *June* 24.—The Lodge, Edinburgh St. Stephen's, assisted by several of the sister Lodges in Edinburgh and Glasgow, visited the "Shrine of St. Clair, of Roslin," the last Hereditary Grand Master Mason of Scotland. Permission having been granted by Lady Drummond to visit Hawthornden, and by

Lord Rosslyn, to visit the grounds, castle, and chapel of Rosslyn, the party met at Newington, and proceeded southward in thirtytwo carriages, accompanied by a band of music, the standard and Masonic emblems flying at the top. When at Rosslyn, a Lodge was formed, and a procession took place from the Inn to the chapel, where a vocal band was stationed under the guidance of Messrs. Ebsworth, Gleadhill, and Henderson, when the glees of "Lightly tread, 'tis hallowed ground," "Fair Rosabel," and the "National Anthem," were given with beautiful effect. An oration was then delivered by Brother George Macdonald, and thanks returned by the R. W. M. of St. Stephen's, after which the procession returned by the south door to the green at the west end of the Chapel, where cake and wine were provided, and a bumper pledged to the healths of the Queen, Lady Drummond, and Lord Rosslyn. They then returned to the Lodge-room, when it was closed in due form. In consequence of the unfavorable character of the day, many were deterred from being present, and the party were entirely precluded from visiting Hawthornden; but notwithstanding the rain, there was much enjoyment experienced, and the scene in the Chapel had a very beautiful and imposing effect.

IRELAND.

At the present juncture, when certain Roman Catholic bishops, with their Roman Catholic organ, rejoice in ribald abuse of Freemasonry, it is pleasing to observe that very many independent journals are strenuous in their support of its principles. We quote the following extract from the *Limerick Chronicle*, of July 2:—

"At no period in modern times was Masonry more prosperous and exalted in this country than at present. '*The pillars of wisdom, strength and beauty,*' are not, we gladly announce, confined either to the metropolis or the other large cities of Ireland, but are being proudly erected in every district throughout the land, where intelligence, respectability and social virtue prevail. Amongst ourselves Masonry is, if we may so phrase it, a moral magnet; and we may truly assert, that every gentleman in North Munster has the honor and happiness of hailing from some 'Lodge of Free and Accepted Masons.' In every region of the globe where Masonry is well understood and properly practised, 'peace, love and harmony' are found; comprehensive benevolence, in the most enlarged sense, inculcated, brotherly love and fraternal sympathy exercised, bigotry abashed, practical Christianity cherished, and all the social virtues quickened and invigorated—

To works of art her merit not confined,
She regulates the morals, squares the mind,
Corrects with care the sallies of the soul,
And points the tide of passion where to roll;
On virtue's tablet marks her moral rule,
And forms her Lodge an universal School.

"Yes, all of '*the craft divine*' know and feel that the poet has, with equal truth and beauty, described the actions and attributes of Masonry."

WEST-INDIES.

Jamaica.—The Rev. Br. W. G. P. Barton, Rector of St. Thomas in the Vale, Jamaica, has been appointed Provincial Grand Master for that Island, by the Grand Lodge of Scotland. The same authority has also granted a Warrant for a new Lodge, by the title of *Elgin*, to be held in St. Thomas in the Vale. Friendly Lodge at Montego Bay, has resolved to form a Masonic Library, for the use of its members,—a resolution which may be profitably followed by Lodges generally.

Kingston.—A Masonic Procession was formed in July, in consequence of the arrival of a Charter from the Grand Lodge of England, authorizing the opening of a new Lodge in that city, to be denominated "Le Union e Concordia," of which Br. Juan Jose Neito, is the first Master.

Demarara.—Mount Olive Lodge, for many years dormant, has recently been revived in this island, and is in a prosperous condition.

Barbadoes.—The old Lodge "Scotia," No. 206, in the city of Bridgetown, has been revived by a new Charter from the Grand Lodge of Scotland.

UNITED STATES.

MISSOURI.

We have a copy of the proceedings of the Grand Lodge of Missouri, had at its annual communication in October, but have not room in the present number for any thing more than the opening address of the Grand Master. The practice noticed by the Grand Master, of conferring the P. M. degree on the Wardens of Lodges, is very properly a cause of "much complaint."

My Brothers: It is made my duty to present to this Grand Lodge a message, recommending such measures as in my judgment call for its action, and I extremely regret that my long absence and engagements have placed it out of my power to do more than present a rough sketch, drawn up after eleven o'clock last night.

It affords me unfeigned pleasure to be able to say, that such is our happy and prosperous condition, both in our domestic and foreign relations, as to leave but little legislative action necessary.

Since our last Grand Annual Communication, much complaint has been made to me by Past Masters, growing out of a clause in our By-Laws, requiring subordinate Lodges to confer the degree of Past Master on their Wardens. The assumption of such a power by a Grand Lodge composed of a majority of Mas. Masons, is perhaps not without example, but it does not therefore follow that the principle is correct. It is certainly the duty of the subordinate Lodges strictly to obey the edicts of the Grand Lodge, provided they do not conflict with the ancient landmarks of the Order; and all the opposition to the law here alluded to is predicated upon this principle. Some of the Lodges have obeyed the law, while others have refused or failed to execute it from conscientious scruples. It is certainly desirable that the Grand Lodge should not assume doubtful powers, and therefore I call your attention to the subject, trusting you will take such action as may be necessary.

It seems to me that something more should be done to insure the attendance of the members of this Grand Lodge, and I suggest whether it would not be well to require the G. S. to summon such Lodges as fail to send a delegate, to appear by proxy at the next Grand Annual Communication, to show cause why its Charter shall not be suspended for contempt of the edicts of this Grand Lodge; or take such other action as may be deemed necessary to effect the object, as it cannot be questioned that a full attendance is highly important to the Fraternity under this jurisdiction.

The all-engrossing subject for the action of this G. Lodge for several years past, has been the establishment of a Masonic College for the maintenance and education of the destitute orphan children of Master Masons. The experiment has been made, and although less than eighteen months have elapsed since it was opened for the reception of students, enough has transpired to render it certain that the most sanguine expectations of its warmest friends will be more than realized; and while I would avoid vain-boasting, I cannot withhold an expression of the pride I feel, that our little band of Brothers in Missouri has successfully planted the first Masonic College known to the world; and I much mistake the character of our Brothers if they do not stand by and sustain the institution until it shall require no external aid.

The College is now out of debt, with some funds on hand; but as repairs and additional buildings will be required, a library and apparatus are absolutely necessary, and as we cannot hope to see it firmly established upon elevated grounds without an endowment, I cannot too strongly recommend your early attention to that subject. Two years ago, I presented a measure, proposing to tender to some neighboring States an undivided scholarship interest, upon the condition that they would make provisions for its endowment. My opinions have undergone no change, but as this measure was rejected, I will not now urge it again, but will heartily concur in any other that may promise success. You will, of course, look carefully to the fiscal concerns of the College and Grand Lodge, holding all receiving and disbursing agents to a strict account; a want of timely attention to this, has doubtless been the cause of more pecuniary embarrassment, in institutions of learning, than any other.

I rejoice at meeting so many of my Brothers, prepared, doubtless, for the transaction of such business as the good of the Craft may demand.

Devoutly praying that wisdom and harmony may characterize your labors, I subscribe myself fraternally yours, J. W. S. Mitchell, G. M.

ILLINOIS.

The anniversary of St. John the Evangelist was celebrated by the Brethren at Chicago, Illinois, on the 27th December. The Journal, printed at that place, says:—

"The ceremonies of Installation of the officers of the several Lodges in this city, took place at Masonic Hall, Rev. Wm. F. Walker, Grand Master of this State presiding; after which an address was delivered by Wm. Stuart, Esq., which for its beauty and appropriateness was listened to with pleasure by a large company of Ladies and Gentlemen.

This Order, which claims for its prominent object the inculcation of benevolent principles, is rapidly increasing throughout the West, and numbers among its members many of the worthiest men of the country."

GEORGIA.

At the last annual communication of the Grand Chapter of Georgia, the committee on Charters closed their report as follows:

The attention of your Committee has been called to the practice which has become lamentably prevalent of persons withdrawing from active membership of Masonic Bodies, to evade payment of dues, and at the same time claiming all the privilege of the Order except that of voting. Your Committee believe the custom to be not only improper, but actually demoralizing, inasmuch as it makes persons able to contribute to the funds of the Order, to withhold their contributions without losing its benefits, thus bringing down the standard of Masonic duty, and curtailing the means of Masonic Charity. Your Committee would respectfully suggest to this Grand Body the necessity of taking some decided order on this subject.

The following resolution was adopted, in conformity with this recommendation:

Resolved, That no Royal Arch Mason (who is a citizen of Georgia,) shall be allowed to visit a Chapter oftener than three times, without being a contributing member of some Chapter, except in case of inability. And that the several Chapters under this jurisdiction be required to conform their By-Laws to this resolution.

Obituary.

At the last annual communication of the Grand Lodge of Alabama, the Grand Secretary read the following obituary notice of the decease of two of the Past Deputy Grand Masters of that Grand Lodge, viz: Bros. David Moore and John B. Hogan; which was ordered to be entered on the minutes:

The Grand Secretary of this Most Worshipful Grand Lodge, has before him the painful duty of recording the departure from this life of two of the Past Deputy Grand Masters of this Grand Lodge: Bro. David Moore, of Huntsville, and Bro. John B. Hogan, of Mobile. In bringing the notice of the subject before this Grand Lodge, he cannot withhold from them the knowledge he has of the conspicuous place which the names of our departed Brethren hold on the pages of the Masonic History of Alabama. He finds that Brother Moore was appointed a Delegate from Madison Lodge, No. 21, (Huntsville,) to a convention of all the Lodges of the State, held at Cahawba, in June, 1821, having for its purpose the establishment of the Grand Lodge of Alabama; at the organization of which he was appointed its Grand Orator, and subsequently, in 1822, 2d Deputy Grand Master, which office he held for two years. For several years afterwards, Brother Moore is found a constant and untiring laborer at the Annual Communications of the Grand Lodge. At the time of his decease, he was a member of Helion Lodge, No. 1.

Brother J. B. Hogan, of Mobile, has not been less efficient in the establishment of the Order throughout our State. He is found in 1824, a Delegate from Rising Virtue Lodge, No. 4, (Tuscaloosa,) to the Grand Lodge—and was then elected Grand Junior Warden. In 1825, he was appointed first Deputy Grand Master; which office he held for three years, when the office was abolished.

May we now cherish the hope that our departed Brethren have exchanged their labors in this Grand Lodge below, for those of a more highly transcendant nature in the Celestial Grand Lodge above, where the All Powerful and Supreme Architect of the Universe presides; and that they have received the ever glorious welcome—"Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

The Grand Lodge subsequently adopted the following resolutions:

Whereas, by a communication from the Grand Secretary, this body has been officially informed of the death of our worthy Brethren, David Moore, of Madison, and John B. Hogan, of Mobile, both of whom were Past Grand Officers of this Grand Lodge; and whereas, we are also informed of the death of our worthy Brother, Walker K. Baylor, who was frequently a representative to this Grand Lodge; and whereas, we highly esteemed our worthy Brethren, Moore, Hogan, and Baylor, while they lived, and revere their memories as Masons since their death; and whereas, we desire to bestow upon them that honor, which their Masonic usefulness and private virtues demand at our hands;

Resolved, therefore, That this Grand Lodge deeply sympathize with the Craft at large, and the relatives of the deceased Brethren, in the loss they have sustained by the death of our Brethren, David Moore, of Madison, John B. Hogan, of Mobile, and Walker K. Baylor, of Jefferson.

Resolved, further, That the furniture and jewels of this Grand Lodge be clothed in mourning during the remainder of this communication, and that its members wear the usual badges of mourning for thirty days.

Resolved, further, That this preamble, and these resolutions, be spread upon the minutes of this Grand Lodge, and that the Grand Secretary be instructed to forward copies of them to the widows of Brethren Moore and Hogan, with assurances that this Grand Lodge deeply sympathizes with them in their bereavement.

The same Grand Lodge also adopted a preamble and resolutions on the death of Gen. Jackson, which we will publish in our next.

MASONIC CHIT CHAT.

Grand Lodge of Vermont.—A correspondent writes, that the Grand Lodge of Vermont, held its annual communication at Burlington, on the 14th inst. A respectable number of Lodges, which have sustained themselves and kept up their organizations, through the long and severe warfare against the Institution, were represented. Means were adopted to give a new impulse to the Fraternity in the State.

Olden Times.—In looking over an old file of the Boston Centinel, a few days since, we met with the following notice:—

> "Notice is hereby given to the Brethren of the Antient and Honorable Society of Free and Accepted Masons, that the Feast of St. John the Baptist will be celebrated by the Brethren of St. Andrew's Lodge, (duly authorised, constituted and appointed to be held at Boston, by the Right Honorable, John Lord Aberdour, Grand Master of Scotland) on Thursday the 24th instant, at the Royal Exchange Tavern in King street. Tickets to be had of
>
> Joseph Webb, jun.
> Phillip Lewis,
> Paul Revere.
>
> *Boston, June* 14, 1762.

St. Andrew's Lodge is still one of the best Lodges in the country. It was chartered in 1756.

☞We regret to say to our correspondent at Washington, Ohio, that we have not all the Nos. he writes for. We can send him all but No. 8, if he desires them. We can also purchase for him the 1st, 2d and 3d vols. at $3,50 a vol. unbound. If he wishes them at this price, he will give us immediate notice. They are clean and in good condition.

☞Br. Moses Johnson, of Austin, (Grand Sec. G. L.) is our authorised agent for the Magazine, for Texas; Br. James M. Stoddard, for Burnt Corn, Ala.; Rev. Br. B. F. Kavanaugh for Indianapolis, Indiana; Br. John Atkins, for Livingston, Ala.; Br. Wm. H. Stevens, for Grenada, Md.; Rev. Br. R. Spaulding, Platteville, Wis. Ter.; and Br. John F. Brandt, of Holly Springs, Mis.

☞We are still desirous of the 1st No. of the 4th vol. of the Magazine. We will pay 50 cents a copy for any number of copies not exceeding ten.

Br. A. T. Douglass, late of New Orleans, will oblige by sending us a precise account of his doings as agent for that city, with the residence or place of business of each subscriber, as nearly as he can recollect them. Without this information, we shall find great difficulty in adjusting our accounts there.

☞We acknowledge the receipt of a copy of the proceedings of the Grand Lodge of Maryland, had its annual communication in Dec. It was received too late for the present number. We have also the proceedings of several other Grand Lodges which will receive attention in due time.

☞A correspondent writes, that the Post Master in his place, refuses to receive subscription dues for periodicals, and draw his order on the Post Master in this city for the amount. We have not the Post Office law before us, but our impression is, that the regulation in this respect, is imperative.

☞Our agent at London, has sent us an order for fifty copies of the 1st and 2d vols. of the Magazine. We will pay a liberal price for them to any subscriber who may have either of these volumes to dispose of.

☞Our agent at Troy, N. Y. some time since sent us the officers of one of the Lodges in that city, for publication, but they have been mislaid. If he will furnish them again his request shall be complied with.

☞Brethren forwarding orders for Books, are requested to refer to the advertisement, in order to ascertain that we have them on hand, as several of the kinds originally advertised have all been disposed of.

☞Correspondents, in addressing their letters to us, are requested to append to our name, "Editor Freemasons' Magazine." Our letters sometimes fall into wrong hands, there being several persons in the city, whose names very nearly resemble our own.

☞Our agent at Boonville is informed, that his remittance through Baltimore, has been received.

☞The order of our agent at Halifax, N. S., for thirty copies of the Trestle-Board, will be answered by the first vessel for that port.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. V.] BOSTON, MARCH 1, 1846. [No. 5.

SUSPENSION OF A LODGE BY THE GRAND MASTER.

From the last annual report of the proceedings of the Grand Lodge of Maryland, we regret to learn that the M. W. Grand Master of that body, has, the past year, been required to exercise the highest prerogative of his office, in suspending the operations of a recusant and erring Lodge. Subordination to the laws and regulations of the supreme authorities, is a principle which lies at the foundation of our Institution; and every attempt to subvert or overthrow it, is a blow aimed at the existence of the fabric itself. We are told in one of our Charges, that "such is the nature of our constitution, that as some must of necessity rule and teach, so others must learn to submit and obey." If a Brother cannot learn this lesson, he has not the qualities which are requisite for a good Mason; and his duty is to withdraw from the Lodge, and leave the management of its affairs to others. An opposite course, successfully pursued, would break asunder the silken-cord that binds our Fraternity into one "sacred band or society of friends and Brothers," and scatter anarchy and discord along its peaceful and pleasant paths.

The power of the Grand Master to suspend a Lodge, for disobedience, or irregularity in its proceedings, is an innate power, and as such has been recognized by the Fraternity from time immemorial. Nor can it be doubted that it is a wise and conservative provision. It is however, like all other great powers, one that should be used with forbearance, and only in cases where less stringent measures will not avail, and where delay would be hazardous to the interests of the Grand Lodge immediately interested, or productive of evil consequences to the Fraternity at large.

Whether the case we are about to present to our readers, falls within this rule, they will be able to decide when they shall have been made acquainted with the facts. These we propose to give in full, for they are of uncommon interest. And in order that the case may be correctly understood at the commencement, it is proper here to premise, that the body to which the annexed communication was addressed, is composed of the Deputy Grand Master, Grand Secretary and Grand Treasurer, a Past Master from each Lodge in the city of Baltimore, and the Masters of the several Lodges working under the jurisdiction of the Grand Lodge. It "has power to hear and determine all matters concerning Freemasons and Masonry that may come before it, (except making new regulations, &c.) and its determinations are final, unless an appeal be taken to the Grand Lodge." At a meeting of this body on the 14th October, 1845, the Grand Master presented the following:—

To the R. W. Deputy Grand Master, and other Officers and Members of the Grand Stewards' Lodge of Free and Accepted Masons of Maryland.

R. W. SIR AND BRETHREN:

IN consequence of complaint having been made to me, as the Grand Master of the Grand Lodge, that Amicable Lodge No. 25, had, in various ways and instances, departed from the ancient and established Land-marks and usages of our Order—refused to conform in her work and lectures to the system laid down by the Grand Lodge—violated the Constitution of that body, and even her own By-Laws and regulations, which complaint will be found in the papers herewith submitted, marked Documents No. 1 and No. 2,* I felt it my painful duty to demand a surrender of her charter and books of proceedings, and to require of her officers a suspension of the Lodge meetings until the allegations against her should be fully investigated; a copy of which demand and requirement is also herewith submitted, marked Document No. 3.† Upon a careful inspection of her book of proceedings for the last three years, that being the extent of my examination, I regret to say that I find the record of many acts done in said Lodge, which seem to me to militate against the well being of the Fraternity, whilst there are others manifestly subversive of those cardinal principles, a strict adherence to which alone can preserve the Institution from disgrace and ruin.

It is a well known fact, and one which, for several years last past, has been felt to be a serious evil, that persons have been admitted into the Institution by this Lodge, utterly unworthy of the rights and privileges conferred—men who

could not claim the right to associate in private life with any respectable class in the community—who could have had but one object in seeking the affiliation, and that object the most mercenary and exceptionable. The hasty, irregular, and unguarded manner in which the business of the Lodge has been conducted, shows that its sentinels have been culpably remiss in guarding the outer posts, by which means the unworthy have past without due inspection. The record shows many instances when, at *special* meetings of the Lodge, applications have been received, acted upon, and the three degrees in Masonry conferred upon the candidate the same night. Members have been suspended and expelled for divers causes, and afterwards restored upon condition that they withdraw from the Lodge. Others have been sought after by committees appointed for the purpose, and induced to return by promises of indemnity against past offences, and then the same persons have been permitted to withdraw *with certificates*, meaning, probably, Grand Lodge Diplomas. Thus those persons, who at one time were considered as unfit associates for other members of this Lodge, without any evidence of reform, are sent abroad among the Fraternity as Brethren whose integrity and moral worth entitle them to all the rights and privileges of that Order to which they have been a stumbling block and a disgrace.

A petitioner for the rights of Masonry was balloted for in this Lodge three successive times, *black-balled* each time, and by the Master declared to be duly rejected. At the next subsequent meeting, the Lodge reconsidered all its previous acts in relation to him—ordered the record *to be expunged*, and then elected him to receive the first degree in Masonry. In another instance a ballot was had for a candidate, and at two different times there were found black balls, when the matter was laid over until the next meeting; and then after reconsidering the previous ballotings, he was declared duly elected to receive the first degree in Masonry.

It will be found upon inspection of their book of proceedings, that, although the Lodge, from the concluding remark of the Secretary at the close of each meeting, seems to have been "closed in harmony and love," the previous hours had often times been marked by no little strife; the necessary result of such disregard to the character of applicants for the degrees and for membership. There is a standing regulation of the Grand Lodge requiring the Secretary of each subordinate Lodge, upon the suspension, expulsion, or reinstatement of a member, forthwith to report the matter to the Grand Secretary of the Grand Lodge; and although many acts of this kind have occurred in this Lodge, yet I am informed no report of the matter has been made as is required by said regulation.

Under all these circumstances, I have thought it expedient to submit the whole case to your judgment; not doubting that your wisdom and discretion will enable you to dispose of the matter in such way as will do justice to the accused, and at the same time support and maintain the purity and dignity of our ancient Institution.

I herewith place in your hands, and at your disposal, the charter and book of proceedings of said Lodge.

I have the honor to be, very respectfully, your obedient servant,

Baltimore, Oct. 2, 1845. CHARLES GILMAN.

On the reading of this communication and the accompanying documents, before the Grand Stewards' Lodge, the following resolutions were passed:—

Resolved, That the proceeding of the M. W. Grand Master in demanding the Charter and book of proceedings of Amicable Lodge, No. 25, and suspending the work of said Lodge, be and the same is hereby approved by the Grand Stewards' Lodge.

Resolved, That the Grand Secretary send a copy of the above resolution to Br. D. Parr, W. M. of Amicable Lodge.

On the 15th, the attention of the Grand Stewards' Lodge was called to the following advertisement, which appeared in the city papers of that day :—

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*We omit these documents, for want of room. The substance of them is stated by the G. Master. They are from the Grand Inspectors of the city Lodges.

†*To David Parr, Esq., Worshipful Master, or other presiding officer for the time being, of Amicable Lodge, No. 25.*

WORSHIPFUL SIR AND BROTHER:—

It is with extreme pain and regret that I inform you that official information has been communicated to me that your Lodge has recently, in repeated instances, violated the Constitution and regulations of the Grand Lodge of Maryland, and removed the ancient landmarks of the Order of Freemasonry; and that, too, after repeated admonition that you were so doing.

Under these circumstances, painful as the act most assuredly is, an imperious duty, which I may not disregard, compels me to demand of you the Charter and book of proceedings of your Lodge, and to require you to suspend your meetings as a Lodge until the matter can be fully investigated.

You will please to deliver the said Charter and book or books of proceedings to the G. Tyler, Br. Henry Lusby, who is authorized to receive the same to be delivered to me.

With my best wishes that this untoward affair may be speedily and satisfactorily adjusted, I beg leave to subscribe myself,

Your friend and Brother,
CHARLES GILMAN,
Grand Master of the Grand Lodge of Maryland.

Baltimore, Sept. 10, 1845.

MASONIC NOTICE. All the members and ex-members of Amicable Lodge, No. 25, and all Master Masons of good standing, (who are opposed to the recent unjust and unprovoked movement of the Grand Master of the Grand Lodge of Maryland, and also that of the Grand Stewards' Lodge,) are most affectionately invited to meet at UNION HALL, corner of Tripolett's alley and Baltimore street, on FRIDAY EVENING, 17th inst. at 7 1-2 o'clock, to take into consideration the outrage committed by those functionaries in suspending an innocent and unoffending Lodge, composed of upwards of forty members, without a hearing, or telling them of what offence they had been guilty.

David Parr, W. M.

When, on motion, it was

Resolved, That Bros. David Parr, G. F. M. Bell, William Vernetson, Thomas W. Jay, and Daniel Weaver, be specially summoned to appear before the Grand Stewards' Lodge to-morrow evening at 7 o'clock.

On the 16th, the Grand Stewards' Lodge met as by adjournment. The Grand Secretary stated that he had sent the summonses ordered, and the following proceedings were had :—

"Br. David Parr, W. M. of No. 25, appeared pursuant to the special summons. Upon being asked if he was the author of an advertisement in the newspapers calling a meeting of Masons, and using highly improper and disrespectful language towards both the M. W. Grand Master and the Grand Stewards' Lodge, regarding the discharge of their official duties, he answered that he was the author of said advertisement, and that he considered his conduct right and justifiable, and that he had no excuse or explanation to make to the Grand Stewards' Lodge—that he was aware that he subjected himself to be expelled or suspended from the rights and benefits of Masonry by so doing, but that he was willing to suffer the penalty, if the Grand Stewards' Lodge thought proper to inflict it. After this explanation Br. D. Parr withdrew.

Brs. Bell, Vernetson, Jay and Weaver, separately appeared pursuant to the special summons,—and having severally stated that they had no knowledge of said advertisement till they saw it in the newspapers, and that they entirely disapproved of the same, withdrew.

The Grand Stewards' Lodge, after fully discussing the matters before them, passed the following resolutions:

1. *Resolved*, That David Parr be, and he is, hereby expelled from all the rights and benefits of Masonry for uttering and publishing in the newspapers of this city, an advertisement highly disrespectful to the M. W. Grand Master and the Grand Stewards' Lodge.

2. *Resolved*, That the Grand Secretary inform David Parr of his expulsion, and send notice thereof to all the Lodges under the jurisdiction of the Grand Lodge of Maryland."

This closes the doings of the Grand Stewards' Lodge in the case. A communication was received, on the 17th, from two members of Amicable Lodge, but it is not given in the proceedings, and no final action was had in relation to it.

Here the matter rested until the annual communication of the Grand Lodge, on the 17th of November, when the Grand Master brought the subject before that body, in his opening address, as follows :

"On the 16th day of September last, complaint was made to me by two of the Grand Inspectors, that Amicable Lodge, No. 25, had repeatedly violated the Constitution of this Grand Lodge, and the rules and usages of the Order. Whereupon I deemed it my duty to demand a surrender of its Charter and books of proceedings. And upon an inspection of the latter, I found such evidence of their irregular and unmasonic course, as to induce me to submit the whole matter to the Grand Stewards' Lodge for such action as the case might require. For a more detailed account of the specific charges against said Lodge, I would refer you to my communication to the Grand Stewards' Lodge upon this subject, and to the papers and documents therewith transmitted. The subsequent acts and movements of some of the members of said Lodge have shown that its interests were in the hands of men unfit in temper and prudence to have charge of the portals of the Masonic Edifice. I respectfully invoke your careful and dispassionate investigation of this case, and a definite action therein. It is one which may become a precedent in future time for good or for evil to the Institution. For good,—if by your firmness you show a determination to support your own Constitution, and the customs and usages of ages; for evil,—if through mistaken kindness, and unwillingness to offend, you allow the principles of the Institution to be prostrated by men whose wilfulness and obstinacy are alone the rule and guide for their conduct.

At this meeting, after the reading of the record of the Grand Stewards' Lodge, a communication from the Master of Amicable Lodge, and a memorial from the Lodge itself, were read and referred to the Committee of Grievance. Neither of these communications is published in the report of the proceedings of the Grand Lodge.

On the 18th, the Grand Inspectors for the city, submitted their annual report; in which they say :—

"That during the recess of the Grand Lodge, they have visited all the Lodges in the city, and find that there is much more uniformity in the work and lectures than has heretofore existed; and with one exception there appears to be a disposition on the part of the Lodges to maintain and support the constitution and requirements of the Grand Lodge.

The exception to which they allude, is Amicable Lodge, No. 25. Said Lodge not only having refused to conform to the regulations and requirements of the G. Lodge, but also having, in the opinion of the Grand Inspectors, subverted the ancient land-marks of the Order. They felt it to be their duty, without delay, to report these facts to the Most Worshipful Grand Master, for such action as he might deem appropriate under these circumstances."

On the opening of the Grand Lodge on the 21st, the following resolution was adopted :—

Resolved, by the Grand Lodge of Maryland, that the only matter of investigation referred to the Committee of Grievance, in reference to Amicable Lodge, is the reported unmasonic conduct of the officers and members of that Lodge.

It was also ordered that the Committee of Grievance be requested to report progress, which they did, verbally, through their Chairman. The report, however, is not given.

On the 22d, two reports wese presented,—one from the majority, which was laid on the table, and the other from the minority. During the pendancy of a motion to adopt the latter, the Grand Lodge adjourned.

On the 26th, the Grand Lodge met as per adjournment, and resumed the consideration of the motion to adopt the minority report. The resolution attached to it, was amended by striking out the word " forfeited," and inserting " suspended during the pleasure of the Grand Lodge." After rejecting sundry other motions and resolutions, *both* reports were finally referred to a select committee of five, and the Grand Lodge adjourned.

On the first of December, the Grand Lodge again met. A motion was made " that the appeal of Amicable Lodge be returned to said Lodge." This motion was subsequently withdrawn, and the committee to whom the reports from the committee of Grievance had been referred, presented the following :—

The Select Committee appointed by the Grand Lodge to consider the case of Amicable Lodge, would respectfully report—

That they have considered with all the care and attention which the grave importance of the case demanded, the documents referred to them in relation to the case, and have come to the deliberate opinion, that in the proceedings of Amicable Lodge, No. 25, there were irregularities and errors which justified and required the interposition of the G. Master, whose conduct in the case the Committee entirely sustain and approve.

The Committee, with a sincere desire to reconcile all the matters involved in this subject, would express their regret that the spirit of the memorial of Amicable Lodge presented to the Grand Lodge, is of so objectionable a character that they cannot entertain it, but at the same time express an opinion that if proper acknowledgment had been made by that Lodge, and an assurance of a readiness to abide by the Constitution and Rules of the Grand Lodge in future, that it would have afforded great pleasure to the members of the Grand Lodge to restore them to their original position. But under the existing circumstances of the present attitude of Amicable Lodge, there is nothing to justify the Committee in recommending a removal of the condition of suspension.

All which is respectfully submitted,

Charles Howard,
John R. W. Dunbar,
Thos. Wm. Hall,
Hugh Devalin,
Wm. Bayley.

Grand Lodge of Md., Dec. 1st, A. L. 5845.

This report was adopted. A memorial from Amicable Lodge was read and laid on the table. The following preamble and resolution were then read and adopted by a unanimous vote :—

Whereas, By the Grand Stewards' Lodge, heretofore met on the 16th day of October, 1845, David Parr, before that time W. M. of Amicable Lodge, No. 25, was by vote justly expelled from the rights and privileges of Masonry, for an alleged improper act in publishing an advertisement in the public newspapers respecting certain proceedings in reference to the Charter of said Amicable Lodge; and whereas, the said Parr has appealed to this Grand Lodge, and expressly disclaimed any intentional wrong in the act complained of, and regretting the error into which he admits he had fallen, and asking the forgiveness of his Brethren; and whereas, to forgive is a principle of Masonry as well as religion, therefore,

Resolved, That David Parr be, and he is, hereby restored to all the rights and privileges of Masonry, of which he was deposed by said vote of expulsion.

On the 2d of December, the matter was finally brought to a close, by the adoption of the following resolution :—

Resolved, That when the Worshipful Master, and a sufficient number of the members of Amicable Lodge, No. 25, who shall be approved by the M. W. Grand Master, shall petition to him for the restoration of the Charter of said Lodge, he is hereby authorized to restore said Charter, on receiving the promise of said Brethren that the requirements of the Grand Lodge shall be complied with.

These are the facts in the case, as they are given in the printed proceedings of the Grand Lodge of Maryland. We regret the omission of the appeal and other communications from the delinquent Lodge, and can account for the suppression of their publication only on the presumption that they were of a character disrespectful to the dignity and authority of the Grand Lodge. If this presumption be correct, then the Grand Lodge in receiving them compromised the respect due to itself. We find it still more difficult to account for the omission of the reports of the Committee of Grievance. These papers are all necessary to a full and proper understanding of the true merits of the case. But taking the testimony as it stands, the inquiries which naturally suggest themselves to the mind, are—

1. Were the proceedings of Amicable Lodge such as to call for the interference of the Grand Master?

2. Was the course pursued by him authorized by Masonic law and usage?

3. Are the proceedings of the Grand Lodge such as were required to vindicate its own dignity and authority?

1. In respect to the first inquiry, we suppose there can be no doubt. The Lodge was evidently governed by Brethren who entertain little or no regard for the authority of the Grand Lodge, the established usages of Freemasonry, or their own duties and obligations as Masons. It is manifest from the facts disclosed by the Grand Master in his official communication to the Grand Stewards' Lodge, (and which are nowhere denied,) that the course of the Lodge, for several years past, has been culpably reckless and subversive of all Masonic government and discipline. The plainest rules of the G. Lodge have been set at defiance, and the sacred barriers, which the wisdom of ages has erected for the protection of the Institution, broken down and trampled under foot. The doors have been thrown wide open to the unworthy; and whenever it became necessary to expel one of these, repentance on the part of the Lodge immediately followed, and committees were appointed to seek out the delinquent and " induce him to return by promises of indemnity against past offences!" If there was ever a case where the official interference of the Grand Master was called for, most assuredly this was a case of that kind. Had he

not interposed to stay these proceedings, when the facts were officially made known to him by the Grand Inspectors, he would have been recreant to his duty as an officer and a Mason.

2. The authority of the Grand Master to suspend a Lodge under his jurisdiction, is not probably questioned in any quarter, or at least not by well informed Brethren. There has, however, rarely been occasion for its exercise in this country. We believe that some years since, the Grand Master of the Grand Lodge of South Carolina, had occasion to exercise it; and that at a more recent period, it was once resorted to by the Deputy Grand Master of the Grand Lodge of New York. We have not the particulars of either of these cases at hand, and our memory does not serve us sufficiently to enable us to say what analogy they bear to that under consideration. The power is expressly recognized by the Constitutions of the Grand Lodge of Massachusetts, Tennessee, Missouri, Wisconsin, and probably by those of other Grand Lodges in this country. It is also recognized by the Constitutions of the Grand Lodge of England, and extended to the Provincial Grand Masters. It was used, in 1820, by the Prov. Grand Master of Lancashire, in the celebrated case of Lodge No. 31, at Liverpool. The Lodge had violated one of the provisions of the Constitutions of the Grand Lodge, and proving contumacious, was suspended by the Provincial Grand Master. But as the power is not called in question, we will not pursue the subject further at present.

3. The third inquiry will be best answered by a brief review of the proceedings. On the 10th September, the Grand Inspectors of the Lodges in the city of Baltimore, officially communicated to the Grand Master, the irregularities and "gross deviation from the ancient landmarks of Masonry," which, in the discharge of their duties, they had witnessed in Amicable Lodge. On the same day, the Grand Master issued his mandate demanding the Charter and records, and suspending the meetings of the Lodge, "until the matter could be fully investigated." On examination of the records, the representations made by the Grand Inspectors, were found to be fully and amply sustained. In view of this state of the facts, the Grand Master continued the suspension; and on the fourth of October, officially submitted the case to the Grand Stewards' Lodge; by which body his proceedings were confirmed. Here the matter rested until the meeting of the Grand Lodge on the seventeenth November, when the Grand Master brought the subject before that body in his opening address. It also came up on the reading of the records of the Grand Stewards' Lodge. A communication from the Master of Amicable Lodge, and a memorial from the Lodge itself, were likewise received and referred. The latter, which we suppose to be an appeal from the decision of the Grand Stewards' Lodge, was referred to the Committee of Grievance. Nothing further seems to have been done until the twentyfirst November, (being the fifth day of the session,) when an anomalous resolution was offered and unanimously adopted, declaring that the "only matter of investigation referred to the Committee of Grievance, in reference to Amicable Lodge, is the *reported* unmasonic conduct of the officers and members of that Lodge." In order to a proper appreciation of the character of this resolution, it must be borne in mind, that the "unmasonic conduct" of Amicable Lodge, had been carefully investigated by the Grand Master, passed upon and confirmed by the Grand Stewards' Lodge, and that the evidence of it was contained in the record books of the Lodge, and in the reports of the Grand Inspectors,—all of which were then before the Grand Lodge. In the face of all this plenary testimony, the Grand Lodge, by a unanimous vote, declared the *fact* to exist only as a *report!* Thus rejecting the positive testimony of the G. Inspectors, the G. Masters, G. Stewards' Lodge, and the records of the delinquent Lodge! Besides, the "officers and members" were not on trial. The Grand Lodge by resolution had previously declared that they were not even under suspension. No charge of "unmasonic conduct," had been preferred against them; except as to their Master, who had been very properly expelled. The charge was against the Lodge. The Lodge alone was on trial; and, under the resolution adopted, it would have been an easy matter to satisfy the Grand Lodge that there was no case before it. The whole aspect of the procedings was changed. The resolution discharged the Lodge, and arraigned the officers and members,—the innocent and the guilty,—without notice or summons, and in a most extraordinary and irregular manner. We do not presume that this was the intention of the mover, for he did not avail himself of the advantage it afforded; but it was the effect of his resolution. The real question before the Grand Lodge, was the appeal of Amicable Lodge from the decision of the Grand Stewards' Lodge, or action of the Grand Master.* This was referred to the committee. Their business was to hear the parties and report in accordance with the evidence; either allowing the appeal, confirming the suspension, or vacating the Charter.

On the 22d, the Committee of Grievance, (which, subsequent to its appointment, had undergone several changes,) presented a majority and a minority report. The first was laid on the table without a division. A motion to make a similar disposition of the latter, was rejected. An adjournment was then called for, and carried. And we must here again express our regret, that these reports are not given in the proceedings. We presume, from the manner in which they were disposed of, that they were antagonist reports,—the first probably removing the suspension, and the latter declaring the Charter forfeited. But as there seems not to be one mitigating circumstance urged any where in favor of the Lodge, we have a curiosity to know, if our conjecture be correct, on what facts or what principles, the report removing the suspension was based. Both reports were, however, on the twentysixth, referred to a select committee of five. This committee, on Monday the first December, made their report. They "entirely sustain and approve" of the proceedings of the Grand Master, and say, that "there is nothing to justify the committee in recommending a removal of the condition of suspension." They also say, that the "memorial of Amicable Lodge is of so objectionable a character that they cannot entertain it." But this was not a question for the committee. The Grand Lodge had already decided to entertain it. And in doing so, it committed the first mistake. It is evident that the memorialists came before the Grand Lodge, not in a spirit of kindness and reconciliation, but in that bad temper which dictated the extraordinary notice that appeared in the public papers of the city, on the morning of the fifteenth of October. This being true, the Grand Lodge was bound by a proper self-respect, not to entertain their appeal. But having done so, the committee had no power to exclude it. They had a clear right to express their opinion of its character, and to recommend such action in relation to it as in their judgment would be proper. Their report was accepted; and here the matter should have ended. The subsequent motion to return the appeal, was very properly rejected. Had the motion been offered before the appeal had gone to a committee, it might have taken the whole case out of the Grand Lodge, and the action of the Grand Stewards' Lodge would have stood unimpaired,—the condition in which it was finally left by the acceptance of the report of the select committee.

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*It was not material which, though we think the subject had properly passed from the hands of the Grand Master, by the action of the G. S. Lodge.

On the same evening, and immediately after the adoption of the report confirming the suspension of Amicable Lodge, the preamble and resolution in relation to the expulsion of its Master, were offered and adopted. The preamble sets forth the fact of the expulsion by the Grand Stewards' Lodge, and confirms it. It then states, that the Master has entered an appeal, disclaiming intentional wrong, admitting his error, and asking the forgiveness of his Brethren. The resolution removed the expulsion. This is the first notice that is anywhere in the proceedings taken of the existence of such an appeal. On the first day of the session, a communication from the Master of Amicable Lodge, was received and referred to the Committee of Grievance; but it nowhere appears that the committee ever reported, nor have we any means of ascertaining the character of the document referred to them. If it were an appeal, then it necessarily denied the correctness of the action of the Grand Stewards' Lodge, and appealed to the Grand Lodge for a reversion of its decision; in which case, this was the only question properly before that body. If the appeal was sustained, restoration followed as a matter of course. But if, on the contrary, the action of the Grand Stewards' Lodge was confirmed, the expulsion remained unimpaired, and could only be removed on petition for restoration. In the present case, we have neither appeal nor petition; nor does it appear, except from the preamble, that either was presented. It is, however, certain that the delinquent was expelled and restored by the same breath! The Constitution of the Grand Lodge of Maryland provides, for the regulation of its subordinate Lodges, that in questions of restoration, "no action can be taken," until "the application for such restoration, shall have lain over one month;" that is, from one meeting to another. We do not know how far the Grand Lodge may consider this regulation as applicable to itself; but we cannot avoid the conclusion, that its observance, in the case under consideration, would have been wise and prudent, and more conformable to correct Masonic usage. Forgiveness is a Masonic principle; but sudden conversions are no evidence of repentance, nor are they always followed by reform. Our hope is that the present case may prove an exception. It will be well for all parties if it should.

The resolution which was next presented, authorizing the restoration of the Charter, was a measure of questionable expediency, as establishing a precedent which may hereafter prove troublesome in other jurisdictions.

We have neither space nor inclination to enlarge upon these proceedings. They are in many respects peculiar, and not altogether so regular or satisfactory, as it is always desirable that Masonic proceedings should be. This is, probably, in a measure, attributable to circumstances which the Grand Lodge found it impracticable to control. The votes show that there was a decided opposition to the constituted authorities, and a strong sympathy in favor of the recusant Lodge. Without this explanation, it would be difficult to account for the course which the proceedings assumed. There seems not to have been any doubt entertained by either party, of the truth of the charges against the Lodge; but there was evidently a very strong disposition to embarrass the Grand Lodge, and, if possible, to avert the penalty which the delinquent Lodge had justly incurred. In this, its friends have been nearly successful; but, success over correct principles and well established usages, is always purchased at too great sacrifice.

THE TWO FREEMASONS.

[Translated from the French for this Magazine, by CHARLES W. TUTTLE.]

PART I.

Two young men—one twentytwo and the other twentythree years of age—wandered through the principal walks of the wood of Verrieres, absorbed in a very animated conversation, which appeared to interest them deeply. Whether they felt the need of rest, or whether shade and solitude seemed to them more in harmony with the subject which occupied their attention, they penetrated a coppice and seated themselves beneath the green and close branches of a large elm surrounded by a thick enclosure of hazels. Neither of them as yet possessed that unreserved manner, that air of assurance, which stamps the Parisian, and which is only acquired after a more or less lengthy sojourn in the capital.

There was in their manners that sort of constraint and stiffness,—in the fashions of their garments that extravagant and unpleasing refinement, which, to the least practised eye, betoken one recently arrived in town. Nevertheless, it was easy to foresee that this provincial exterior, already somewhat effaced, would, without delay, disappear *in toto*. But in all probability, the metamorphose would result in setting in relief, in the one, the superiority of his sentiments clothed in an unaffected and becoming garb; in the other, the propensities of a base mind with the outward appearance of unpolished manners and effrontery.

There was, in reality, a great difference, morally as well as physically, between these two young men, who had leagued themselves together at College, and whose friendship was developed by intimacy. Adrian Dumesnel was tall, well-made, of a remarkable figure. His forehead, broad and noble,—his look, at once animated and friendly, proclaimed intelligence, frankness, and benevolence; his physiognomy interested at first sight, and when one had heard him speak, he felt himself drawn toward him by an irresistable movement of sympathy. Short and thickset, Thierry Morisset had course features, a flattened visage, vulgar and awkward movements; the appetite for material enjoyments revealed itself in the greediness of his looks and the thickness of his lips. The faculties of his mind lacked not some measure of development,—but there was observable in his manner of speaking as well as in his deportment, that tameness which denotes a complete absence of noble views and of energy. Dumesnel was a painter; Morisset thought himself a poet. There were, in the first, the constituents of a true artist; and in the second, to say the most, those of a *chevalier d'industrie*.

The conversation of the two friends was continued when they had seated themselves on the carpet of moss and furze, which was spread between the elm and the hazels.

"I tell you again," said Morisset, "your dejection does not savor of common sense."

"I am not discouraged," replied Adrian; "but one is permitted, I believe, to have a thought for the future; and in our situation, it does not present itself in a form sufficiently pleasing to exempt us from uneasiness in considering it."

"Pugh! This uneasiness will not hinder me from sleeping tranquilly this evening, when we shall have returned to Paris; the rather, that since this morning, you have made me endure a fatigue from which I shall not recover for eight days."

"What mean you? A month has elapsed since we have resided in Paris; and all this period has been devoted to visiting the monuments, the libraries and museums. It is not that I regret this employment of our time; but we have not quitted Poitiers for the sole purpose of abandoning ourselves to the peregrinations of tourists. We are both young, and possessed of no other fortunes than our vocations and our ability to labor; it becomes then urgent that we reflect on the means of creating for ourselves a position in society. Now I confess to you that agreeable inspirations have always occurred to me more readily in the midst of fields and under an unclouded sky, than in the narrow streets of a city, and amidst the bustle of busy men, who jostle you at every step."

"Upon my honor, permit me, my dear sir, to doubt the efficiency of your scheme. We have come at least four miles through fields, the sky is admirably clear, yet I am not aware that you have made me participate in the least inspiration."

"A plan of conduct which could influence our whole existence, is not framed at any time."

"It may be."

"You undertake to tell me, no doubt, that it suffices to have a firm desire to labor. Thank God, I am not wanting in that; but, in my opinion, something more is necessary; and without money and patronage, it appears to me difficult to labor advantageously."

"It is true that money does not compose the heaviest part of our luggage."

"And patrons will not amaze us in a city where we know no one. Your pen and my pencil—these are our whole support, our whole fortune."

"You forget something."

"What then?"

"Our Freemason's diploma."

Adrian burst into a fit of laughter at the mention of these words.

"I speak seriously and sincerely," continued Morisset; "you are welcome to turn my words to jest."

"I will laugh no more, since it vexes you; but I candidly own I should never have imagined that you could have based any hope on such a diploma.

"Take the trouble to reflect, and answer me this question: What is Freemasonry?"

"It is an association of men, animated no doubt by the noblest impulses, whose collective beneficence often assuages the misery and the sufferings of the poor; but who, when out of their place of meeting, have quite enough to do in attending to their own affairs, without again devoting their time and their credit to the service of the first comer."

"You have a narrow manner of considering and defining things. Are not all men Brothers? And what is Brotherly love, but the *duty*, on the part of the rich, of sharing his fortune with him who has none; and on the part of the poor, the *right* of claiming his quota of enjoyments from the wealthy? I surely am not to blame if Heaven has not placed me in the category of those who have the *duty* to discharge; it is unfortunately my destiny to have only the *right* to exercise,—and you may rest assured that I shall use it."

"I certainly deceive myself in the interpretation of your design. Why, thou art young,—thou enjoyest all thy faculties, and thou canst resolve to live by charity!"

"Who speaks of that? I wish for nothing gratuitously. Is there aught but exchange in the commerce of life? He who has money, gives me money; I, who am a poet, I will give him verses."

"That is to say, you will impose your works on the Fraternity by virtue of your claims as a Brother? A singular deed!"

"Which shall not be without value in my hands, I assure you."

"What of that! I also desire to elevate myself,—to carve me out a name and a fortune. To effect this purpose, I shall lack neither will nor energy, but shall owe all to my own exertions. I shall not employ my diligence in senseless proceedings and sterile obsessions, from which will result only the irretrievable loss of a time badly employed."

"Have you a mind that I tell you, Adrian, what lies at the bottom of all these fine phrases? Much pride."

"And I, my dear Thierry, I find at the bottom of thine much abnegation."

Concealed behind the hazels, a third person was stretched upon the grass, who had not lost a word of the conversation.

"They are both in the right," thought this latter personage; "but the pride of the one interests me, and I feel only contempt for the abnegation of the other."

In the evening, after their return to the city, Adrian had scarcely quitted Moriset, and ascended the five flights of stairs which led to his little garret, when a man somewhat advanced in years, and whose exterior indicated an elevated station in society, presented himself before the porter of the house,—and after asking him a multitude of questions concerning the young painter, withdrew fully satisfied with the intelligence he had obtained.

PART II.

Adrian, with his elbows propped on his window-sill, and his head resting on his hands, beheld the sun rise pale and obscured by the dense fog, which, at a certain season of the year, envelopes Paris in the morning. Our young hero was in one of those fits of dejection, which are difficult to be avoided by a young artist at the outset of his career. He then feels himself plunged in a sort of moral and physical supineness; he distrusts his own powers; he thinks not of the future; he revolves in his own mind whether the prize to be attained, sufficiently compensates the victor for a whole existence of labor, privation and strife. Or if in a moment of hallucination, which arouses, transports and electrifies him, he sees himself attain the goal and embrace the triumphal crown amid the plaudits of an enraptured crowd, it is only to relapse afterward into a greater prostration before the existence of the obstacles by which the road is beset.

"O, sun!" thought Adrian, "thou art permitted to persevere in thy course; thou art strong and powerful; it is vain that all these clouds, leagued against thy splendor, combine together to meet thee, and oppose to thy rays their formidable legion. Thou risest always; thou prevailest against them; thou reducest them to dew: thy glory dazzles the world! But I, poor and wretched, what can I do? What is my position to hope to prevail against my rivals? What my power to dissipate the crowd of enemies and the envious, which cumbers my path? At my first essay, they will overwhelm me. Nevertheless, I cannot persuade myself with the belief that I would be nothing. My heart revolts at the idea of this impotency which my reason exhibits to me. I will resist the suggestions of an effeminate prudence; I will arm myself with resolution and courage; and I will not yield before I have fought."

Then seating himself before his easel, he took his pallet and brushes, and commenced the sketch of a view, the outlines of which he had drawn in the environs of Poitiers. The first picture of a landscape-painter at a distance from his home, seldom fails to be a remembrance of his native land.

But his countenance, illumined for a moment by inspiration, immediately became dull and dejected; the hand which held the brushes, fell motionless on his knee; his mind entered into that state of vague reverie, which differs from meditation in that no distinct image is formed on the brain; and which might, with more propriety, be styled a somnolency of the mind.

Three raps at his door succeeded in awaking him from this species of lethargy. He started up as a man who is aroused in surprise,—and found himself, no less embarassed than astonished, in the presence of an old man, whose features were wholly unknown to him.

"Monsieur Adrian Dumesnel?"

"I am he."

"What I see here, sufficiently testifies that I have not been deceived. You are a landscape-painter?"

"It is true, sir. But may I know the name of him who deigns to honor me with his visit?

"Abraham Foster, dealer in pictures."

No enumeration of titles, however pompous they may be, can vie with the simple appellation of dealer in pictures, in the eye of a painter about to make his *debut*. Therefore, Adrian hastened to offer his visitor a chair, with every mark of profound respect.

"Really," said Abraham, "I accept it willingly. At my age, one is easily fatigued, and you lodge rather high, young man."

"What mean you?" demanded Adrian, a little vexed by the remark of Foster. "We painters have need of air and space; and in our narrow streets, it is only by drawing near the sky that one can hope to meet with them. A prison would be worth as much as a room on the first floor in Paris."

"No doubt, no doubt. And, moreover, these prisons have the inconvenience of costing too much. I did not intend that remark for you, young man," continued Abraham, with a smile mingled with archness and good-nature. "When one is fortunate enough to possess a talent like yours, it is difficult to remain perplexed with fortune."

"I can see in this compliment, sir, only a proof of your kind politeness."

"You have too much modesty, and I should not have heard your name mentioned with praise, if a single glance thrown on that sketch, did not suffice me to appreciate your merit. I feel, then, sincerely gratified for having visited you, and I am certain that my confidence will be well placed."

These last words caused the heart of Adrian to throb. Coming from the source they did, their signification could not be ambiguous.

"I am going," continued Foster, "to explain to you briefly what brought me here. The Count de Mareil, one of our most distinguished amateurs, and the wealthiest of my patrons, desires to add to his collection,—which is, without exception, the finest I know of,—a copy of a landscape from Poussin. He has confided to me the task of selecting the artist who must be entrusted with this work; and this artist shall be yourself, if you consent."

"If I consent!" exclaimed Adrian. "But, sir, you render me a signal service, which I can only repay with thanks."

"You owe me none, young man; although the occasion, I acknowledge, may not be disdained. The Count is an enlightened patron of the arts;—and if, as I doubt not, he be satisfied with your talents, you may rest assured that he will not grudge paying the thousand francs, which I am authorized to offer you for the work of which I have just spoken."

"One thousand francs!"

"Does this sum appear to you insufficient?" inquired Abraham, smiling.

"Far from it," replied Adrian, naively; "it is twice as much as I should have dared to ask."

"So, you accept?"

"With joy; and, if it suit you, I place myself at once at your disposal."

"You manifest a zeal which makes me augur favorably of your future success. I am going to make arrangements for facilitating your entrance to the Museum, where you can install yourself to-morrow. Be pleased," continued Abraham, rising, "to accept this rouleau of twentyfive francs, which the Count has ordered me to bestow on you, to bear your first expenses. Should a farther advance hereafter be necessary, you can demand it of the Count, who intends visiting you at times at the Louvre."

Adrian, left alone, mentally inquired if he was indeed awake. Whence could come to him so unexpected a happiness? How had his name reached the ears of old Foster? What strange caprice had possessed the mind of this amateur, who consented to pay one thousand francs for a mere copy? Finally, why, when they could have selected from among so many renowned artists, did they come to him,—him, who had scarcely left his native province, and had yet done nothing to be known? It was no easy matter to resolve all these queries, and our young artist saw himself obliged to renounce the attempt.

"Why need I," he exclaimed, "torture my mind to seek the prime cause of the good fortune which has befallen me? I have but one thing with which to engross my attention, and that is to apply myself to business. For that, what is necessary? Perseverence? I lack it not. Talent? I shall have it."

The next day, Adrian installed himself at the Museum and commenced his work with the ardor of a competitor who strives to obtain the first prize.

Eight days had elapsed,—during which, he had more than once had the agreeable satisfaction of seeing the eyes of virtuosos pause with admiration on his canvass,—when the Count came to visit him for the first time. He was a man about fifty years of age, of a calm and benevolent physiognomy, simple in his manners, and warm hearted in his speech. He appeared to take a great interest in the examination of the copy intended for him; made a few critical remarks; found much to praise, and expatiated on the painting like a true connoisseur. Such honorable and flattering commendation should have plunged Adrian into ecstacies; and it was an excellent opportunity for him to express to the distinguished man who promised him his patronage, all the ardor of his gratitude. He indeed attempted to follow the Count in his observations, to canvass his criticisms, to thank him for his praises; but his embarrassment, his blushes, the incoherence of his replies, bore sufficient evidence that he was under the influence of a great timidity or a powerful abstraction. Nevertheless, though not possessing that bold assurance which is the prerogative of mediocrity, Adrian was not what is styled a bashful young man. It is then to abstraction we will impute the cause of his trouble; and we will add, that if we would be astonished by this abstraction, and find it misplaced, it is truly necessary that we forget what we were, when twentytwo years of age.

The Count had caused his niece to accompany him. Caroline who was eighteen years of age, had large black eyes, full of expression; a complexion of a dazzling whiteness, and a figure admirably designed. Adrian, on perceiving her, regretted his vocation of landscape painter; it suddenly appeared to him that the sublimity of art consisted in painting madonnas, and he envied the pencil of Raphael.

His ecstacy lasted long after the Count had left him; and we are obliged to be candid, by avowing that the copy of the landscape from Poussin received that day some questionable touches, the correction of which was deferred until the morrow.

On returning home, Adrian found Morisset, who was waiting for him with impatience. The form of the latter dilated with pride.

"I have met with complete success, my friend," exclaimed Morisset. "I told you truly that Freemasonry was an excellent mine, and I am further convinced that it will prove an inexhaustible treasure to me."

"What then has befallen you?"

"Listen and admire."

Assuming a deep and pompous tone of voice, Morisset then began to recite the following lines:—

"Fraternal love! thou holy power!
If exiled by mankind,
In his mysterious precincts still
The Mason thee would find."

"What is it?" inquired Adrian.

"You heard it; it is an ode to Brotherly Love, dedicated to all the Masons in the world, preceded by a preface, followed by notes, curious and interesting anecdotes, &c. In two parts, octavo: illustrated cover. Price: five francs to subscribers."

"Ah! I comprehend."

"I have already disposed of two hundred copies; before a month, I intend to get rid of two thousand."

"Five francs! that seems to me rather high."

"No doubt. If I had had the simplicity to send them, I should not have received half a franc; but I carry them myself. The presence of an author is a stimulant which does not fail of producing its effect."

"Among the Masons there are those who are not wealthy, and whom you force, by their pride, to be at a burdensome expense. I flatter myself with the belief that this consideration would have deterred you, if it has chanced to have entered your mind."

"Pugh! Five francs less in a man's purse will not impoverish him; and as for myself, I shall live in opulence with ten thousand francs."

"Yes, I know that you love to indulge in the enjoyments of life; therefore, I doubt whether the fruit of your speculation holds out long,—and when you have nothing left—"

"I will commence again. When I shall have consumed the proceeds arising from my Ode to Brotherly Love, I will live by a Satire on Selfishness. I have fifty subjects in reserve. So a truce to your moralizing for a time; let us think only of pleasure. I am going to carry you to dine at the coffee-house of Paris."

"Thank you, I am not hungry," replied Adrian, who suffered the sentiment of repugnance inspired by the conduct of his friend, to manifest itself in his countenance."

"At your pleasure. I will come again to seek you," said Morisset, who neither divined, nor wished to divine, the secret motive of Adrian. "I am going immediately to Human's, to try on a superb suit of clothes, and make inquiries concerning a young groom, who has been offered to me."

When at the foot of the staircase, Adrian heard him still singing, in a tenor voice, his Ode to Brotherly Love.

[To be concluded next month.]

MASONIC LYRIC.

Our Calcutta correspondent has sent us a Masonic Lyric, written by Br. W. H. Hameton, with a Hindoostanee translation. We give a verse of each. The latter will be a curiosity to most of our readers:—

"LET 'S WELCOME THE HOUR."

Let 's welcome the hour when thus happy we meet,
May the light of our Order long gloriously shine,
While in kindliest feeling and harmony sweet
All true Brother Freemasons for ever combine!
Some sage once declared that a portion of gold
In mankind lay concealed, but he ne'er could impart
The secret recess, till our Masters of old
Proved the ore was Freemasonry, lodged in the heart.
Then welcome the hour, &c.

HINDOOSTANEE TRANSLATION.

Ub mujlis ke beech bolo "Khoosh amudeed!"
Our Reet ka oojala hur wukt rahega,
Jub dil ke moohubbut se dostee gurdeed,
Hur sucha Biradur humesh milega.
Kisee Peer ne butlaya jo Soné ka Khan
Insanon ke undur chhipa pura hy,
Oostad ke zuban se ub mila buyan,
Biradur ke dil men Sona bhura hy.
Ub mujlis ke beech, &c.

A PRACTICAL VIEW OF FREEMASONRY.

[An address delivered before the several Lodges at Chicago, Ill., on the 27th Dec. 1845.
By R. W. Brother William Stuart.]

Brethren of the Mystic tie:—

Ladies and Gentlemen—On this, the anniversary of one of the Patron Saints of our Order, it is well to assemble in our beautiful Hall, embellished on every side with the Insignia of our mystic brotherhood. Here is our family home—here our altar.

Wherever we turn our eyes in this chosen place, we behold the rich mementoes of the past, the eloquent oracles of the future. 'Tis here we are wont to meet in kindred fellowship—'tis here we study the sublime principles of our common union.

To St. John the Evangelist, in glorious fellowship with St. John the Baptist, is dedicated, throughout all Christendom, our ancient and honored Institution;—it is therefore fit on this occasion, the day of him, whose inspired writings, constantly resting on our altar, are his best record—whose greatest and sufficient eulogy, that he was the disciple whom Jesus loved;—it is fit, on such a day, to commune together on the character of our Order.

Among the mystic symbols of our Institution, there is represented in every regular and well governed Lodge, a certain point within a circle, representing these two eminent Christian Patrons of Freemasonry—the point denoting an individual Brother, the circle the boundary line of his duty, beyond which he is never to suffer his passions or his prejudices to betray him. It seems then peculiarly appropriate, that this circle, so beautifully suggested by the anniversary of him who symbolically constitutes one of its great borders, should form the subject of our present consideration. I shall therefore leave to other hands or times such more curious questions as the antiquity and divinity of our Order.

I shall not attempt to go back into the mists of tradition, in search of the beautiful and the strange; or wander among the structures of Solomon, or the groves of Lebanon. I shall present you Freemasonry as it is, by inviting your indulgent attention to a few plain and practical remarks on the great circle, or boundary line of a Mason's duty. And allow me here to express my regret, though aware of the bad taste of apologies, that, owing to the shortness of the time in which I have been obliged to prepare my address, it will be necessarily imperfect and unworthy so practical and important a topic.

In Geometry, we are all aware, the circle has engaged in every age the attention of the profoundest mathematicians; but genius has in vain essayed to *square it*. The most royal and munificent rewards have invited experiments on experiments.

Results, fondly deemed at first triumphant, have been proclaimed to the world, but no Pythagoras has yet arisen to utter, in the joy of his discovery, the loud *Eureka*. Not so in Freemasonry. Its *Circle* and its *Square* are coeval. Together in the beginning, they will remain together till the end, in constant and eternal union. Every Mason is instructed to apply the *square of virtue* to the circle of duty; and beyond the upright and parallel lines by which it is embordered, he is never to wander. He is the point *within* the circle. Freemasonry does not acknowledge him when he is *without*.

In the origin of the Institution, Freemasonry was essentially operative in its character, by which it was directed to a proper application of the rules of Architecture, in the observance of which, a structure derives its due proportion and just correspondence in all its parts.

Freemasonry is now said to be speculative only, by which we are taught to subdue the passions, act upon the square, and practice the moral and social virtues. In a moral sense, it would still be properly denominated operative. It is and should be pre-eminently operative. It does not employ the material *guage* in the measurement and laying out of its work; but by a line, as true and unerring, it regulatesall the duties of its Brotherhood. It does not wield the common *gavel* to break off and render manageable its materials; but by means equally potent for the purpose, it knocks off the asperities of character, removes the irregularities of conduct, segregates what is useless and unfit from that which is good, and makes ready the *ashlers,* however rude and shapeless in their native quarry, for their working up into the moral edifice.

Morally, then, Freemasonry still remains emphatically operative. And when it shall cease to exist in this characteristic—when its beautiful forms and ceremonies; its impressive theories, shall lose their vitality, and become merely the playthings of the curious or the idle; when the spirit that now speaks from them shall be dead, and the moral that quickens them no longer show its power—let the lights in its halls be quenched in eternal darkness, and its furniture be the web of the spider—let *Ichabod* be written on its walls, for its glory will have departed.

No one can be a good Mason and a bad man. The qualifications which a candidate is required to bring into the institution, afford a broad and firm foundation for his future moral and intellectual advancement.

He must be free born; of mature and discreet age; of good report in the community; of respectable natural endowments, and the senses of a man. He must also possess some visible means of acquiring an honest livelihood, and be able properly to work in his Craft, and accumulate a reasonable surplus above his necessary wants and expenses, for works of charity.

The sluggard and the drone need not knock at our doors. If by any means, a person gains admission among us, destitute of these recommendations, to the institution belongs the well merited task of employing its highest powers in adapting him, if possible, to its uses; if the effort be a vain one, he must be cast among the rubbish, as unfit for the builder's use. The Masonic Institution meets its votary at the very vestibule of its temple with these prerequisite qualifications, and leads him, with such armor on, up to its sacred mysteries. It charges him, that as his foundation and corner stone, he is firmly to believe in the existence of the Supreme Being, and in the Divine authenticity of the Holy Scriptures, in which he is particularly revealed. But with a toleration, as free as its boundaries are extensive, it leaves him to the guide of that inward light, his own conscience, in the adoption and enjoyment of any religious creed, not incompatible with these requirements. The poison of bigotry and superstition, which leaves its fatal marks elsewhere, does not corrode, nor the babel din of politicians, shake that plastic cement which unites us in one common band of Brothers, among whom no contention should ever exist, except that noble contention, or rather emulation, of who can best work, or best agree. It charges him to be a peaceable and quiet citizen, true to his government, and just to his country. To be concerned in no plots or conspiracies; but patiently to submit to legal authority, and to conform, with cheerfulness, to the laws of the country in which he lives. For in the language of the ancient charges, "Masonry hath been always injured by war, blood and confusion; so ancient kings and princes have been much disposed to encourage the Craftsmen because of their peaceableness and loyalty; and promoted the honor of the Fraternity which ever flourished in times of peace."

It informs him that the three principal tenets of its institution are *Brotherly Love, Relief* and *Truth.* It teaches him to regard the whole human species as one family; the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same Planet, are to aid, support and protect each other. On this principle, men of every country, sect and opinion, are united in one bond of friendship, who might otherwise have remained at a perpetual distance of selfishness and distrust.

To relieve the distressed, though a duty incumbent on all men, Masonry particularly enjoins. It aims to soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and restore peace to their troubled minds.

It recognizes and enforces truth as a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson which it teaches. Hypocrisy and deceit are unknown among true Masons; sincerity and plain dealing distinguish them, and the heart and tongue are employed in promoting each other's prosperity.

It illustrates and inculcates, in a manner peculiar to itself, the practice of the four cardinal virtues of *Temperance, Fortitude, Prudence* and *Justice.* It defines Temperance to be that one restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. It enjoins on every Mason its constant practice, as he is thus taught to avoid excess, or contracting any licentious or vicious habits, so pernicious to his physical, moral and intellectual organization, and which might lead him to disclose some of the family secrets of the Institution, and subject him to the contempt and detestation of all good Masons.

Temperance, then, is deemed so important in our Order, as to be named the first among its four cardinal virtues, and to be made to constitute the first *point of entrance,* on which a candidate is received within our doors, and recognized among the Fraternity.

But notwithstanding its impressive sanction and command of this primary virtue, we have reason to declare, that intemperance is an evil which, perhaps, more than all others combined, has inflicted the most desolating scourge on our Order—for it is a parent vice, and its progeny is legion. We mourn the havoc it has made within our walls; we can trace, too clearly, its fearful, devastating march.

The social character of Freemasonry forms one of its brightest jewels. And when the Sirocco of intemperance, a few years since, was raging throughout our country:—when "fierce as ten furies, terrible as hell," this monster vice, stationed itself at every avenue of business—when it spoke in our halls of legislation, sat upon our benches of Jurisprudence, and even preached from our pulpits; it is not so strange that Freemasonry should have felt the general contagion of its presence—that its coils should have been fastened on its beautiful pillars, and tarnished the lustre of its jewels. To intemperance, at that time emphatically the American sin, may probably be traced the principal causes of that torrent of persecution which dammed up the portals of our Lodges, scattered its furniture and ornaments, and marked its votaries as the victims of a bitter and relentless fury.

This evil has to some extent ceased its ravages, and our Order has arisen, with new strength and beauty, like a Phœnix from the fire. It is now erecting its spacious halls in every portion of our widely extended confederacy, and increasing its members with an energy and success, and at the same time with a circumspection and caution, unparalleled in its previous annals. Its spirit was not dead, but slept. It now burns again with redoubled lustre, and its gold has come out from the furnace of its trial seven times purified. But is there no fear that its fine gold will again become dim? Are there no tokens around us, no signs from afar, that intemperance is still lurking in our Order—nay, that it is exposing its horrid front to the full glare of day? Brethren! look well to the *South,* look well to the *West,* look well to the *East!* Let the doors of our institution be tiled, as with the eyes of an Argus, the arms of a Briareus, against this deadly foe. It strikes at one of the high points of its prosperity.

Know you one that is holding parley with this adversary? Who is exchanging the signs and tokens of his membership, for the signs and tokens of this insidious demon? Approach him with the charity, and at the same time the solemn remonstrance of our Order. Point him to his obligations and his duties, and enlist him again, if possible, under the banner of its great cardinal virtue. Freemasonry and intemperance cannot exist together.

Fortitude is defined to be that noble and steady purpose of the mind, whereby we are enabled to undergo any pains, perils or danger, when prudentially deemed expedient. It is equally distant from rashness and cowardice, and like temperance, should be deeply impressed upon the mind of every Mason, as a safeguard or security against the efforts of those, who may, by force or otherwise, seek to weaken or destroy his honorable allegiance to our Order. Let the Freemason keep it ever in his breast.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and determine, on all things relating to our happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his own conduct in the Lodge, but in the world.

Justice is defined to be that standard or boundary of right, which enables us to render to every man his just due without distinction of circumstances or condition. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society. Every Mason is particularly enjoined to square his conduct with its principles. Let it be the pedestal on which he will ever stand.

The Freemason is continually taught this important lesson—that it is the internal, and not the external qualifications which make a man. In the exercise of this beautiful sentiment, with that catholic spirit which is its crowning glory, it ever seeks for the good and the true, amid the rubbish, as on the high places of its growing temple. No trappings of wealth or power can divert its benignant eye from retired merit. Unseduced by the blandishments of the one, unawed by the frowns of the other, its mission ever is, to elevate the moral, above the conventional standards of society. It recognizes the internal man, wherever he may be, in whatever garb or occupation fortune may have concealed him. It believes with Burns, one of its brilliant sons, a glorious Freemason too, in the philosophy of his poetry, and in his views of life; but alas, intemperance dimmed the lustre of his genius and his fame:

"The rank is but the guinea's stamp;
"A man 's a man for a' that!"

But our Institution does not confine its teachings to the development of the moral powers. It exhorts its votary to the study of the liberal Arts. It spreads before him the wonders of nature and of science, that while his heart is expanded and improved, his mind may be polished and adorned.

In fine, our Institution emphatically and repeatedly assures the applicant for its favor, that it requires nothing incompatible with the duty which he owes to his God, his country, his neighbor, or himself. On the contrary, it seeks to impress him with the solemn importance of all these obligations; and enjoins their performance, in the eloquence of allegory, the poetry of symbols, the gravity of exhortation, the beauty of diction, and the accents of love.

And here I may confidently assert, that the Freemason who violates any of these obligations, equally violates his Masonic duties. For a good Mason, in the language of our Masonic Constitutions, must be a good man and true, and strictly obey the moral law.

I have now drawn the principal radii of the Freemason's circle, or the boundary line of his duty. Our Institution, then, is pre-eminently a moral one: and if its members are not pre-eminently moral, theirs is the fault, theirs the responsibility. Freemasonry, in this respect, stands on the same platform with the Church. There may be an Achan or a Judas in both. Let the recreant, and not the Institution, be condemned. Lop off the dead branch, but cut not down the whole tree.

I shall not attempt the delicate task of drawing the line of demarcation, between Freemasonry and Religion. Neither is it necessary—for it has been my purpose on the present occasion, to speak of our Order as a purely moral one. I seek not to claim for it more than it deserves—but no one, acquainted with its literature and its precepts, no one properly imbued with its spirit, can deny the purity, nay the perfection of its morality. I shall not attempt to count how many rounds it has yet to climb in that great ladder which Jacob in his vision saw, ascending from Earth to Heaven; but it professes to reach the three principal ones of *Faith, Hope* and *Charity;* and which admonish us to have faith in God, hope in

immortality, and charity with all mankind. With it, the earth clogged pilgrim can commence the steep ascent, but with it he need not end, nor yet retrace his steps, whate'er the distance be, ere the golden battlements of Heaven be attained. Some angel hand may lead him on, that never might have reached him lower down.

Freemasonry is a lover of harmony. For "order is Heaven's first law." Harmony in its most comprehensive sense, harmony in every sense. It does not confine it to its forms and ceremonies—its external observances. It teaches the harmonious play of the passions, the harmony of the virtues. It regards it, not only as the strength and beauty of its mystic work, but the strength and beauty of the moral man. With the Compasses it seeks to regulate and restrain the entire being; to assign to each virtue, its proper place and duty; to each passion, its appropriate sphere; to every temperament, its required bounds. A good Mason should be a well balanced man. He should excel in the just and harmonious development of all the points of his moral and intellectual organization.

Freemasonry, "'tis true, and pity 'tis, 'tis true," like Operative, has materials of various merit, of infinite variety, to contend with. It has many severe trials to encounter in building its great edifice. Nature, in the moral, as well as in the physical world, presents obstinate subjects which almost defy the powers of the *guage* and the *gavel*, the *plumb* and the *level*, the *square*, and the *trowel;* and over which Freemasonry achieves but equivocal triumphs.

The temperaments and passions of some have been so kindly ordered by the Great Architect of the Universe, as to be easily adjusted by the *Square*, and circumscribed by the *Compasses.* With them it is comparatively an easy matter, to acquire and maintain those moral proportions, which constitute their beauty and their strength—and in their happy self-complacency, they are apt to look, with the eye of impatience and rebuke, at the jarring existences by which they are surrounded. The man, whose blood courses with even and healthy pace through his veins, whose temperament is well defined and balanced, and whose elastic frame bears the impress of health and vigor, cannot easily appreciate or allow for, the difficulties with which another has to contend in his moral advancement, whose physical functions are in a constant state of derangement, and through whose debilitated system, his thin blood moves at a loitering and unsteady gait. As in operative masonry, the merit of its structures measurably depends upon the quality of the materials of which they are composed; so in Free or Moral Masonry, the beauty and strength of its edifice will be in some degree proportioned to the moral and mental organization on which it is to operate. But all the materials which nature presents, may be susceptible of conversion into some kind of a fabric. In contemplating, then, the work of Freemasonry, let our judgment and conduct be ever assisted by these reflections. They will lead us to a proper estimate of the power of our Institution, and suggest the exercise of that Heaven born gift of Charity, its brightest jewel, towards all our Brethren, of whatever diversity of condition.

I have thus endeavored to exhibit plainly the duties which Freemasonry enjoins. Are not its principles and its teachings such as to challenge the scrutiny, and command the approbation of the world?

The prominent objection which appears to be urged against our Order, is its secrecy. That it is a Secret Society. In one, and a limited sense, the accusation is certainly not denied, but the objection is not confessed. Do the opponents of our Order mean to say that it is secret, in the same sense as were the bloody Inquisitions and the orgies of conspirators?

It rears its Halls amid the public places of our cities, and raises its glittering signs above those of merchants. Its dedications are public, and the installment of its officers is in the invited presence of the Sovereign people.

It proclaims its principles and its objects. It publishes the times and places of its assemblings. It offers its constitutions and its by-laws to all who can read them. It even announces the terms and conditions on which it will receive accessions to its numbers.

What then is the complaint? That the great Masonic family is like, not different from, other private families. That it does not proclaim its consultations, its communings, its business, its secrets, if you please, on theh ouse-tops, for the edification of idling or gossiping neighbors—but confines them to its own family circle. This is our sin. Is it not yours also? But whatever objections ignorance or prejudice may raise against us, let us continue to love our mystic family, to extend its boundaries and its influence, its honor and its fame.

The great and the good in every age, have delighted to own our name, and to worship at our shrine.

I have stood in the Lodge at Alexandria, where **Washington** once presided, and where are still preserved the chair in which he sat, and the gavel which he wielded. Framed and hanging on its walls, as precious mementos of that great man and Mason, are two of his letters, written to that Lodge, whose perusal must inspire the most pleasing emotions in the breasts of his Masonic descendants.

These incidents triumphantly disprove the assertion which the foes of our Institution have industriously circulated, that Washington was not an active Mason, but a cold, and almost repudiating one. And when in another apartment of the building in which the Lodge was held—the Museum of the City, I saw so many precious relics of Washington, as the hero and father of his country, deposited, side by side, with his insignia as a Mason—his Masonic apron, sash, gloves and box, lying in company with his first British Flag which he took at the battle of Trenton, and his last one, from Cornwallis at the Seige of Yorktown, named by him from these circumstances, Alpha and Omega—also, the American Flag at Yorktown—his saddle and camp equipage, the bier on which his remains were carried to his tomb at Mount Vernon, and a piece of the coffin which had covered his relics; mingling with the American flags of the Revolution, which were all tattered and torn; I could not but think, that these sacred Souvenirs of a past and glorious age of our country's history, eloquently associated Washington, the hero, patriot and statesman, with Washington the Mason; and linked in one eternal bond, the institution and principles of Freemasonry, with the highest attributes of patriotism and virtue.

Let us then be proud of our Order, that our Order may be proud of us. Let us guard our doors with increasing vigilance, that the foot of the unworthy may not pollute our tesselated pavement. Let the lights of our holy Altar be to us as sacred as was the ever burning fire to the Vestals. Let us watch them with a Vestal's care, a Vestal's love, and a Vestal's fear.

Before I conclude, it may be expected of me, that in conformity to a custom, adopted in almost every Masonic address, I should venture an effort to avert the supposed frowns of the ladies from our ancient and storm resisting Fraternity. And it may, perhaps, be imagined that my experience peculiarly qualifies me for such an undertaking. But the ground has been thoroughly occupied before me, by most able and gallant advocates. The exclusion of the ladies from our institution has been explained and justified on the ground, that as Freemasonry, in its origin, was operative in its character—its members being employed in hewing, squaring, and numbering the stones, and felling and preparing the timbers for King Solomon's temple, the ladies were necessarily debarred; because such work was unsuited to their more delicate physical organization; and as no innovation on our ancient usages and land-marks is permitted, they cannot now be allowed to participate in our rites.

It is also suggested that the ladies naturally possess and instinctively exhibit all the graces and virtues which Freemasonry professes to inculcate. If such be the case, and what Freemason will deny it? they need not its benefits. Our Order, potent, skilful and adventurous as it may be, "attempts not to gild refined gold, paint the lily, or add perfume to the violet."

MISSOURI MASONIC COLLEGE.

Whatever relates to the progress of this Institution, cannot fail to be a subject of interest to our readers. At the annual communication of the Grand Lodge of Missouri, in October, the R. W. Br. J. W. Smith, President of the College, submitted his annual report, from which we make the following extracts:—

The undersigned, President of the Masonic College, begs leave to submit the following report of the condition of the Institution: The whole number of pupils that have received instruction in the various departments, is ninetynine. Of these, fourteen were members of the Freshmen Class, twentyfour were pursuing a partial course, and sixtyone were in the Preparatory Department. They have, with few exceptions, been distinguished for their correct, moral and gentlemanly deportment, and a proper application to their studies; and their proficiency has been highly honorable to themselves and gratifying to the Faculty. At the public examination in March and September, they evinced a thorough acquaintance with the various subjects on which they were examined, and gave general satisfaction to the visitors. Each session closed with an exhibition, at which a few of the pupils delivered orations of their own compositions. These orations gave great satisfaction to crowded audiences, and were warmly applauded by a number of gentlemen of classical education, and well qualified to judge of their merits. While the deportment of the great mass of the students has been strictly correct and moral, there have been a few cases of disorderly conduct. Four students have been expelled during the past session. The Faculty have endeavored, by mild and gentle methods, to preserve a sound and healthy discipline, preferring, as far as possible, to reclaim the wayward, and guide them in the paths of virtue.

* * * * * * *

In conclusion, the undersigned sees no cause why the friends of the Masonic College should despond, or indulge in gloomy forebodings; but on the contrary, every reason why they should feel encouraged to persevere in this great and noble work. Let the Craft in Missouri be *united*, and nothing can prevent its complete success. It has already, at the end of the first year of its existence, given instruction to nearly one hundred children and youth. This is a cheering fact, and gives glorious promise of future usefulness and respectability.

All which is respectfully submitted:

J. W. Smith, President of Masonic College.

REVIVAL OF MASONRY IN PORTUGAL.

We are happy to learn from our Paris correspondent, that the Fraternity in Portugal are re-organizing their Lodges, and that a more liberal spirit is manifested in quarters where the Order has hitherto had to encounter fierce and unyielding opposition. The Grand Lodge of Lusitania has been formed the past year at Lisbon, under favorable auspices, and includes among its members several of the highest public functionaries. We do not, however, very confidently anticipate for the Order any long continuance of prosperity in Portugal. The opposition of the Church of Rome to Freemasonry is a settled principle, and whenever it has had the power to manifest it, the opportunity has seldom been permitted to pass unimproved. The spirit of persecution has in this instance, as at numerous other periods in the history of the Craft in Catholic countries, been permitted to lull itself into quietness. But there are too many reasons to fear that in this, as in the natural world, the calm may be succeeded by the storm. We trust it may be otherwise, and that a more liberal and christian spirit has really obtained in the civil and ecclesiastical councils of that country. We give below a list of Lodges at present under the jurisdiction of the Grand Lodge of Lusitania:—

Intérieur.

Elval. *L'Union transagane.* Vénérable, le frère N...
Lisbonne. *L'Ancre maconnique.* Vénérable, le frère Camollo-José dos Santos.
— *Le Chateau.* Vénérable, le frère Josè Tavares de Macedo.
— *La Forteresse.* Vénérable, le frère José Marcelino de Sa Vargas.
— *L'Harmonie fraternelle.* Vénérable, le frère Manuel da Cunha Paredes.
— *La Loyauté.* Vénérable, le frère Antonio-Joachim de Paula.
— *La Philanthropie.* Vénérable, le frère Antonio-Nunes dos Reis.
— *Le Secret.* Vénérable, le frère Rodrigo da Fonseca Magalhaes.
— *La Union respendissante.* Vénérable, le frère N.
— *Le Vingt-quatre juin.* Vénérable, le frère Antonio dos Santos Monteiro.
Pombal. *La Persévérance.* Vénérable, le frère N...
Porto. *La Régénération portuense.* Vénérable, le frère N...
— *La Tolérance.* Vénérable, le frère N...
Torres de Vedras. *La Fidélité.* Vénérable, le frère N.

Colonies.

Afrique. Mozambique. *L'Union.* Vénérable, le frère N...
Asie. Goa. *Le Quatre avrail.* Vénérable, le frère N.

CORRESPONDENCE.

Calcutta, Sept. 1, 1845.

Br. C. W. Moore, Boston:

There is but little doing in the Masonic world at this present writing. The rainy season being against it. A Red Cross Council is just organized under the auspices of the Encampment of the Sepulchre which works under Warrant of Constitution from Grand Encampment of England. I am now at work, as I can spare time out of office hours, fitting up the room. Br. Burnes, of Bombay, has a new Order on the tapis. It is to be called "the Brotherhood of the Olive Branch of the East." The object being the diffusion of a correct knowledge of the true principles of Masonry. I would enter more fully into detail on this subject, but doubt not full particulars have long ere this reached you from other channels: I have no doubt of the success of the project. I send with this a rough proof of the proceedings of the Grand Lodge for June. In it you will find an interesting extract from a letter from the Deputy Provincial Grand Master. Br. Grant is expected to leave England this month on his return to Bengal.

Livingston, Ala., Feb. 2, 1846.

Br. C. W. Moore,

Dear Sir:—In reading your valuable and interesting Magazine, I notice a number of communications from correspondents, which, I assure you, are very interesting to us. We are happy to know what the different Lodges are doing in the United States. I thought you would be pleased to hear what we are doing in this part of the country. Livingston Lodge celebrated the anniversary of St. John the Evangelist as follows:—

The Lodge was formed into procession under the direction of the Marshal, and marched to the Methodist Episcopal Church, where, after prayer by Rev. Brother Thomas O. Summers, Brother Thomas B. Wetmore, delivered an appropriate address, in commemoration of St. John the Evangelist. After which Brother Prince Williams, W. Master, Installed the Officers Elect, as follows:

William S. Patten, W. Master; Daniel L. Ayres, S. Warden; W. Waldo Shearer, J. Warden; Luther G. Houston, Treasurer; Stephen Day, Secretary; Price Williams, S. Deacon; Harris W. Killen, J. Deacon; James P. Parker, Tyler.

The procession was again formed and returned to the Masonic Hall. Our Lodge at the present time, is in a flourishing condition, and receiving new members at every regular communication. The number of members at this time is fortyfour. Yours Fraternally,

Stephen Day,
Secretary of Livingston Lodge, No. 41.

Wilmington, Fayette Co., Ohio, Feb. 13, 1846.

Br. Moore:—I may add, that our Lodge is in a most prosperous condition at this time. It is small in point of number of members, but composed of the right material. We some time since amended our By-Laws by requiring applicants for advancement to undergo an examination in open Lodge; and if any member is of the opinion the applicant has not made himself sufficiently well acquainted with the preceding degree, by objecting, he may prevent him from progressing. The result is most beneficial, and my impression is, if all our Lodges were to adopt the measure, we should have much more real Masonry in the country; for as far as my observation has gone, the more a man knows of Masonry, the more he wishes to know. I remain fraternally yours,

—— ——.

MASONIC INTELLIGENCE.

INDIA.

We make the following extracts from the proceedings of the District Grand Lodge, had at its quarterly communication in June.

Read an extract of a private letter from R. W. Brother Robert Neave, Deputy Grand Master of Bengal, dated at Port Louis, the 30th April last, giving an account of the reception experienced by him from the Brethren at that place. The following is a quotation from the above mentioned extract:

"My reception has been of the warmest and most gratifying kind. There being no Grand Lodge here, I delivered the letter to the Senior of the only two Lodges in Port Louis, to this I received a most Fraternal reply. A deputation waited on me, to know when I could meet the Lodge of "*Le Triple Esperance.*" On Friday, April 18th, I paid the visit, in due form, was received at the door by all the officers, with flags, and escorted on to the chair between 200 Brethren! A beautiful band, composed of Masons, playing all the evening, at intervals. The speeches made were highly complimentary, and I returned thanks, on behalf of the Bengal Brethren, for the honor done them in my person. A deputation from the other Lodge attended. On Friday, the 25th instant, a similar reception was given to me at the Lodge "*Le Paix*;" where every possible attention was shown to your representative that heart could desire: nothing, in fact, has been too good for me. You may well, therefore, look on the Brethren, who are for the most part French Creoles, (no offensive term but on the contrary one on which they pride themselves,) as genuine Masons, and most anxious to cultivate Brotherly Love."

A letter from Br. George Nicholls, dated 28th ultimo, forwarding, in behalf of himself and nine other Brethren at Benares, a Petition for a Warrant of Constitution, empowering them to meet as a Lodge, to be named "*Fraternity and Perseverance;*" nominating Br. George Cox to be the first Master, Br. George Nicholls to be the first Senior Warden, and Br. Thomas Cubitt to be the first Junior Warden of the said Lodge; annexing a Note from the W. Master and Wardens of Lodge "*Sincere Friendship,*" No. 381, at Chunar, recommending the Petition to the favorable consideration of the Prov. Grand Master of Bengal; and remitting a Draft for Company's Rupees fiftyeight nine annas and eight pie, being the amount of Fee for a Warrant. The Provincial Grand Secretary stated that the needful had been done for enabling the Brethren to meet and work the new Lodge at Benares: and that the amount of Fee had been forwarded to the V. W. the Grand Secretary in London, for the purpose of procuring a Warrant from the M. W. the Grand Master.

The following paragraph indicates the manner of proceeding in the trial of a Master of a Lodge, under the English jurisdiction:—

The Officiating Deputy Previncial Graad Master then stated that certain irregularities, in one of the Calcutta Lodges, had come to his knowledge, involving the conduct of the W. Master and the Senior Warden of that Lodge—which, though he was competent to investigate and dispose of, himself, he would prefer having the assistance of a Committee to whom he would delegate the duty of investigating and reporting on the alleged misconduct of the Brethren alluded to by him; and that, as the W. Master of the Lodge, in which the proceedings are stated to have taken place, is a Grand Officer, he would nominate the Members of the Committee from among the Officers of the Grand Lodge.

GERMANY.

On the 27th of March, 1845, Harmony Lodge, at Chemnitz, dedicated in due form the beautiful and spacious edifice which it had caused to be erected, wherein to hold its meetings. The assembly was numerous and brilliant, and was honored by the presence of Brother Meissner, Grand Master of the Grand Lodge of Saxony.

Brother Zeisig, the Master, confined at home by reason of sickness, has been succeeded by Brother Eger, who has filled the chair in a dintinguished manner. An incident full of interest signalized this meeting: the sisters of the Brethren, wishing to participate in the glory of the festival, presented the Lodge with three magnificent silver chandeliers,—an act which has elicited as much surprize as gratitude.

UNITED STATES.

MISSOURI.

In our last we gave the opening address of the Grand Master before the Grand Lodge of Missouri, at its late annual communication. It will be recollected that the G. Master called the attention of the G. Lodge to the practice of conferring the Past Master's degree on the Wardens of Lodges, which, though authorized by the Grand Constitution, had become a cause of much complaint among the Brethren. The subject was referred to a committee, who submitted the following report thereon, which was adopted:—

The Select Committee, to whom was referred that portion of M. W. Grand Master's message relating to the Past Master's degree, beg leave to report:

That the subject matter referred to your Committee is, in their opinion, one of great and vital importance to the well-being and existence of our ancient institution, involving within itself a great fundamental principle of the Order, an infringement of which your Committee conceive would be "*subversive of the principles and ground work of Masonry.*"

Your Committee having fully and maturely considered this subject in its bearings and effects, are unanimously of opinion, that the conferring of the degree of Past Master upon any other than a Worshipful Master elect, is undoubtedly an innovation on the ancient land-marks of the Order, and a palpable violation of the duties of a Past Master. Entertaining these views, your Committee are necessarily constrained to recommend the following, viz:

Resolved, That so much of Art. 6, Section 2, of the By-Laws of this Grand Lodge, as requires the degree of Past Master to be conferred on the Wardens of a Lodge subordinate to this jurisdiction, be repealed.

Signed,
Fred. L. Billon, }
H. P. Boyakin, } *Committee.*
John Scott, }

ALABAMA.

The Grand Lodge of Alabama held its annual communication in the city of Tuscaloosa, in December last. The attendance was unusually large, and the proceedings indicate a high degree of prosperity among the Lodges in the State. We give such extracts as we can find room for. The following report from the committee on Lodges, was adopted:—

The Committee on Chartered Lodges, to whom was referred the following resolutions:

1st. *Resolved,* That Subordinate Lodges have power to prefer charges against, and expel a Brother, for a crime committed before initiation.

2d. That a Lodge has power to prefer charges against, and expel a Brother who stands suspended, notwithstanding such suspension exists:

Beg leave to report, that in their opinion, the first resolution is unconstitutional, and in direct conflict with the spirit of Masonry, and that the second is in strict conformity with the well established usages of the Order and recommend that it be adopted.

The decision on the first resolution, (which was rejected,) if correct as a general rule, is not without its exceptions. Suppose a Brother, before his initiation, to have committed a high criminal offence. The discovery is made after his admission. He is then brought to trial and sentenced to the State prison. Is he not a proper subject for expulsion? or must the Lodge continue to regard him as a worthy member and associate? We think not. But suppose him to have been guilty of moral dereliction, such as would not necessarily subject him to legal disgrace, but such as would have prevented his admission into the Fraternity, had it been known to the Lodge at the time of his application for the degrees? Is he, in this case, a proper subject for expulsion? We should throw the mantle of charity over his past errors, and await the result. The subject of the resolution does not seem to be a case which admits of a general rule. When such questions occur, it is better that they should be decided on their own merits.

CASES OF EMERGENCY.

The following is just and proper, and we are pleased to see the matter so well and correctly defined:—

Resolved, By this Grand Lodge, that subordinate Lodges in declaring cases emergent, when applications are made for initiation, passing and raising, should be extremely guarded; and that in the opinion of this Grand Lodge, nothing but a contemplated journey of some considerable distance, and absence for some length of time, or the presence of any of the Grand Officers wishing to exemplify the work, or cases similar to these, should constitute a case of emergency.

DEATH OF GEN. JACKSON.

Whereas, we have learned with the most profound sorrow, that, since the last communication of this Grand Lodge, it has pleased the Supreme Ruler of the Universe, to call from his labors among us, our worthy Brother, ANDREW JACKSON, late Grand Master of the Grand Lodge of the State of Tennessee: And whereas, in the history of our most worthy Brother, we find the brightest evidence of devotion to our Order, as well as the purest and most self-sacrificing patriotism, in both of which, in the estimation of this Grand Lodge, his example is worthy of all imitation. And whereas, we are profoundly sensible of the loss which, both the Craft and the country have sustained in the death of our very worthy Brother: And whereas, we deem it due to our own feelings as men and Masons, and to the just expectations of a grateful and bereaved country, that this body should manifest its respect for the deceased, in such form as to render that manifestation permanent:

Be it therefore Resolved, That in the opinion of this Grand Lodge, both the Craft and the country have sustained a severe loss in the death of our very worthy Brother, ANDREW JACKSON.

Be it further Resolved, That the members of this Grand Lodge, will wear the usual badges of mourning for thirty days.

PUBLICATION OF REJECTIONS.

The following resolution is both just and proper, and is the more acceptable because it reverses an injurious practice which had obtained in this G. Lodge. It is a good example, which we hope and believe will be generally followed by other Grand Lodges, which have heretofore pursued a different course:—

Resolved, That the Grand Lodge discontinue the practice of publishing the names of those persons, whose petitions for initiation, passing or raising, have been rejected; and that hereafter the list of such rejections, as shall be returned to this Grand Lodge, shall be transmitted by the Grand Secretary of this Grand Lodge, to all the Subordinate Lodges of this State, in a private circular.

There are some other matters of interest in these proceedings, to which we shall refer in our next.

Obituary.

DIED, in Shirley Village, Mass., in November last, Maj. Joseph Edgarton, aged 70 years. He was a member of Trinity Lodge, Lancaster, Mass., and has left a large family to mourn their bereavement. The Fraternity has lost an industrious and useful member.

In Amherst, N. H., of lung fever, Capt. Joseph Stevens, of Pepperell, Mass., aged 72 years. He was a firm Mason, and had held the offices of Junior and Senior Warden in St. Paul's Lodge, Groton, Mass.

EXPULSION.

AT a regular communication of Wood County Lodge, (of Free and Accepted Masons) No. 112, held at their Hall, in Washington township, Ohio, February 11, A. L. 5846, it was unanimously

Resolved, That LEONARD PIERCE be expelled from all the rights, benefits and privileges of Masonry, for "gross unmasonic conduct."

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Simon W. Robinson, G. Master.
R. W. Winslow Lewis, Jr., D. G. M.
" Edward A. Raymond, S. G. W.
" John R. Bradford, J. G. W.
" John J. Loring, G. Treasurer.
" Charles W. Moore, R. G. Sec.
" Rev. Benjamin Huntoon, C. G. Sec.
W. Rev. Joseph O. Skinner, } G. Chaps.
" " Geo. M. Randall, }
" Gilbert Nurse, G. Marshal.
" Joel Talbot, S. G. Deacon.
" William Eaton, J. G. Deacon.
" Ruel Baker, }
" F. L. Raymond, }
" William Palfrey, } G. Stewards.
" Geo. W. Warren, }
" Hugh H. Tuttle, G. Sword Bearer.
" Asa Woodbury, } G. Pursuivants.
" John Jarvis, }
" Charles B. Rogers, } G. Lecturers.
" Daniel Balch, }
" Francis L. Raymond, G. Organist.
" John B. Hammatt, }
" John R. Bradford, } Com. of Finance.
" Hugh H. Tuttle, }
Brs. Hugh H. Tuttle, }
" John Hews, }
" William Eaton, } Com. on Charity.
" Edward Stearns, }
" Ruel Baker, }

DISTRICT DEPUTY GRAND MASTERS.

R. W. Addison Searle, Chelsea, 1st. Dist.
" Samuel Bowden, Marblehead, 2d.
" Nathan Ordway, Fitchburg. 3d.
" Jona. Greenwood, Framingham, 4th.
" Samuel Chandler, Canton, 5th.
" Pliny Slocomb, Sutton, 6th.
" Lucien B. Keith, N. Bedford, 7th.
" S. H. Jenks, Nantucket, 8th.
Brother Josiah Baldwin, Tyler.

G. ENCAMPMENT OF MASS. AND R. I.

M. E. Sir John B. Hammatt, Grand Master.
Sir Ruel Baker, Deputy Grand Master.
" Jas. Salisbury, Grand Generalissimo.
" Samuel Fessenden, Grand Capt. General.
" Albert Case, Grand Prelate.
" John R. Bradford, Grand Senior Warden.
" S. W. Robinson, Grand Junior Warden.
" William Eaton, Grand Treasurer.
" Gilbert Nurse, Grand Recorder.
" Hugh H. Tuttle, Grand Sword Bearer.
" Jas. Estabrook, Grand Standard Bearer.
" Wm. C. Barker, Grand Warder.

GRAND LODGE OF TENNESSEE.

M. W. E. Dillahunty, Grand Master.
R. W. Edward Howard, S. G. W.
" William L. Martin, J. G. W.
" William H. Horn, G. Treasurer.
" John S. Dashiell, G. Secretary.

GRAND LODGE OF MISSISSIPPI.

M. W. John A. Quitman, Grand Master.
R. W. Benjamin S. Tappan, D. G. M.
" T H Johnson, S. G. W.
" William H. Stevens, J. G. W.
" C. A. Lacoste, G. Treasurer.
" William P. Mellen, G. Secretary.
" D. L. Russell, G. Chaplain.
" William F. Stearns, G. Orator.
" Parker Smith, S. G. Deacon.
" A. C, Tatterfield, J. G. Deacon.
" James Sims, G. Marshal.
" W. B. Skink, G. S. B.
" Pere Price, G. P.
" D. H. Lane, G. S. & T.

GRAND CONSISTORY S. P. R. S. 32d°,
BOSTON.

E. A. Raymond, Boston, G. Com. in Chief.
Abraham A. Dame, Boston, 1st Lt G. Com.
John Christie, Portsmouth, N. H. 2d do.
Ferdinand E. White, Boston, G. Chancellor.
Charles W. Moore, Charlestown, G. M. Cer.
Enoch Hobart, Boston, G. Secretary.
Ruel Baker, Boston, G. Treasurer.

SOV. G. CHAP. ROSE CROIX DE H—R—D—M,
BOSTON.

Charles W. Moore, G. S.
Enoch Hobart, S. G. W.
Ruel Baker, J. G. W.
Edward A. Raymond, G M. Cer.
Abraham A. Dame, G. Sec.
Elias Haskell, G. Treas.

G. ENCAMPMENT OF CONNECTICUT.

M. E. Sir William H. Ellis, Grand Master.
Sir Eliphalet G. Storer, D. G. Master.
" Nahum Flagg, Grand Generalissimo.
" George Giddings, G. Capt. Gen.
" Horace Goodwin, 2d, Grand Prelate.
" Elihu Geer, Grand Senior Warden.
" George Shumway, Grand Junior Warden.
" James Ward, Grand Treasurer.
" Anson T. Colt, Grand Recorder.
" A. H. Woodruff, Grand Standard Bearer.
" Allyn Goodwin, Grand Sword Bearer.
" Frederick Croswell, Grand Warder.
" Isaac Tuttle, Grand Sentinel.

SPARTA LODGE, SPARTA, TENN.

N. Oldham, W. Master.
I. L. Goodall, S. W.
M. C. Dibrell, J. W.
J. A. Lane, Secretary.
I. K. Farmer, Treasurer.
I. W. Simpson, S. D.
J. W. Farmer, J. D.
R. Nelson, Tyler.

Meets in Sparta 1st Tuesday after the 1st Monday in each month.

MASONIC CHIT CHAT.

☞We are gratified to learn that the Consistory at Lynchburg, Va., is a regular and legal body, holding under the authority of the Supreme Council 33d, at Charleston, S. C. There has, in times past, been so much irregularity in the high degrees in this country, in consequence of the unwarrantable interference of French "*marchands de maconnerie*," that we entertained some fears that the Consistory at Lynchburg might be one of their creation. We are happy to have our fears removed, and shall be pleased to hear of its future success. Our correspondent will oblige us by furnishing for publication a notice of its organization and a list of its officers, so soon as they shall have been installed. We understand that its charter is in a state of forwardness in the Supreme Council at Charleston.

☞We imported but a single copy of Br. Oliver's Historical Landmarks, in numbers, or we would oblige our correspondent at Washington, Ohio, by forwarding him the 2d vol. as far as published. The work will probably be completed in a few months, when we shall be able to send him the entire vol. We have a single copy of the 1st vol. in numbers, which we can send to order by mail. Bound books are not permitted to go in the mail. They must be sent by some other conveyance.

☞Our Zanesville (Ohio) correspondent writes, that the installation of the officers of Zanesville R. A. Chapter took place on the 15th Jan. M. E. Wm. B. Hubbard, G. H. P., performed the ceremony, assisted by Comp. Reed, in the room of the Chapter, and in the presence of about 150 ladies and 50 Companions. The address was delivered by Comp. S. A. Mealy, and is spoken of by our correspondent as a very excellent performance.

☞The address by Br. Stuart, given in the present number, we take pleasure in commending to our readers, not less for its practical good sense and truthfulness, than for its excellence of composition.

☞Br. C. F. Bauer, of New York, informs us that he has lost, or had stolen from him, his Masonic Diploma. It was from L' Union Française Lodge, dated March, 5840, and endorsed by the Grand Secretaries of Mass., Conn., and Penn.

☞A grand Masonic Ball was given, under the patronage of the Grand Lodge, at Charleston, S. C., on the 23d ult., "in honor of the birthday of our illustrious Brother George Washington." We acknowledge the compliment of a ticket from the managers, for ourself and lady. They have our thanks, as they had our best wishes that the occasion might be one of fraternal enjoyment and social happiness. We shall look to our correspondent for a full description of it for our next number.

☞The Grand Lodge of Massachusetts will hold a quarterly Communication at the Masonic Temple, in this city, on Wednesday, the 11th inst. The Grand Chapter will meet at the same place, on the previous evening.

24th June.—We are requested to state that the approaching anniversary of St John the Baptist will be celebrated by Aurora Lodge, at Fitchburg, on the 24th June. The Grand Lodge of the Commonwealth has accepted an invitation to be present, and the Lodges and Brethren generally in the State, will in due time be invited to attend.

We also understand that our Brethren in Portsmouth, N H., contemplate celebrating the day in that place.

☞Our correspondent at Natchez, writes that the Grand Lodge of Mississippi, closed its annual session on the 22d Jan. The proposition for a General Grand Lodge was agreed to. Another correspondent writes that the meeting was one of much interest, and that some important measures were adopted for the promotion of education.

☞A correspondent objects to the story in our last number. We mingle so little in the exciting political topics of the day, that we did not fully appreciate its tendency It shows how they manage such matters in France, however.

☞We have in type the officers of the various Masonic bodies in Charleston, S. C., but are compelled by the crowded state of our pages, to defer their publication.

☞Our correspondent at Hayneville, Ala., has not pointed out any way in which we can send the aprons he writes for, nor has he told us what kind he wants. We have not the German books he requires.

☞Our South Carolina Brethren can obtain the *Trestle-Board* and *Masonic Melodies* of Br. A. E. Miller, Bookseller, at Charleston.

☞Br. C. H. Foster is an authorized agent for Clairborne, Ala.

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. V.] BOSTON, APRIL 1, 1846. [No. 6.

THE INITIATION OF SOJOURNERS.

At the late annual communication of the Grand Lodge of Alabama, the following resolution was presented by the representative of Lafayette Lodge, at Greensboro', and referred to the committee on foreign correspondence, viz :

"*Be it resolved by this (Lafayette) Lodge*, That our delegate be directed and instructed to request the Grand Lodge of the State of Alabama, to pass an order, that this Lodge be absolved and released from all obligations to receive Joseph Seligman, as a M. M., unless it be unanimously agreed by said Lodge, by ballot, that he be entitled to this privilege."

The Brother above named, is, we believe, a resident of Greensboro', and was made a Mason by a Lodge in New York, while on a visit to that city. It is very properly contended that the Brother should have applied for admission to the Lodge in the place of his residence. And had the Lodge at Greensboro' stopped here, and brought the question before the Grand Lodge, as a cause of complaint against the Lodge in New York, the proceeding would, in our opinion, have been less exceptionable and more regular. But it goes farther, and asks the Grand Lodge to relieve it of any obligation which it may be under to recognize the Brother as a Mason. This the Grand Lodge has in effect done, by the adoption of the following resolution :—

"*Resolved*, That any person residing within the jurisdiction of this Grand Lodge, who has already, or shall hereafter, travel into any foreign jurisdiction, and there receive the degrees of Masonry, such person shall not be entitled to any of the rights, benefits and privileges of Masonry within this jurisdiction, until he shall have been regularly admitted a member of the Subordinate Lodge within this jurisdiction, nearest which he at the time resides, in the manner now provided by the Constitution of this Grand Lodge for the admission of members."

There are two objections to this resolution. The first is, that it is *ex post facto*, or retrospective in its operation. There was no pre-existing regulation in the Constitution of the Grand Lodge, by which a Brother, receiving the degrees as stated, was deprived of his Masonic privileges on his return to the State. The law, therefore, as it now stands, is made to inflict a punishment for an act which was not legally an offence when it was committed. The resolution passed by the Grand Lodge in 1844, declaring it to be "unmasonic for any subordinate Lodge," to initiate a citizen from any foreign State, applies to the Lodge, not to the citizen, and cannot be made available in the present case.

Our second objection to the resolution is more general. If there be cause of complaint, it lies entirely with the foreign Lodge. A petitioner for the privileges of Masonry, is not presumed to know anything of the local regulations of the G. Lodges. He knows that Masonry is a universal Institution, and he believes that whether he be admitted in a Lodge in Alabama or N. York, he becomes a member of the whole Fraternity. And in our judgment his belief is well founded. That a citizen, wishing to associate himself with the Institution, should apply to the Lodge nearest to his residence, is true; and that he ought not to be permitted to receive the degrees anywhere else, without the consent and approbation of such Lodge, is also true. But of this, as before remarked, he is presumed to know nothing, before his admission. The Lodge receiving him, is alone at fault—if there be fault anywhere. We say, if there be fault anywhere; because, there is not, to our knowledge, any general prohibitory regulation on the subject. Nor has there ever been any specific agreement entered into between the Grand Lodges in the United States, which forbids the Lodges of one State admitting sojourners from another. Several of the Grand Lodges have individually prohibited this in their own Lodges, by constitutional provisions. But these can neither control nor affect the action of a foreign Grand Lodge. There is, we are aware, an understanding among a majority of the Grand Lodges, that citizens of a foreign State shall not be initiated in the Lodges out of the State of their residence; and it would be well, if this understanding were more universally respected. But we are not aware of the existence of any regulation, either ancient or modern, under which it can be enforced. It may not be true that a Lodge, under any circumstances, is bound to admit a visitor, except as a matter of courtesy. But it is true that every Mason, in his individual capacity, is bound to respect the rights and privileges, whatever they may be, of a Brother who has been admitted to the Fraternity in a regular and properly authorized Lodge of Masons. If his reception by a foreign Lodge, be in derogation of the jurisdictional rights of another body, the wrong is in the Lodge, not in the individual, and may be made the ground of complaint before the Grand Lodge under whose authority it works. That the Grand Lodge thus appealed to, will not rectify the irregularity of its subordinate, is not a presumable case. When it occurs, there will be little difficulty in finding the remedy. But when the complaint is preferred, it must be shown that there is just cause for it,—that some well established and generally recognized usage, or constitutional regulation, has been violated. Until this is shown, the refusal to recognize a Brother, regularly initiated under the authority of an associate Grand Lodge, or to deny to him the ordinary "rights, benefits and privileges of Masonry," might lead to unhappy results.

We admit the practice complained of by the Grand Lodge of Alabama, to be an evil; but object to the proposed remedy, and for the reasons given. Of the force and validity of these reasons, the Brethren immediately interested, will judge and determine for themselves. We have no personal or local interest in the matter. The Grand Lodge with which we have the honor to be associated, does not permit its subordinate Lodges to receive sojourners.* The subject is one, however, of importance to the peace and happiness and mutual good understanding between the Grand Lodges; and, to some extent, to the protection of the Fraternity against the admission of unworthy members. We trust, therefore, that it will be speedily and definitively adjusted. It is a very proper subject for Grand Lodge legislation; and we entertain no doubt that if the Grand Lodge of Alabama, or of any other State, would take the matter in hand and make it the subject of an official communication to its sister Grand Lodges, the adoption of a satisfactory and uniform regulation would be the result. But until this is accomplished, each Grand Lodge will be governed by its own sense of propriety; and the refusal by one G. Lodge to receive and recognize a Brother, who has been regularly admitted under the authority of another, is, to that extent, repudiating its fellowship and denying its regularity.

The Grand Lodge of Alabama, by the adoption of the following resolution, has set a good example to such Grand Lodges as have not already enacted a similar regulation, and we hope to see it generally followed:

"*Resolved*, That no Subordinate Lodge within the jurisdiction of this Grand Lodge, shall confer any one or more of the Masonic degrees upon a transient person, whose place of residence is in a foreign Masonic jurisdiction, without first consulting and obtaining the unanimous approbation of the Lodge nearest which such person may reside at the time."

The General Grand Encampment has the following regulation on this subject. It is not quite so stringent as might be desirable in G. Lodges,

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*No person residing in a town within this Commonwealth, wherein a Lodge is held, shall be admitted a candidate by a Lodge in any other town, without the approbation of the Master and Wardens of a Lodge in the town of his residence. Nor shall any candidate be received from any other State, (he being a resident thereof,) where a regular Grand Lodge is established, without the written permission of the Grand Master of such State.—*Constitutions of the Grand Lodge of Massachusetts.* Part iv. Art. 3. Sec. 5.

though we believe it is found to answer the purpose for which it was intended :—

"Sec. 5. It shall not be deemed regular for any Encampment or Council to confer the Orders of Knighthood upon any sojourner, whose fixed place of abode is within any State in which there is an Encampment regularly established ; and in case any Encampment shall confer the said Orders, contrary to this section, such Encampment shall, on demand, pay over to the Encampment situated nearest the candidate's fixed place of abode, the whole amount of fees received for his admission."

LODGES UNDER DISPENSATION.

A correspondent, the Master of a Lodge working by Dispensation, in Alabama, proposes the following interrogations :—

1. Can the Brother nominated in a Dispensation, as the first Master of a new Lodge, lawfully take his seat, without installation ?

2. How can either of the Wardens, in the absence of the Master, as provided for in the By-Laws of subordinate Lodges, lawfully preside, and confer degrees ? Where were they taught how to govern a Lodge ?

3. Are Chapter Past Masters competent, by virtue of that degree, to preside in a Blue Lodge ? And if yea, why are they not members of such Grand Lodges as declare such officers permanent members thereof ?

1. We answer. A Dispensation, whether issued by the Grand Lodge, or by the Grand Master, authorizes the petitioners to "form and open a Lodge, after the manner of Ancient Free and Accepted Masons, and therein to admit and make Freemasons, according to the ancient custom, and not otherwise." This is all the power conferred by a Dispensation. It does not invest the Brethren holding it, with the powers or the privileges of a regular Lodge, except so far as to assemble and "make Freemasons." It does not even empower them to elect or change their principal officers, nor does it confer on their Master and Wardens the privileges of representatives in the Grand Lodge.* They form and open "*after the manner*" of a Lodge, but not with the full powers and privileges of a Lodge. They are placed in a state of probation for a specified time, preparatory to being constituted into a regular Lodge. While in this state,—not having been constituted, and therefore not invested with the power to elect officers,—the Master cannot be installed. The Brother appointed to fill the office of Master during this probationary term, may nevertheless lawfully take the chair and discharge all the duties of presiding officer, without any further special qualification. At the expiration of the term for which the Dispensation is granted, the Brethren petition for a Charter. If this be obtained, they are authorized to elect their own Master and other officers. They are then regularly *constituted*, and their officers are duly *installed* by the Grand Lodge. Neither of these acts can be done under a Dispensation.

2. The Wardens of a Lodge succeed to the chair in the absence of the Master. On this point the ancient Constitutions are explicit. They say :—"If the Master goes abroad on business, resigns, or is deposed, the Senior Warden shall fill his place until the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last Master who is present, yet it is now the settled rule, that the authority devolves upon the Senior Warden, and, in his absence, upon the Junior Warden, even although a former Master be present." Our correspondent will perceive that the question is not subject to be regulated by the "by-laws of subordinate Lodges." And we think his difficulty, which we take to be a technical one, will be removed, if he reflects that the Warden succeeds to the chair, not as Master, but as Senior Warden, for the purpose of temporarily discharging the duties of the Master, who is absent. He is "taught how to govern a Lodge" by his experience as Warden. At his installation, he is charged, that "in the absence of the Master he is to govern the Lodge, and in his presence to assist him in the government of it." And though this charge is addressed only to the Warden of a constituted Lodge, it is equally applicable to the Warden of a Lodge working under Dispensation. The Warden possesses the same relative powers with the Master, in the latter as in the former case ; and he is required to possess the same qualifications. The only difference between the two is, that the one is under certain restrictions and limitations which do not apply to the other.

3. The receiving of the Past Master's degree in a Chapter, confers no privileges that can be made available in a Blue Lodge. It merely qualifies the recipient for admission to the higher degrees of the Chapter. A Brother who, having been duly elected and installed, has served at least one term, as Master of a subordinate Lodge, under the jurisdiction of some Grand Lodge, is, by ancient usage, alone entitled to the rank and privileges of a Past Master. But a Brother having once received the degree in a Chapter, it would, of course, supersede the necessity of his receiving it again, as a qualification for office. He would, therefore, be competent to preside in a Blue Lodge, if elected. But without such election and installation, he would not be entitled to take rank in the Grand Lodge as a Past Master, though he had received the degree. The Chapters cannot make members for the Grand Lodges, or in any manner interfere with the regulations adopted for the government of the subordinate Lodges.

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*No new Lodge is acknowledged, nor can their officers be admitted into the Grand Lodge, until such new Lodge is first regularly *constituted*, and registered by the authority of the Grand Lodge.—*Ancient Constitutions. Art. Grand Lodges.*

DRS. OLIVER AND CRUCEFIX—OF ENGLAND.

At the annual communication of the Grand Lodge of Massachusetts in December last, the following resolutions, offered by the M. W. Grand Master, Augustus Peabody, Esq., were unanimously adopted :—

"*Resolved unanimously,* That this Grand Lodge have long witnessed with admiration, the indefatigable labors in the cause of Freemasonry of the Reverend and venerable Brother, the R. W. George Oliver, D. D., of Scopwick, Lincolnshire, England; and that they entertain a high sense of his great learning, and intellectual and moral worth:

Therefore, The better to testify the respect and affection they cherish for him as a man and as a Brother, it is further

Resolved unanimously, That the aforesaid George Oliver, be and he hereby is, elected and constituted an Honorary Member of the Grand Lodge of Massachusetts, with the rank and privileges of a Past Deputy Grand Master.

Resolved unanimously, That this Grand Lodge have witnessed with peculiar interest and satisfaction, the judicious and persevering efforts of the W. Brother Robert Thomas Crucefix, M. D., of London, England, as well in the cause of humanity as in the cause of Freemasonry, and entertaining the highest respect for his great intellectual and moral worth:

Therefore, in token of their appreciation of his distinguished character for benevolence, it is further

Resolved unanimously, That our said Brother Robert Thomas Crucefix, be and he hereby is, elected and constituted an Honorary Member of the Grand Lodge of Massachusetts, with the rank and privileges of a Past Senior Grand Warden."

These resolutions were handsomely engrossed and forwarded to England on the first of January last, and are noticed in the South London News, and in most of the English Metropolitan papers, as follows :—

"We have received the very gratifying intelligence from the United States that the Grand Lodge of Massachusetts has paid an expressive but justly earned tribute to the merits of those distinguished Brethren of our Grand Lodge, the Rev. Dr. Oliver and Dr. Crucefix, by unanimously conferring on the former the rank of Past Deputy Grand Master, and on the latter that of Past Senior Grand Warden. This compliment comes with greater force from the circumstance of its being the first occurrence of the sort on the part of the Grand Lodge referred to; and affords a very conclusive evidence of the great moral effects which these eminent and exalted Brethren exercise, even in a distant hemisphere. Their names run parallel in Masonic history, the one as the unrivalled expounder of doctrine and illustration, the other as the most accomplished proficient in discipline and practice. As Freemasons we cordially concur in the propriety of this act, by the Grand Lodge of Massachusetts, and very sincerely wish that our estimable Brethren may wear their well earned honors through many a year of utility and happiness."

The above testimony is the more gratifying to us, inasmuch as it confirms the favorable opinion we have often expressed of these distinguished Brethren,—an opinion founded on a pretty long and not altogether inactive personal correspondence.

BALLOTING FOR CANDIDATES.

The inquiry of our correspondent at Logansport, Indiana, is not sufficiently distinct. Seven was of course the majority; but the subject before the Lodge was not a question to be decided by a majority. The constitutional regulation requires unanimity, in order to the performance of certain acts. The ballot was to ascertain whether this unanimity existed among the members. If it did not, there was an end to the matter. No motion could be made to reconsider after the ballot was declared. If there were but one black ball, a second ballot would have been in *order*. A second ballot would also have been *regular*, against two black balls, if either were cast through mistake, and so declared to be by the Brother casting it; and it would have been *admissible*, if requested by a member of the Lodge, on the presumption that both might have been cast by mistake. A second ballot, however, settles the question; as does three negatives on a first ballot.

VIRGINIA CONSISTORY S. P. R. S.

A correspondent has obligingly furnished us with a brief sketch of the history of this Consistory; from which it appears, that it was originally established at Lynchburg, in 1824, by authority from the Supreme Council, 33d, at Charleston, S. Carolina; at which time the degrees were conferred on several active and distinguished Brethren. It soon after, however, in consequence of the removal of some of its active members, and the general depression of Masonry which followed the unrighteous crusade against it in 1826, ceased to maintain its activity. In May of last year, it was revived. New members have since been admitted, and it now promises to take rank among the most efficient and active Consistories in the country. The following are its present officers :—

L. H. Trigg, Ill. Grand Commander.
J. V. Hobson, first Lieut. Grand Commander.
J. Robert McDaniel, second Lieut. Grand Commander.
Rev. James Doughen, Grand Orator.
E. W. Victor, Grand Chancellor.
James Dolan, Grand Treasurer.
Thomas McKinny, Grand Secretary.
E. H. Gill, Grand Master Architect and Engineer.
H. Laythem, Physician General.
J. B. Green, Keeper of the Seals and Archives.
T. A. Bailey, Grand Master of Ceremonies.
A. T. B. Rucker, Captain of the Guards.
A. W. Cross, Tyler.

THE NATIONAL TRIENNIAL CONVENTION.

THE time fixed for the re-assembling of this Convention, is Monday the 11th day of May next, and the place, Winchester, Virginia. Will it then be held? The regulations proposed for its government, and the resolution providing for its re-assembling, were, we believe, subsequently to the adjournment of the Convention at Baltimore, in 1843, adopted by the Grand Lodges of Massachusetts, New Hampshire, Rhode Island, Maryland, Virginia, North Carolina, Ohio, Michigan, Illinois, Missouri, Iowa, Arkansas, Mississippi, Florida, and Alabama. We are unable to state, with any degree of certainty, what number of delegates has been appointed, or what Grand Lodges propose to appoint them. It is full time, however, that this was ascertained and made known. The Grand Lodges of Massachusetts, Maryland, Virginia, North Carolina, and Michigan have appointed, or authorized the appointment of delegates, to attend the Convention at Winchester, *if it shall be ascertained in season*, that a majority of the Grand Lodges will there be represented. Others may and probably have appointed delegates, but we are not in possession of the information.

How are the Grand Lodges above named, as having appointed delegates, to ascertain that a majority of the Grand Lodges in the country, will be represented in the Convention? Without this information, they will not authorize their delegates to proceed. We suggest then, that the Secretaries of such Grand Lodges as have appointed delegates, but which are not named in the above list, notify the Secretaries of those that are named, of such appointment. The latter will then be able to determine for themselves, whether the requisite number has been appointed. Having ascertained this, they must respectively take it upon themselves to notify the Grand Lodges in the States nearest to their own, and proceed to Winchester. This however must be done the present month, if at all.

PAST MASTER'S DEGREE.

BR. MOORE:—You have lately given your views relative to the degree of Past Master; and they meet my approbation, and I do not allude to the subject now for the purpose of discussing any of the points which formed the subject of your remarks. I once had a Masonic Manuel in the Spanish language. From it I transcribed the following notice of that degree, which, if you think worth recording in your Magazine, is at your disposal. It may afford pleasure and food for reflection to some of your readers, who, like myself, are fond of adding genuine relics to their cabinet of Masonic curiosities.

"No Freemason can preside over a Lodge if he has not received the degree of *Blue Master*, and been invested with that of *Past Master*."*

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*This is true as to *actual*, or *elected* Masters. Wardens may preside temporarily.—ED.

"This degree is not included in the Sublime System. It is not in fact strictly a degree; only a compliment to the Master of a Lodge, and should be included in blue Masonry."

"The jewel of this degree is a gold medal, on the margin of which are seen two columns inscribed, the one with a Hebrew *jod*, the other with a *Beth*, with a blazing star in the centre, on the border of the jewel are the letters H. T. S. T. K. S. There are many Lodges in which this degree is unknown. It has been taken from the degree of 'Master ad vitam.'"*

"We deem it proper in this place to give the titles and qualities of the initiated *Escani*, who have in our opinion transmitted to us the mysteries of Freemasonry. The Grand Master is styled *Aaron Schilton* (novissimum imperium,) the officers *Roznim* (Principes.) The deputies *Hhorim* (nobiles)—the visitors *Tsogim* (per igrinantes.")

MASONIC RITES AND SYSTEMS.

"THE *difference* among the different bodies of Masons, in regard to the *number* of degrees in the order and the *dependence* of one degree upon another, is extremely puzzling, and much to be regretted."—*Noachida Dalmadicus.*

The author of the above sentiment speaks unadvisedly, and in the absence of that light which a little study and examination of the different Freemasonic systems, rites and departments, will not fail to shed around him. Every thing like a *puzzle* will vanish, when it is considered that besides or in addition to the three first degrees, which are the only *universal* ones, there are divers "systems" or "rites" of the higher degrees, some of which are practised in one country and others in another; and not unfrequently Freemasons in the same country cultivate all or nearly all the different systems,—saving spurious and illigimate systems, which, I presume, the author above referred to, does not, (for he should not) speaking, as he does, of genuine Masonry, take into the account. The different systems constitute *independent* branches of Masonry, which do not interfere with each other or cannot legally do so: with the exception of the three first degrees, which form the basis of the whole, there is no dependence of any degree in one system upon any degree in another system. One system contains a given number of degrees, another system a different number. The question then cannot legitimately be between those who practice different systems, as to the true number of degrees in the whole order. This will ever remain a matter of opinion. There are a few detached degrees deemed subsidiary to certain principal degrees in one or the other of the different systems, but they are not essential to any particular system. These are sometimes taken under the charge of a system to which they are subsidiary, and sometimes taken under the control and jurisdiction of an independent system, formed for the purpose.

In America, we have the *blue* system controlling the *blue* degrees; the *red* system controlling what are usually called the Chapter degrees; the principal one of which is the Royal Arch of the second temple; the *Encampment* system, which controls the degree of Knight Templar and its appendant Orders; and lastly the "*sublime system*," which controls the highest thirty degrees of "the rite ancient and accepted." These systems do not interfere with each others

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*This is after the *French* rite.—Ed.

powers and jurisdiction; they work independantly of each other; and the degrees in one system do not depend upon any degrees in another.

Foreign writers do not seem to understand our arrangements and the harmonious working of our different systems. We have no *National* Grand Lodge, but *State* Grand Lodges, which act independently only in the matter of jurisdiction. But we have a National Grand Chapter, which however consists only of representatives from the different State Grand Chapters—we have also a National or as it is termed, "a General Grand Encampment, "which consists of representatives of the different State Grand Encampments; and for the "rite ancient and accepted," we have two Supreme Councils, one for the Northern and the other for the Southern jurisdiction of the United States, with *subordinate* Lodges, Councils, Grand Councils, Sovereign Chapters, Colleges, and Consistories, working under said Supreme Grand Conncils. In describing our right Ancient and Accepted, an English Masonic writer of eminence, has blended together the blue, red, encampment and sublime systems above enumerated, and confounded with the legal and constitutional jurisdiction of said rite, the jurisdiction claimed by the "soi disant" "Supreme Council for the Western Hemisphere," which has been denounced and shown to be spurious and irregular. G. F. Yates.

To R. W. Br. Moore, Ed. F. Mag.

MASONRY AMONG THE AMERICAN ABORIGINES.

Br. Moore:—Sometime ago you published a communication of mine under the above or a similar caption. Since that time I have met with a literary friend, a Brother of the third degree, who had lived nearly a quarter of a century among the Indian tribes herein after referred to; and he gave me a very interesting account of his initiation into a mystic society which they claimed to have existed from time immemorial. The existence of this society he was for more than twelve years kept profoundly ignorant of; although he enjoyed their confidence as it regarded all their national and domestic affairs. At length he was proposed and accepted, and passed through the ceremonies of three degrees. Although the vow of secrecy obliged him to deal in generalities, he was sufficiently explicit to enable me to draw the following conclusion: That the Order into which he was admitted was analogous to that of "the Olive Branch of the East." As this has recently been formed "to meet the wishes of the native Brethren" in religious matters, so that was adapted to the religious views of the American Aborigines. This society is not however identical with that which numbered only three times five in all, elected from several Indian nations, which I referred to in my previous communication, and which I hope to have the pleasure to refer to again. If I was astonished to find a coincidence in several respects between certain points in ancient Craft Masonry and the society into which my friend was initiated, my astonishment ceased on noticing in an old English Masonic history the following appointment of "William Augustus Bowles, Esq. Provincial Grand Master among the *Creeks, Cherokees, Chuckesaw* and *Choctaw* nations—1760." G. F. Yates.

THE TWO FREEMASONS.

[concluded.]

[Translated from the French for this Magazine, by Charles W. Tuttle.]

PART III.

It was the first day of March, a day so much desired, so much dreaded by the painters,—a day in which so many hopes, which are at once greeted by the transports of joy at triumph, and maledictions at defeat, are excited and crushed.

For an hour, Adrian had been seated before the time-piece, in an elegant drawing-room of the hotel de Mareil, with his eyes rivetted on the hands, whose sluggishness or rapidity he seemed to reproach. He was waiting until the Count and his niece should have completed their toilet, as the former had desired to attend him at the opening of the exhibition, in order to be one of the first to applaud the success of his young *protégé.*

For, during the eight months which had just elapsed, Adrian had found in M. de Mareil a zealous patron and a true friend. Thrust forward by him into the midst of the most eminent artists,—received, on his recommendation, in the most fashionable circles, he was no longer that common provincial, lost in the immensity of the capital, neither knowing where to direct his steps nor on whom to lean for support, and always ready to become disheartened at the probable consequences of his isolation. He at length placed confidence in the future; all obstacles were levelled; on his talent alone the victory depended.

Why, then, that uneasy look, that pallor which pervades his cheeks, those furrows which wrinkle his fine forehead? He has sent three paintings before the judges, and at this critical hour, in which his fate is to be decided, a dismal apprehension has entered his mind. In vain he attempts to pluck up courage by setting before his eyes, through the aid of remembrance, sometimes the ensemble, sometimes the details of each of his works; he anatomizes them with the merciless scalpel of a critic in bad humor; where he saw beauties, he perceives nothing but imperfections; he accuses himself of unskilfulness, of want of experience, and of coldness; he would rather relinquish ten years of his existence than his pictures should have left his studio,—he now discovers so many faults which need correction.

"Heavens! what then, ails you, Adrian?" exclaimed Caroline, who entered at the moment when the anxieties of the artist gave vent to a gesture of vexation and impatience. "I guess it; the time appeared to you very long. I, at least, will not merit the blame of having detained you. Women are accused of slowness in their toilet,—nevertheless, this morning I am ready before my uncle."

"Alas! Miss, you labor under a mistake," replied Adrian. "I confess, however, that yesterday I counted the hours, the minutes; it seemed to me that the moment for opening the gallery of the Louvre, would never arrive. My heart is to-day under the impression of a very different feeling. I hesitate, I tremble; my apprehension increases the nearer the hour approaches; and had I the power over it, instead of hastening, I would stay it."

"How now! would you fail of courage? Have you then forgotten that your paintings, when they were exposed in my uncle's gallery, obtained for you the most flattering encomiums?"

"Encomiums prompted by friendship or politeness. But fancy to yourself, Miss, a tribunal composed of judges inaccessible to indulgence, who examine coldly, decide without appeal, and repulse without regard."

"Their suffrage is only the more glorious for it, and I have the presentiment that you have obtained it."

"Perhaps, then, my humiliation will only be greater by it. It would be a thousand times better for me to send away my pictures, than bashfully to consign them to some obscure nook of the gallery, as if to say to the virtuosos, 'Pass along. They do not deserve the honor of being regarded by you.'"

"These, sir, are gloomy thoughts, that you will speedily banish, if you wish not to grieve me in my turn."

"To grieve you!"

"Ah! certainly. Is it not perfectly natural that one should be afflicted by the reverses of a friend when one is rejoiced at his successes?"

"How kind you are, Miss Caroline. If any thing can still sustain my hope, it is the interest that you show for me; but, believe it, this trouble and uneasiness, which agitate me, originate not in a selfish sentiment of self-love. No! what causes my apprehensions, what overwhelms me with chagrin and shame, is having been able to remain a common painter under the influence of your regards, under the delight of your encouragement; is not to be able to say to you, 'To you belongs the homage of my glory; for I have desired it to be worthy of your affection, and it is by you that I have merited it.'"

The earnestness with which Adrian pronounced these words, the look with which he accompanied them, appeared to cause a lively surprise in Caroline. The sudden blush which suffused her pretty face, proceeded it from a sensation of joy or displeasure? This it is of which the reader will hereafter be informed. Nevertheless, we can now inform him that there was nothing very terrible in the commencement of the reply, which she was attempting to stammer out at the moment when her uncle entered the drawing-room.

Some minutes after, the carriage of M. de Mareil drew up before the entrance of the Museum. Adrian on clearing the threshold, felt his heart sink within him, and his legs totter. He could hardly stand when he entered the large square hall, where the principal paintings are ordinarily exhibited. His eyes successively surveyed its four walls; but all the canvasses which decorated them, appeared to him as through a cloud; no figure was clearly visible to his sight.

Suddenly his arm trembled under the gentle pressure of the hand of Caroline, and he was on the point of fainting, when he heard the Count exclaim, "Behold! but look then, my friend; there, directly in front of you; all in the place of distinction!"

The three landscapes of Adrian in reality occupied the most honorable position, and so dense was the crowd of virtuosos who stopped to admire them, it was almost impossible to draw near the place.

Nothing at this moment was wanting to complete the happiness of the young artist. As far as glory was concerned, the most unreasonable of his desires were granted; and a tear of joy, which, unknown to her, he had just observed in the beautiful eyes of Caroline, caused him to have a presentiment that he was not remotely separated from the side of love. In his ecstacy he could have wished that this day should never have an end; so agreeable a pleasure is it, to taste this double triumph of the heart and the understanding. But time is unrelenting; he always travels on at the same pace, insensible to joy and to sorrow. Fortunately, our lovers did not have to dread the torments of a long separation: treated as a son by the Count, Adrian was allowed to appear at the hotel as often as he desired; and he promised himself not to suffer a single day to pass for the future, without exercising his privilege.

In the evening, Adrian was walking on the ramparts and abandoning himself to the golden dreams which the intoxication of joy suggested to him, when he accidentally met Morisset, whose gloomy and dejected manner he remarked on accosting him.

"What is the cause of your melancholy countenance?" inquired he, with concern. "Might some grievous occurrence have unexpectedly befallen you?"

"I am ruined, my friend," replied Morisset, in a doleful voice.

"Ruined! you amaze me."

"Have you not then heard the calamity at Lyons mentioned? What a horrible catastrophe, my dear sir! Hundreds of families reduced to despair, and plunged in the most frightful distress!"

"I indeed know that the inundation has carried its ravages into that unfortunate city; but I do not see what connection can exist between this calamity and your ruin."

"What connection? You ask me that question just as I am about to make the last corrections in my *Satire on Selfishness;* a satire which joins the rapture of Gilbert to the purity of Boileau, the first appearance of which is alone worth more to it than every Nemesis past, present, and to come!

"Thou sordid passion, shame of affluent sloth,
The scourge of misery and unfeeling hearts,
Accursed selfishness: true Masonic souls
Shall e'er be proof against thy poisonous darts."

"I think your satire very excellent," interrupted Adrian, and I perfectly comprehend the purpose of it; but still I do not understand what the inundation can have to do with your lines, neither what blow it has been able to strike at your fortune."

"A mortal blow. Know you what reply they have made to me in four Lodges, where I have already presented myself? 'Your poetry, my Brother, is superb; but you must this time be contented with our admiration; the sufferers by the inundation have appealed to our sympathies, and if we cause resources which should be improved for misfortuue, to be turned to the advancement of our personal satisfaction, we shall ourselves be guilty of that selfishness you so justly brand.'"

"This reason would seem to me just enough."

"It has not common sense; for in short, as the times of suffering go, there is no reason that that can cease. To-day, the inundation,—to-morrow an earthquake, a famine, a conflagration, what know I? I shall never want for pretexts to make a shift! And this is what is called Brotherly Love!"

"They are not wholly wrong."

"Oh! you can say what you will, as for me, I maintain ——"

Morisset suddenly stopped, and appeared to reflect for a moment; then striking his forehead, he exclaimed, "What an idea! Yes, zounds! it is my good genius who inspires me. My friend, I am saved."

"What is your project?"

"Ah! gentlemen Freemasons, it is for the inundation that you reserve your sympathies! Very well, you shall purchase my satire through love of the inundated; for it is for their benefit that I am going to sell it to you. When I say for their benefit, it signifies that I shall share the benefit with them. In this way I recover fifty per cent on what I lost, and I gain besides, a reputation for philanthropy, of which I shall know how to take advantage on another occasion. What say you to it? Is it not a wonderful plan? Adieu, my dear Adrian; I hasten to put it in execution this evening."

PART IV.

We will pass rapidly over an interval of fifteen months, during which, fortune ceased not to show herself propitious to the artist, whilst, on the contrary, the poet went constantly from deception to deception. The richest amateurs disputed with one another for the pictures of the first; the government had purchased some of them for all the galleries; in short, at the conclusion of the last exhibition, the sovereign had bestowed with his own hand the Star of the Legion of Honor on the young painter. As for Morisset, his cunning, shortly understood, had by degrees so discredited him in the minds of the Freemasons, that he had become an object of repulsion among all the Lodges. Always eager for enjoyments, and incapable of procuring them by an honorable labor, he had condescended no longer to disguise his demands for alms, which he regularly sent at every Masonic meeting. Too well known to inspire a real compassion, he made himself irksome instead of interesting; and sometimes he obtained, for the sake of quiet, some succor, but too little to enable him to subsist, and which day by day became less frequent.

Our two young men had, for a long time, ceased to see each other; the frankness and the counsels of Adrian suited not Morisset, who, moreover, joined to his other vices, that of envy. Continually irritated by the successes and the elevation of his companion from infancy,—who had set out, like himself at the foot of the ladder; humiliated at having shown to him only his destitution and his misery, the ingenius author of the Ode to Brotherly Love and the Satire on Selfishness had at first delayed his visits and finally renounced them altogether. The loss of a friend whose character he could not esteem, had not excited very lively regrets in the heart of Adrian, and he found in his new affection a happiness more than sufficient to fill up a void of so little importance.

Our reader, informed of the principal incidents which have transpired during the last fifteen months, will permit us to conduct him without further preamble to the residence of Count de Mariel.

Since the morning, every one in the hotel has been busily engaged in the preparations for a feast. Caroline renders herself especially conspicuous by her zeal and activity; she stops not until the Count, who has been for some hours absent, returns overburdened with fatigue, but with a smile on his lips.

"What of him, uncle?" said she, endeavoring to divine in his countenance whether the reply which he is about to make will be good or bad.

"What of him, my child? I am not without hope."

"Have you made all your examinations?"

"All."

"And have they indeed surprised you?"

"Completely. I should be tempted to think that the name of my *protégé* possesses the virtue of a talisman. No one has raised the slightest objection."

"I was sure of it. What joy, what surprise for Adrian! He is far from suspecting the happiness which you are preparing for him."

"It is a happiness that you seem to me to share rather eagerly."

"Is it not natural, my dear uncle? You have had the goodness to approve the affection that I bear for your young friend; and laboring for his elevation is precisely the same thing as devoting yourself to mine."

"You have then firmly resolved to become Mrs. Dumesnel?"

"Most certainly."

"Our relations concur in clamoring at the disparagement."

"What matters it? I will answer them that the greatest nobility is that of genius."

"You are right, my child. Therefore, we will each contrive our surprise for this dear Adrian."

"And at the same time."

"But if mine should miscarry?"

"He will have mine for consolation."

"And if I succeed, do you not fear that the excess of happiness may be fatal to him?"

"No, uncle. Happiness never produces harm."

Meanwhile the dinner hour came. Numerous guests seated themselves around the table, of which Caroline, seated between her uncle and Adrian, did the honors with admirable grace. To the silence of the first course succeeded the agreeable abandonment to mirth. The Count alone appeared preoccupied and uneasy; his gaze was frequently directed to the clock; finally, a servant delivered to him a letter, the seal of which he hastily broke. Hardly had he surveyed it than his countenance became radiant, he refilled his glass, rose, and in a voice which emotion rendered trembling pronounced this toast:—

"In honor of Adrian Dumesnel, member of the Institute."

All the guests regarded one another with astonishment. Adrian, with his eyes fixed on his patron, seemed not to have heard aright.

"Yes, my dear Adrian," pursued M. de Mariel, "I have just received the news of your nomination; you have been unanimously elected."

Adrian took the paper from the hands of the Count; but it was impossible for him to distinguish any thing on it; his tears hindered him from seeing.

"Come, sir," said Caroline, in her turn seizing the letter; "give me this truly happy message, that I may read it to you. When a husband becomes blind, it is very necessary that his wife should have eyes for him."

We relinquish the attempt of describing the effect which this simple expression of Caroline produced on Adrian. His joy bordered on delirium, and he so completely abandoned himself to it, that it was sincerely shared by all those who surrounded him.

This day, so happy, could not, however, end without gloom. About the middle of the evening, a messenger, ushered into the presence of Adrian, whom he had vainly sought at his residence, supplicated him, in the name of humanity, to follow him without delay.

Adrian, after having reluctantly taken leave of his new family, followed his guide, who conducted him into a narrow and dirty street in the St. Dennis quarter. There he was obliged to enter a house of miserable appearance, and climb up five flights of stairs, decaying from age, to reach a garret, whose bareness caused him to recoil with fright. A cross-bedstead and an old chair composed the entire furniture of this grim retreat. On a half-filled straw pallet lay a young man covered with shreds of cloth; this young man was Morisset, who was struggling in the agonies of death. Misery and hunger had killed him.

"I have wished to see you before I die," murmured he in an indistinct voice, shaking convulsively the hand that Adrian extended to him. "Hatred ceases in presence of death, and I acknowledge that mine was unjust. Why, instead of feeling envious towards you, had I not listened to your counsels and followed your example? Perhaps I also should possess a name at this time and for time to come!"

"Courage, my friend," replied Adrian, deeply moved; "all can yet be atoned for. God be praised, fortune has smiled on my labors; I will not desert you; we will share as Brothers."

"Seek not to inspire me with a vain hope; I cannot be deceived as to my condition. Eight days ago, however, had I not been restrained by bashfulness, your consoling words would have been able to restore me to life; but now it is too late. Behold me; I am nought but a skeleton."

Adrian remained a portion of the night with Morisset, and when he withdrew, he gave his purse to a poor old woman, whom compassion sometimes drew into the chamber of her dying neighbor, and recommended her to bestow on the sick man every attention that his condition demanded.

PART V.

"Well, my dear nephew," said the Count while breakfasting with Adrian and Caroline, the day after their marriage; "what is now your opinion of Freemasonry? Do you contend that a man would always lose his time if he should have recourse to this great and excellent society, to create for himself a position, and to attain prosperity."

Adrian, astonished, regarded the Count, without replying. The latter smilingly continued:

"Two years ago this very day, two young men discussed this weighty question at the foot of an elm in the wood of Verrières."

"Really, I recall to mind—"

"But what you cannot remember, since you did not know it, is that at two paces from that elm, there was present a Freemason who lost not a word of the discussion; and that Freemason was myself."

"You! Ah, I now understand all."

"You wear the Star of the Legion of Honor, are a member of the Institute and the husband of my Caroline, and you certainly merit all this; but how much talent, for want of a little aid, has remained buried in oblivion! I have wished to prove to you that our Institution, in inspiring sentiments of mutual benevolence in men, can be of some value; and you will give me this credit, that I am sufficiently skilled to impart a lesson."

"Really, uncle," said the young bride, "since it is to Freemasonry that I am indebted for the happiness of being the wife of my Adrian, I vow, on my part, an eternal gratitude to it."

Adrian tenderly kissed the hand of Caroline, and wrung that of M. de Mariel with a lively expression of thankfulness.

"Now I think of it," resumed the Count after a moment's silence, "what has become of your dialogist? As well as I can remember, he had a way of thinking very different from yours."

"Alas!" replied Adrian, "the unfortunate fellow, after having wearied the generosity of all the Lodges, has died in the midst of privations and suffering."

"That must needs be, my friend. Freemasonry can contribute towards elevating the man of soul who trusts to it; but its mission is not to sustain sloth and mendicity by its charity."

HISTORY OF THE GRAND LODGE OF ALABAMA.

On the 11th day of June, 1821, a Convention of Delegates, from nine of the subordinate Lodges, to wit: Halo Lodge, No. 21, represented by Bros. T. A. Rogers, Thomas O. Meux, and Wm. B. Allen; Rising Virtue Lodge, No. 30, by Bros. Constantine Perkins, Thomas Owen, and D. McFarland; Madison Lodge, No. 21, by Brs. Gabriel Moore, David Moore, and Frederick Weeden; Alabama Lodge, No. 21, by Br. Clement C. Clay and John M. Leak; Alabama Lodge, No. 51, by Br. John Murphy, J. H. Draughon, and G. W. Owen; Farrar Lodge, No. 41, by Brs. T. W. Farrar and John Brown; St. Stephen's Lodge, by Brs. Benj. S. Smoot, and Israel Pickens; Moulton Lodge, No. 34, by Brs. Anderson Hutchinson and Lewis B. Tully; Russelville Lodge, No. 36, by Br. John S. Fulton—assembled at the Hall of Halo Lodge, No. 21, in the town of Cahawba—and having resolved to organize a Grand Lodge for the State of Alabama, appointed the following Brethren a committee to draft a Constitution and By-Laws for its government—viz: T. W. Farrar, D. McFarlane, and Thos. A. Rogers; which constitution was presented and adopted on the 14th—on which day the Grand Lodge of the State of Alabama was duly and amply established. Br. Thomas W. Farrar, having been elected M. W. Grand Master. Br. John Murphy, Sr. Grand Warden, Thomas Owen, Jun'r Grand Warden, Br. David McCord, Grand Treasurer, and Thomas A. Rogers, Grand Secretary—the subordinate Lodges were then rechartered and numbered, as follows:

Madison, No. 1, Huntsville; Alabama, No. 2, Huntsville; Alabama, No. 3, Claiborne; Rising Virtue, No. 4, Tuscaloosa; Halo, No. 5, Cahawba; Moulton, No. 6, Moulton; Russelville, No. 7, Russelville; Farrar, No. 8, Elyton; St. Stephens, No. 9, St. Stephens.

TABLE OF LODGES IN MISSOURI,

WITH TIMES AND PLACES OF MEETING.

NO.	NAMES OF LODGES.	WHERE HELD.	TIME OF MEETING.
1	Missouri,	St. Louis,	First Thursday.
12	Tyro,	Caledonia,	Second Saturday.
17	Clarksville,	Clarksville,	First Saturday.
18	Palmyra,	Palmyra,	First Saturday.
19	Paris-Union,	Paris,	First Saturday.
20	St. Louis,	St. Louis,	First Tuesday.
21	New London,	New London,	Second Saturday.
22	Franklin,	Alton, Ills.	Second Saturday.
23	Hiram,	St. Charles,	Monday before full moon.
25	Naphthali,	St. Louis,	Third Thursday.
28	St. John's,	Hannibal,	Second Saturday.
29	Far West,	Galena, Ills.	Saturday preceding full moon.
30	Huntsville,	Huntsville,	Second Friday.
31	Liberty,	Liberty,	Second Saturday.
32	Lafayette,	Lexington,	Second Monday.
33	Hillsboro',	Hillsboro', Ills.	Second Thursday.
34	Troy,	Troy,	Monday before full moon.
35	Independence,	Independence,	First Monday.
36	Cooper,	Boonville,	Fourth Friday.
39	Clinton,	Carlyle, Ills.	Second Monday.
40	Mount Moriah,	St. Louis,	Second Thursday.
43	Jefferson City,	Jefferson,	First Saturday.
45	Bonhomme,	Manchester,	Third Saturday.
46	Sparta,	Sparta,	Saturday before full moon.
47	Fayette,	Fayette,	Second Monday.
48	Fulton,	Fulton,	First Saturday.
50	Ozark,	Springfield,	Fourth Thursday.
51	Livingston,	Glasgow,	Saturday before full moon.
52	Wakanda,	Carrolton,	First Monday.
53	Weston,	Weston,	First and Third Saturdays.
54	Douglass,	Marthasville,	Saturday before full moon.
55	Arrow Rock,	Arrow Rock,	First Saturday.
56	Platt City,	Platte City,	Saturday before full moon.
57	Richmond,	Richmond,	First Monday.
58	Monticello,	Monticello,	Saturday before full moon.
59	Marion,	Salem, Ills.	Second Monday.
61	Osceola,	Osceola,	First Tuesday.
64	Land-mark,	Warsaw,	Fourth Friday.
66	Marshall,	Marshall,	Second Monday.
67	Rocheport,	Rocheport,	Second Monday.
68	Tebo,	Clinton,	Second Friday.
69	Alexandria,	Alexandria,	Saturday before full moon.
70	College,	Masonic College,	Friday before full moon.
71	Savannah,	Savannah,	Second and Fourth Saturdays.
72	Danville,	Danville,	Thursday before full moon.
U. D.	Eureka, (now 73)	Brunswick,	Fourth Saturday.
"	Warren, (now 74)	Keytesville,	Friday after full moon.
"	Independence,	Independence,	First Monday.
"	Dana,	Calhoun,	First Friday.
"	Lebanon,	Steeleville,	

45 Chartered Lodges, and 5 working under Dispensation—total 50.

MASONRY AND SCIENCE.

We make the following extract from an excellent and interesting historical address, delivered at Fayette, Miss., before the members of Thomas Hinds Lodge, by Br. Charles B. New, M. D. The object of the writer seems to be to show the agency of Masonry in producing the existing union between Science and Art. That Masonry, at one period of its existence, combined the two in itself, is probably susceptible of satisfactory demonstration. There are some other points of this address that we should be pleased to copy, were we not crowded with other matter:—

"The appearance of Pythagoras, 497 years before Christ, constitutes an important era in the annals of science and Masonry. Up to this period and long after, science was cultivated not as a useful pursuit; not with the view of ameliorating the condition of man, but as an intellectual exercise. Pythagoras pointed the way in which science should be made subservient to the wants of man; made to minister alike to his pleasure and his improvement. He erected the *platform* upon which the great English philosopher afterwards stood, and with his Archimedan lever *moved* the intellectual, moral, and physical world. He introduced the study of Arithmetic and Geometry into the Lodge, and was the first to adopt the former in the prosecution of the latter study. Although the doctrines of Pythagoras partook sometimes of the visionary doctrines of his cotemporaries, he made many useful additions to science. He was the *founder* of the science of numbers; the *author* of the common multiplication table, and the demonstrator of the 47th proposition of Euclid, which has been adopted as one of the emblems of Masonry; and the inventor of the present system of measuring heights and distances of inaccessible objects. His system of the universe, so much derided at first, has been proved by Newton beyond the possibility of cavil. His skill in music and medicine—his knowledge of mathematics and natural philosophy—the proper adaptation of all to the use of man—and moreover his practice of all the Masonic virtues, entitled him to the *proudest station* among ancient Philosophers and Masons. That we may be able to appreciate properly the services Masonry has rendered to science, christianity, and civil liberty, it is necessary to be more particular in reference to the condition of society in the early periods of the world. Metaphysics and logic were the favorite studies of the early philosopher. He reasoned *learnedly*, but like one sailing 'in an eddy;' to use the apt illustration of a friend,—he made no progress. Abstract questions leading to no practical utility, were all that occupied the mind of man. Plato and Aristotle, the most accomplished of the school of sophists, contended that natural philosophy was a study too lofty for other purposes than to afford intellectual enjoyment—that it was degrading science to wed her with art. Human perfectibility, the sole object of contemplation, the comfort of man, was regarded as too groveling for the attention of the philosopher. Seneca, one of this school, said improvements of the plough, ship, or mill, were objects too low for philosophy; her office was to form the soul, not to teach man to use his hands. According to Plutarch, Plato thought Geometry degraded in its application to any purpose of vulgar utility. Archytas framed machines of great power on mathematical principles, Plato remonstrated with him; said he was degrading a noble intellectual exercise into a low craft, fit only for mechanics. This is the philosophy which occupied the minds of the most talented for centuries. It was taught in the Porch, in the Forum, and in the Vatican, clothed in the most magnificent diction, and embellished with the fascinating imagery of classic minds;—*no wonder* men were so long infatuated with it. Like a flowering shrub of rare beauty, producing no fruit, it was followed by *no practical results*, made up of revolving questions which had no end; the mind of man in consequence, instead of marching, 'only *marked time*.' There was no want of ingenuity, of zeal, of talent; every trace of intellectual cultivation was then but a harvest. There were ploughing, harrowing, hoeing; but no winnowing, nothing garnered.

"Philosophy thus arrayed against the mechanic arts, content with imaginary fruits, *science* could make no advance, and the physical well being of man was, in consequence, neglected. With the continuance of such philosophy, man must have remained chained under a despotism of ignorance and superstition; civil and religious liberty never could have dawned upon the world; though this philosophy of weeds made barren the intellectual field, yet we are not the less indebted to him, who first planted the seed, which after the lapse of many centuries has brought forth *good fruit.* For a Mason we claim this honor. He pointed out the goal which the Baconian philosophy afterwards reached. He saw science was only useful so far as it improved the condition of man. He did not deem man *too low* for his philosophy, but travelled twenty years in Asia, Egypt, and Western Europe; establishing Lodges, teaching the arts and sciences and instructing his Brethren in the principles of the order—this is Masonry. It was Pythagoras who carved out the great high-way over which the philosopher Bacon, in his triumphal car *passed* revolutionizing the intellectual and physical world. Let us pursue the subject still further; and see how this great end was accomplished. Though Bacon performed the part of conqueror, erecting a new dynasty upon the ruins of the old; he was not *alone* in the struggle. Christianity, the mother of modern Masonry, restless under the tyranny of this fruitless philosophy, broke asunder the chains which so long had bound her, and gave civil and religious liberty to the world. In the fifth century, Christianity 'had conquered Paganism, and Paganism had infected Christianity. The Church was now victorious and corrupt; the rites of the pantheon had passed into her worship and the subtleties of the academy into her creed.' The Papal church shielded her iniquities behind the subtle logic of Aristotle. But the bold Luther fiercely attacked this philosophy, entrenched as it was, and stripping the Church of her flimsy covering, exposed alike her follies and her logic.

"The reformation in the Church *annihilated* the philosophy of the Sophists; the shackles of the human mind were stricken off. The Bible, the guide of the Mason and light of the world, which so long had been withheld from man, save in the Lodge, was now restored; science and art soon began an onward march; and under the guidance of the Baconian philosophy, are destined never to halt.

"'The Mystics,' says D'Aubigne, who has written recently almost valuable history of the Reformation, 'who have existed in almost every age, seeking in silence holiness, righteousness of life, and quiet communion with God, beheld with alarm and sorrow the wretched condition of the Church. They carefully abstained from the quarrels of the schools, and all unprofitable discussions.' This is the true spirit of Masonry, it is the philosophy of works not of words. In this great struggle of *mind*, Masons, however, were not inactive. They rendered signal services to the cause of the reformation. And we find Wrie, Hutton, Francis of Sickengen, and other brave knights foremost in the ranks of the enemies of usurping Rome.

"The philosophy of the ancients *now* at an end, anarchy in the intellectual world soon reigned; Bacon then appeared, and with a philosophy based on the doctrines of Pythagoras, the principles of the Masonic Order—utility and progress its essential features; multiplying human blessings and relieving human evils, its objects—a new era in the history of man occurs. The old philosophy began in sophistry and ended in sophistry. The new began in observation and ended in art. In the language of the most accomplished writer of the day, 'what has this new philosophy not accomplished?' 'It has lengthened life, given new security to the mariner; it has increased the fertility of the soil; it has spanned great rivers and estuaries with bridges of form unknown to our fathers; it has guided the thunderbolt innocuously from heaven to earth, it has lighted up the night with the splendor of the day; it has extended the range of human vision, it has multiplied the power of human muscle, it has accelerated motion; it has facilitated intercourse, correspondence, all friendly offices, all dispatches of business; it has enabled man to descend to the depths of the sea, to soar in the air, to penetrate unhurt into the noxious recesses of the earth, to traverse the land on cars whirling along without horses, and the ocean in ships without sails. These are a part of its fruits; for it is a philosophy, says the same writer, that never sleeps, its law is progress; a point which yesterday was invisible, is its goal to day, and its starting place to-morrow.'"

MASONIC INTELLIGENCE.

MICHIGAN.

We have received a copy of the proceedings of the Grand Lodge of Michigan, had at its annual communication, held in the city of Detroit, in January last. The transactions were chiefly of a local character; indicating, however, that the Grand Lodge is in a prosperous condition, and rapidly multiplying the number of its Lodges. The officers were all in their places, and the Lodges, we infer, were mostly represented, though we cannot ascertain from the proceedings, the number in the State. Reference is made to Western Star Lodge, No. *ten*, and we suppose there are at least that number on the roll of the Grand Lodge. We make the following extract from the excellent and spirited report of the committee on foreign correspondence:—

Your committee cannot withhold an expression of sincere pleasure when they look at the condition of our own Jurisdiction, and contrast it with the condition we were in a few years since. Many of you have not forgotten, nor ever will forget, the fiery ordeal the Fraternity have passed through in Michigan. Antimasonry, like a desolating storm, swept our fair state, as with a besom of destruction, and laid the fair fabric of our institution in "utter desolation." Perhaps no where, in the civilized world, (if we except Western N. York,) were the Fraternity followed with more virulent hatred, or more unrelenting persecution, than in Michigan. Every where the stoutest heart was made to quail and sink, and gloom and despondency pervaded every breast. The Masonic harp was left unstrung upon the willow trees, and for nearly fourteen years the Masonic lamp was quenched upon all our altars save one, and even there, it burned so feeble and sickly, it made the surrounding darkness more visible.

In 1841, the storm had passed away, and here and there might be seen a solitary workman searching amidst the ruins for the implements of the Craft, to rebuild the fallen Temple—one encouraged another until the timid were made bold. The Grand Lodge was reorganized—dormant subordinate Lodges were revived—new ones chartered—and we proceeded in trimming and relighting our Masonic lamps, as all believed, according to Masonic usage.

Some of our sister Grand Lodges doubted the correctness of our proceedings, others condemned them altogether, and but few were willing to give us the right hand of fellowship. At this crisis, the conservative principles of our beloved institution prevailed in the counsels of our Brethren; all personal feelings, and private opinions were laid aside, and complete harmony and peace prevailed throughout our Jurisdiction. By the advice and kind assistance of a sister Grand Lodge, we were enabled to retrace our steps, and reorganize our Grand Lodge upon true Masonic principles, and ancient and approved usage; and we have the satisfaction of knowing that our work is approved by the whole Fraternity.

MISSOURI.

R. W. Br. Carnegy closes his final report to the Grand Lodge of Missouri, as agent of the *Masonic College*, submitted at the annual communication in October last, as follows:—

He has thus exhibited, as far as he knows and believes, a correct, explicit statement of his agency to this day, as far as the collection of money is concerned. He regrets, however, that he has neither room, ability nor time to state all that might be said in connection with the duties thus devolved upon him. Let it suffice to say, with the exception of less than one dozen of all he has seen and conversed with, all have spoken of our school in terms of the highest commendation. And he takes pleasure in expressing the most ardent gratitude of heart towards the liberal and benevolent from whom he received so much kindness and aid. He would gladly specify the names and residence of those who were foremost in their kind endeavors, but they are too numerous to mention. The foregoing list must suffice.

In connection with the foregoing, your agent feels it his duty to state also, that in discharge of what he felt it his duty to perform, he has kept a constant and vigilant eye upon all that related to the College, and is happy to add his to the oft repeated testimony of other officers of the Grand Lodge, of the able, efficient services of the Faculty, the Steward, and all, except perhaps, some of the Curators. He states that the College, in all its departments, bids fair to fill our most sanguine hopes.

The students (for the most part) are studious, moral and obedient, and their conduct (the ten thousand slanderous tales that envy, malice and ambition have set afloat upon the winds, to the contrary notwithstanding) will bear a favorable comparison with that of any other equal number of students any where; some irregularities have taken place, but the Faculty have done their duty and either reclaimed or expelled the vicious.

From the tabular statement of the Grand Secretary, it appears that there were initiated in the State, the past year, in 36 Lodges, from which returns were made, two hundred and six candidates. There are fifty Lodges in the State, including five Working by Dispensation.

INDIANA.

We have had a copy of the proceedings of the Grand Lodge of Indiana sometime on hand, but have not been able to find room to notice them at an earlier period. The session was opened by the Deputy Grand Master, R. W. Isaac Bartlett, Esq., the Grand Master being prevented by illness from attending the meeting. He however forwarded an address to the Grand Lodge, from which we make the following extract:—

Although considerable advancement has been made in Masonic intelligence within our jurisdiction, it must be admitted that we are behind the age in which we live. The most prompt and efficient measures should be taken to enlarge our stock of Masonic Intelligence. Notwithstanding the limited means of the Grand Lodge, I do most earnestly recommend that the Grand Lodge appoint a Grand Lecturer, and endow him for one year with a small salary, and require him to devote as much of his time in instructing the subordinate Lodges as the means allowed him would justify. No doubt is entertained that if this course be adopted, the desire of instruction will prompt a voluntary contribution on the part of the subordinate Lodges; which, together with the amount given by the Grand Lodge, would enable a liberal individual to visit and lecture most of the Lodges in a year. If the plan be approved and adopted, great care is necessary in the selection of an individual. No one but an individual known for his moral worth and sound Masonic intelligence should be selected for the station. The Grand Lecturer, in the course of his labors, could collect a mass of facts and matters of interest, which could be embodied in a report, and rendered interesting to the Fraternity.

While on the subject of lectures, I cannot help recommending the importance and advantages that would result from well-delivered lectures in the Lodge room on the practical branches of science. Our ancient Brethren stand highest in the scale of intelligence and usefulness. Science unfolds the human mind, and enlarges our sphere of understanding, and fits man for usefulness in all the walks of life.

The erection of neat Masonic domicils in each village where we have a Lodge would add greatly to the comfort and convenience of the Craft. A well selected site, and the erection of a well arranged building, the lower room used as a school room, church, or town-hall, supported by a virtuous and enlightened body of Masons, would be but carrying out those great principles embodied in our Masonic Ritual. The foregoing objects accomplished, the Fraternity would be a living witness of the utility of the Masonic Craftsman, and the admiration of the intelligent and good.

APPOINTMENT OF GRAND LECTURER.

The committee on this subject submitted the following report:—

That they have bestowed upon the subject referred to them, as much deliberation as their limited time would allow. There is much of humiliating truth in the remark of the W. G. Master, "that we are behind the age in which we live, in respect to the amount of Masonic intelligence within our jurisdiction." While evidences of the increasing favor of Masonry in the community are multiplying daily, and while in some parts of our jurisdiction, unexampled accessions are making to our numbers, it seems meet and proper to this committee that corresponding efforts should be made to render our Institution more worthy of the generous favor extended towards her, by elevating the standard of Masonic intelligence in the subordinate Lodges, by an infusion of greater zeal, and by the correction of irregularities in their mode of working. It seems to the committee that no better method of effecting these desirable objects can be pointed out, than that recommended in the Message. The labors of a competent Grand Lecturer, such as is recommended by the W. G. Master, would go far to harmonize the differences in the modes of labor prevailing in the different Lodges, produce uniformity, and re-establish ancient land-marks—an object, in the estimation of this committee, of paramount importance. It is not doubted that the Lodges would hail with pleasure the approach of such an instructor, and contribute liberally for his pay.

A Grand Lecturer was subsequently appointed in accordance with the recommendation of the committee.

MASONIC HALL.

Whereas, It is very desirable to build a Grand Masonic Hall for the use of the Grand Lodge of the State of Indiana, and for the purpose of purchasing a lot and of building said Hall, Therefore

Resolved, That it shall be the duty of the Grand Secretary to collect all the funds, debts, dues and demands (except Bank stock,) due said Grand Lodge, of every name, kind and description, as soon as the same can be done with safety to said funds, and pay the same over to the Grand Treasurer, whose duty it is hereby made to invest the sum in Bank stock for the use of said Lodge.

Resolved, That this Grand Lodge do recommend to the several subordinate Lodges to open a subscription for the purpose of aiding the said Grand Lodge to build said Hall. It is further recommended that the several W. Masters solicit subscriptions from individual members of their respective Lodges for said purpose, and that they send up to this Grand Lodge the said several sums so raised, at their next regular Communication; also, such pledges to pay hereafter in annual installments as they may obtain.

ALABAMA.

We continue our extracts from the proceedings of the Grand Lodge of Alabama. The following are from the report of the committee on foreign correspondence:—

MASONIC JURISDICTION.

The next subject to which your committee will invite your attention, is that of Masonic Jurisdiction. Under this head we bring up the subject of conferring the Masonic degrees on citizens of other States. This is a delicate subject, creating a large amount of evil, and calculated to produce feelings any other than Masonic, between Brethren throughout the Union. In the correspondence before them, they have found complaints from several sister Grand Lodges on this subject. Among the cases mentioned as grounds of complaint, is that of a citizen of Little Rock, Arkansas, who was rejected by Western Star Lodge, and was afterwards made a Mason in North Alabama, whilst on a visit there. Similar complaints are made by Ohio, against New York; Maryland against South Carolina; and lastly, Alabama against New York. The evil, in the opinion of your committee, is a serious one, which ought to be met and remedied.

This Grand Lodge expressed its opinion on this subject, at its last annual communication, and passed a resolution declaring such conduct unmasonic. This resolution we find adverted to in the proceedings of some of our sister Grand Lodges, as well as in some of the Masonic periodicals referred to us—in some cases sustained, and in others severely criticised. Without stopping here to array the authority on the different sides of this question, we proceed to state what we believe to be the true ground to be occupied on this question.

It is certainly true that the acts, resolutions, or edicts of no Grand Lodge can be obligatory beyond its territorial jurisdiction—and when addressed to foreign jurisdictions they are merely recommendatory. Each Grand Lodge is independent of every other, and each subordinate Lodge is responsible alone to the G. Lodge, under which it works; provided always, however, that they do not violate the ancient land-marks of the Order. It follows then, that when one Grand Lodge or a subordinate Lodge, feels itself aggrieved by the action of another Grand Lodge, or a subordinate Lodge under a foreign jurisdiction, that its only redress so far as the aggressor is concerned, is by way of recommendation or remonstrance.

And it is equally true that the acts, resolutions, and edicts of any Grand Lodge, not subversive of our ancient constitutions, is obligatory upon each subordinate Lodge, and the Craft generally within their respective territorial limits. It therefore follows, that although this Grand Lodge cannot act upon a foreign Lodge, that may confer Masonic degrees upon a person residing within our jurisdiction, and who may be sojourning there, yet we may prescribe such rules and regulations as we may think just and proper, for the government of our subordinate Lodges, in their conduct towards such person upon his return within our jurisdiction, and provide the condition upon which he may be received into Masonic fellowship among us; and by that means remedy all the evils complained of. Your committee would therefore recommend, that such measures be adopted at the present communication of your M. W. Body as will hereafter prevent our own subordinate Lodges from conferring Masonic degrees upon itinerant persons sojourning here, who may be residents within a foreign jurisdiction; and also to prescribe the terms upon which persons residing within our territorial jurisdiction, and who have, or who may hereafter travel into foreign jurisdictions and receive the degrees, shall be admitted to fellowship here—and also respectfully recommend to our Sister Grand Lodges to adopt similar measures.*

ON WORK.

The committee on work, in Kentucky, in their report declare that they are decidedly of the opinion, that subordinate Lodges should not encourage, nor even tolerate, itinerant Masons lecturing to them; this meets the approbation of your committee, and its adoption by the subordinate Lodges of Alabama, would be more likely to secure uniformity of work, prevent innovations and impositions. They therefore recommend its adoption by this body.

ON EDUCATION.

The following report of the committee on this important subject will be read with satisfaction:—

Your committee have anxiously considered the subject in special reference to which they have been appointed, and from the most mature reflection, they have been enabled to bestow upon it, they have concluded that the time has arrived in the history of Masonry in this State, when both your worshipful body and the subordinate Lodges, should cease to speak, and begin to act upon this all-important subject. They are fully satisfied that the friends of education can no longer be amused or pacified by beautiful and able reports upon the subject; but that they imperiously demand such action on the part of your worshipful body, as shall convince them and the world, that we sincerely desire to dissipate the darkness which has so long shrouded the minds of the children of misfortune. Not satisfied with that quiet, and, so far as the world is concerned, indiscernable benevolence, which in the solitudes of sorrow, pours its bounty into the lap of haggard want, and wipes with the hand of compassion the tear with which misery has moistened the cheek of the distressed widow and helpless orphan, the genius of Masonry, and the spirit of the times, call upon us to come forth in the broad light of day, and prove to all that we sincerely desire to ameliorate the condition of our race, to enlighten the minds of the benighted, and elevate man to his proper station in the scale of beings.

How can these expectations, just in themselves, be successfully answered? And by what means can these most valuable ends be accomplished? are questions constantly presenting themselves to the minds of all zealous Masons; among whom, those who compose your worshipful body, we doubt not, may be justly classed. The one must be answered, and the other accomplished, or we furnish to our foes fuel, with which to rekindle the fires of persecution, which, but a few years since, burned so furiously around us, and threatened in many portions of our beloved country, to destroy our temples, and consume our altars.

In the great struggle to which we have just alluded, our principal foe was the ignorance, and our guardian angel, the intelligence of the people. The latter triumphed—and again the Craft is cheered on its way by the wise, while it is feared by the ignorant around us. Let us banish all opposition, by removing its prime cause, and do good to our enemies, even against their will, by pouring forth from seminaries of learning under our own care, troops of intelligent and educated young men, to bless and serve our country.

Are we asked, whence are the necessary means to be obtained? This is our answer—from the ample resources of the sons of light, and from that inexhaustible treasury—Masonic liberality. Both of which, we verily believe, are abundant among us.

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*We refer the reader to the article on "Initiation of Sojourners," on a preceding page.—Ed.

We cannot reproach our Brethren in this State, by supposing that they are less liberal than those of our sister States of Kentucky and Missouri—nor can we for a moment suppose that the resources of the Craft in these States exceed our own; yet they have new and flourishing Colleges now on their way to success and usefulness. Let us, then, come manfully to the work, and instead of descanting largely upon the great benefits of education, let us, as Lodges, and as men, contribute the funds necessary to an end so desirable.

The principles of our Order, too, demand this course at our hands; for, by them, equality among Masons is inculcated. But as soon may we expect equality between light and darkness, as practical equality between the learned and ignorant. And while this inequality exists, all declaiming about perfect equality among Masons, is but idle mockery. Let this be so no longer. But from pure fountains of information, supplied by Masonic munificence, let light and intelligence flow in copious streams upon the children of sorrow, and the sons of misfortune.

Thus acting, the good of all classes around us, will wish us God speed—our own consciences will whisper approval; and can we doubt that the Great Architect of the Universe will smile upon our undertaking and give success.

Guided by these views, we recommend the following resolution to the adoption of your worshipful body:

Resolved, That the subject matter of this report be referred to the several subordinate Lodges, under our jurisdiction; and they be requested to report to this Grand Lodge at its next regular communication, what sums they are willing to contribute for purposes of education, and in what form they desire them to be applied.

D. G. Ligon, *Chairman.*

The resolution was adopted.

GRAND COUNCIL OF ALABAMA.

The annual meeting of the Grand Council of Royal and Select Masters for Alabama, was held at the Masonic Hall, in the city of Tuscaloosa, on the 8th Dec. last. Four Councils were represented, and returns were received from every Council in the State,—thus presenting an example of punctuality which might be profitably followed by the subordinate bodies of some other branches of the Order. The following report and accompanying resolution, are all that we notice in the proceedings, of general interest:

"Your committee on foreign correspondence have had before them the proceedings of the Grand Councils of Connecticut and Kentucky, and also the proceedings of the General Grand Chapter of the United States. In the two former they have the list of the Grand officers of their respective Councils, but nothing else requiring their attention. In the proceedings of the General Grand Chapter of the U. S., your committee observe that it is recommended to give the authority of conferring the Council degrees to the Royal Arch Chapter, in those States within whose limits no Grand Council exists; which your committee believe is subversive of the ancient 'landmarks' of Masonry; and respectfully recommend that measures be taken in all the different States for the establishing of Grand Councils, which shall alone authorize the conferring of these degrees in subordinate Councils—to which, in the opinion of your committee, they legitimately belong. Your Committee are of the opinion that a different course is calculated to, and will produce confusion, which may be easily remedied by the adoption of the course by them recommended. For the purpose, therefore, of preventing confusion amongst the *workmen*, your committee recommend that the Grand Recorder transmit a copy of the proceedings of this Grand Council to all the Grand Chapters and Grand Councils in the United States, and ask their concurrence in the foregoing recommendations. All of which is respectfully submitted.

J. McCaleb Wiley, *Chm'n.*

The following Resolution was offered by Companion Thompson and adopted:

"*Resolved*, That we recommend to the subordinate Councils, within the jurisdiction of this Grand Council, to confer the degrees of Royal and Select Master on Companions who have taken them in subordinate Chapters, free of expense, provided they have paid for the same."

GEORGIA.

The Grand Lodge of Georgia held its annual communication, at Milledgeville, in November last. The business transacted was not of much general importance, being chiefly local in its character. The establishment of a general Grand Lodge was approved of. The committee on the state of the Grand Lodge, in their report, say:—

Your Committee feel gratified, in being able to report to the Grand Lodge, and to our sister Grand Lodges, the prosperous condition of our Order, within the jurisdiction of this body.

Connected with the state of the Order, your Committee would condemn a practice, which seems to be obtaining too extensively among us; the Initiating, Passing and Raising a candidate in too rapid succession, will be, if it is not now, fraught with disastrous consequences to our prosperity. To so great an extent does this prevail, that your Committee find in some Lodges, that fortyeight hours has sufficed to place a benighted candidate upon the third step in Masonry, and this without any real emergency to render it necessary. Your Committee would be abetting or conniving at this course, did they not bestow the severest censure on this practice. They would recommend the adoption of a provision in the Constitution, limiting the time within which, after Initiation, a candidate may be passed and raised, and limiting cases of emergency within proper restrictions.

From a note by the Grand Secretary it appears, that there are 45 chartered Lodges, and one Lodge under Dispensation, working under the Grand Lodge of Georgia. With the exception of two, all made their returns to the Grand Communication, and were duly represented. Since its adjournment, these Lodges have made their returns to the Grand Secretary—making *a full and complete return* of all the Lodges in Georgia,—which may be deemed conclusive evidence of the active and flourishing condition of Masonry in the State.

CANADA.

Our correspondent at Kingston, writes that the Order in Canada generally, not only maintains a healthful condition, but is steadily advancing. The anniversary of St. John was celebrated at Kingston, on the 27th December, and passed off with much spirit. The following are the officers of St. John's Lodge, 491, English Registry—Kingston, Canada West.

Henry J. Morris, W. M.
William Gunn, S. W.
Henry Smith, Jr., J. W.
William J. Goodear, Treasurer.
William G. Hinds, Secretary.
Joseph B. Hall, S. D.
Richard Owen, J. D.
John Grist, Inner G.
William Kearns, Tyler.

Obituary.

Died in this city, on Tuesday morning, March 3, 1846, Col. Henry Purkitt, Past Junior Grand Warden of the Grand Lodge of Massachusetts, aged 91 years. Col. Purkitt was initiated into Masonry on the 15th December, 1795, and was raised to the degree of Master Mason, on the 6th May, 1796, in St. Andrew's Lodge, in this city. On the 14th January, 1799, he was admitted a member of this Lodge, and continued his membership until his death—a period of fortyseven years. He was also a member of St. Andrew's Chapter, and was one of the original members of the Boston Encampment of Knights Templars. He had sustained most of the offices in these various bodies, and was, for a period of fifty years, an inflexible and consistent Mason. He constantly attended at the meetings of his Lodge, until his advanced age and infirm health obliged him to retire. His interest for the Institution, however, never abated, and during his last illness he made frequent inquiries and expressed a strong desire to learn the history of the transactions of his Lodge, from the time when he ceased to take an active part in its concerns. The following details of his life appeared in one of the city papers of the 5th March:—

Col. Purkitt was the eldest son of George Purkitt, a German, and was born in the town of Boston, on 18th March 1755.

His master, Samuel Peck, to whom young Purkitt was apprenticed to learn the trade of a cooper, was an active whig, and was one of those, who, on the evening of the 16th of December, 1773, led in that memorable demonstration of determined resistance to the British Government—the destruction of the Tea in Boston Harbor. Purkitt was present on that occasion, at Griffin's (now Liverpool) wharf, was on board the ships, and assisted in pouring the tea into the dock. He entered the military services of his country on 1st May, 1776, in the artillery, under Capt. James Swan—afterwards he joined the second regiment of Dragoons, commanded by Col. Elisha Sheldon. He was at the battles of Germantown and Brandywine, and in many other skirmishes—after seven years and two months faithful services, at the close of the war, he received an honorable discharge, signed by George Washington.

He was a strict disciplinarian—for thirty seven years he held divers offices in the militia of the State, and in 1786, when the militia system was resuscitated, he was employed in drilling the officers and men in Suffolk and the neighboring counties. He was an original member and one of the founders of the Massachusetts Charitable Mechanic Association, and for more than fifty years, an honored member of the Masonic Fraternity.

In 1803, he was appointed by Gov. Strong, Inspector General of Fish for this Commonwealth, and contributed much by personal exertions to give a high character to that staple article of Massachusetts commerce. He also represented his native town in the Sate Legislature. In every public office he was diligent, faithful, and strictly upright—in all the duties of domestic life exemplary. The deceased was buried on Thursday afternoon, March 5th. The Grand Lodge, and a large concourse of Brethren, united with his numerous friends and relations in paying their last tribute of respect to the remains of their departed Brother and friend. Of a generous and noble disposition, he was always ready to aid and sustain with his counsel and his substance, the depressed and unfortunate. He was a man of much original strength of mind and of uncommon energy of purpose. He was conscientious and influenced by a deep sense of his accountability to his Maker. He trusted most reverently and humbly in God, reverenced his revealed word, and his many surviving friends commit his precious remains to the dust, in sure and certain hope of a blessed resurrection.

In New York, on the 12th February last, Alexander H. Robertson, Esq. Grand Master of the Grand Lodge of the State. He was buried on Sunday the 15th,—the Grand Lodge and a numerous assemblage of Brethren attending the funeral. We are indebted for the following notice of the deceased, to the Circular of the G. Secretary addressed to the Lodges notifying them of the event.

Brother Robertson was initiated into the mysteries of Masonry in St. John's Lodge, No. 1, in this city, in the year 1821, when he was 24 years of age, and continued his membership in the same Lodge until the day of his decease. He was elected Master for the year 1830, and at several subsequent periods. During the severe trials through which our institution has passed since he became a member, he never faltered in his duties; indeed it was not in his nature to desert what he deemed to be not alone *his* duty, but the duty of every Mason, "to belong to some Lodge," and to stand firmly by the Order.

In June, 1843, Brother Robertson was elected by the Grand Lodge, Deputy Grand Master; and after the decease of the M. W. Morgan Lewis, he was elected, in June, 1844, to fill the vacant Oriental Chair, to which he was re-elected in June, 1845. In this office he exerted his efforts for the promotion of the best interest of the Craft. When his health and business permitted, he visited the Grand Secretary's office daily, and kept himself constantly informed of the progress of the Institution, both at home and in foreign lands.

His printed addresses to the Grand Lodge exhibit plainly, though briefly, his knowledge and ability, as well as the serious tenor of his views of the Institution. During his last illness, when he was aware that but a few days, perhaps but a few hours of life remained, he desired to perform some official duties to which his physical powers were inadequate, and it was one of his last requests to the Fraternity of his jurisdiction, that they would "strive to do their duty as Masons, and live in harmony and love."

The last days of our M. W. Grand Master were blessed. He strove to be "reconciled to God," and his earnest prayers were answered by an assurance of pardon and acceptance through that "only Name given amongst men, whereby they may be saved."

As a token of respect to the memory of our departed Brother, the Grand Lodge has directed, that the Lodges of the jurisdiction be clothed in mourning for one year.

Brethren! May the last request of our Brother be recorded on our hearts,—may his wish be realized, and his bright example be imitated.

Died in Framingham, (Mass.) March 11th, Col. Timothy Eames, aged 83 years and 6 months. Brother Eames was made a Mason in Middlesex Lodge, at Framingham, June 17th, 1800, and he had consequently been a member of the Order for nearly 46 years.

In March, 1801, he was chosen Steward, and served one year. In Dec. 1802, he was chosen Tyler, and served one year. In 1807, he was again chosen Tyler, and has been annually re-elected to this office from that time to the present. And what is remarkable, and probably unparalleled in Masonic history, he has never been absent from his post at a single regular meeting of the Lodge during this long space of nearly *thirtynine consecutive years!* This circumstance was a subject of congratulation to him in the latter period of his life, and it was with pride and delight that he performed a duty, which he assumed before some of the oldest members had been initiated, and which seemed to devolve upon him by immemorial usage. He took pleasure in serving the Lodge in a station which, in itself, could afford him but little interest, and which necessarily debarred him from active participation in the work and proceedings of our meetings.

He was by trade a carpenter. His habits were active, and he had ever enjoyed almost entire exemption from sickness until within a week of his death. The infirmities of age had been gradually stealing upon him, impairing his hearing, and causing his steps to totter, but he enjoyed general good health until a little shop, containing his tools and some other articles of value to him for their history and associations, as memorials of other days, caught fire and burnt down, which was the immediate cause of his last sickness.

His funeral took place on the 14th inst. The Masonic Brethren, being obliged by the inclemency of the season to omit the contemplated public ceremonies, joined the procession that accompanied his remains to their last resting place, and silently dropped the tear of sympathy and regret on taking the last farewell of an aged, and venerable, and faithful Brother. He was a man of an amiable and peaceable disposition, and bore the reputation of an upright citizen and an honest man.

On the coffin plate, procured by the Lodge of which he was so long a useful member, was the following plain inscription:

"TIMOTHY EAMES. Died March 11th, 1846,
Aged 83 years. FIDELITY. Square and Compass."

At a special meeting of Middlesex Lodge, held on the 14th of March, 1846, the following resolves were unanimously adopted:

Whereas, it hath pleased Divine Providence to remove from this life our aged and esteemed Brother, Colonel TIMOTHY EAMES, after an uninterrupted and faithful service as Tyler of Middlesex Lodge for nearly 39 years—

Resolved, by the members of said Lodge, that we cherish in grateful remembrance the long and meritorious services of our departed Brother; that we hold in esteem his character as a man and a Mason; and that we unitedly extend to his surviving relatives our cordial sympathy and condolence in their recent bereavement.

Resolved, That the above be recorded by the Secretary in the books of the Lodge, and that a copy of the same be communicated by him to the family of our deceased Brother.

Dudley, March 16th, 1846. J. O. S.

DEATH OF JUDGE BAYLOR.—At the annual communication of the Grand Council of Alabama, held at Tuscaloosa, in December last, the Grand Recorder announced the death of this distinguished Brother, as follows:

"The painful duty of announcing the untimely death of an interesting and zealous member of the Grand Council, since the last annual assembly, devolves on me: Comp. WALKER K. BAYLOR 'is no more.' He was unfortunately killed, during the last summer, in the Republic of Texas, while on a visit to his brother, by the accidental discharge of a gun in the hands of a friend. He was a man of exalted, enlightened, and liberal views. So kind was he, that the poor, needy, and destitute were never repulsed by him. To contribute to their wants, to relieve their sufferings, and commiserate their sorrows, afforded him the highest gratification. He was an able lawyer, a safe and consistent politician, a wise legislator, and a just judge; as well as a useful and estimable member of society. We lament his death as a serious public calamity. The great wisdom which he ever showed in our assemblies, his almost unequalled sagacity, and unerring judgment, superadded to his zealous attachment to our venerable institution, made him a useful and enterprising member. On all suitable occasions he was found to be its able advocate and liberal supporter. He was kind, generous, and uniformly charitable. In the archives of this Grand Council, where many of his valuable services are recorded, may his name be preserved—and in the hearts of its members his memory will doubtless be fondly cherished and perpetuated."

Died in Groton, Mass., March 2d, Bro. WILLIAM LIVERMORE, aged 76 years. He was a worthy member of St. Paul's Lodge, in that place. Another workman has taken his flight to the ocean of eternity. Within a few rolling months some of our best workmen have been clothed in the habiliments of death. A few who are Masons in *deed*, yet linger. L. S. B.

Pepperell, March 14, 1846.

REGISTER OF OFFICERS.

GRAND LODGE OF NEW JERSEY.

M. W. Ira Merchant, Grand Master.
R. W. John P. Lewis, D. G. M.
" James Clark, S. G. W.
" Allen Osborne, J. G. W.
" Elias Phillips, G. Treasurer.
" Joseph H. Hough, G. Sec.
" Staats S. Morris, D. G. Sec.

WASHINGTON LODGE, CUTHBERT, GEO.

James L. Sweet, W. Master.
William C. Perkins, S. W.
William D. Lynch, J. W.
Edmund W. Hodges, Treasurer.
Joel M. Colley, Secretary.
Bennet H. Perkins, S. D.
William Morgan, J. D.
Thomas Bigbee, Chaplain.
Jesse D. Brown, Tyler.

ZANESVILLE, CHAP. ZANESVILLE, O.

T. Bell, High Priest.
George L. Shinnick, King.
S. R. Hosmer, Scribe.
G. D. Palmer, Capt. H.
Elias Pike, P. S.
W. Lillebridge, R. A. C.
C. W. Spaulding, }
Isaac Campbell, } M. of Veils.
J. W. Thompson, }
D. Magenis, Treasurer.
Israel Hage, Secretary.

COUNCIL R. AND S. M. ZANESVILLE, O.

George L. Shinnick, T. I. G. M.
John Redmond, D. I. G. M.
J. W. Thompson, P. C. W.
C. W. Spaulding, C. G.
G. D. Palmer, Treasurer.
E. Pike, Recorder.

OFFICERS OF THE SEVERAL INSTITUTIONS IN CHARLESTON, SOUTH CAROLINA.

GRAND LODGE OF SOUTH CAROLINA.

M. W. James C. Norris, Grand Master.
R. W. Frederick C. Barber, D. G. M.
" A. E. Miller, S. G. W.
" John E. Odena, J. G. W.
" John H. Honour, G. Treasurer.
" A. G. Mackey, G. Secretary.
" Samuel J. Hull, } S. G. Deacons.
" Z. B. Oakes, }
" Charles Clapp, } J. G. Deacons.
" J. Collingwood, }
" N. Levin, G. Marshal.
" T. J. Salter, G. Pursuivant.
Brother Samuel Seyle, G. Tyler.

SOUTH CAROLINA ENCAMPMENT, NO. I.

M. E. Sir Jas. S. Burgess, G. Commander.
Sir Charles Clapp, Generalissimo.
" C. M. Furman, Capt. Gen.
" F. C. Barber, Prelate.
" Albert G. Mackey, Senior Warden.
" F. A. Beecher, Junior Warden.
" William L. Cleveland, Treasurer.
" S. J. Hull, Recorder.
" W. Herwig, Sword Bearer.
" Ole O. Brain, Standard Bearer.
" A. McDonald, (P. G. C.) Warder.
" Samuel Seyle, Sentinel.

CAROLINA CHAPTER, NO. I.

John E. Odena, High Priest.
Samuel J. Hull, King.
John Ewan, Scribe.

UNION CHAPTER, NO. III.

C. M. Furman, High Priest.
Ziba B. Oakes, King.
William L. Cleveland, Scribe.

SOLOMON'S LODGE, NO. I.

Alfred Price, W. Master.
Ebenezer Thayer, S. W.
J. Ballard, J. W.

UNION KILLWILLING LODGE, NO. IV.

John Schnerlie, W. Master.
Daniel Horlbeck, S. W.
William Armstrong, J. W.

WASHINGTON LODGE, NO. V.

Samuel J. Hull, W. Master.
Frederick Rice, S. W.
P. K. Coburn, J. W.
John E. Odena, Treasurer.
F. A. Beecher, Secretary.
W. W. Dennison, S. D.
Thomas Allison, J. D.

FRIENDSHIP LODGE, NO. IX.

L. L. Levy, W. Master.
J. Rosenfeld, S. W.
S. A. Benjamin, J. W.

ST. ANDREW'S LODGE, NO. X.

Edmund Bull, W. Master.
William L. Cleveland, S. W.
J. Blakley Smith, J. W.

ORANGE LODGE, NO. XIV.

Joseph Harrison, W. Master.
E. Currant, S. W.
J. Patterson, J. W.

PYTHAGORIAN LODGE, NO. XXI.

J. Collingwood, W. Master.
G. Wood, S. W.
D. Strohecker, J. W.

LA CANDEUR LODGE, NO. XXXVI.

C. Pansin, W. Master.
W. Mounseman, Sec.

WALHALLA LODGE, NO. LXVI.

John James Boesch, W. Master.
C. Brunner, S. W.

MASONIC CHIT CHAT.

Celebrations. — We are requested to state, that the approaching anniversary of St. John the Baptist, will be celebrated at Newport, by the Grand Lodge of Rhode Island. The Brethren generally are invited to attend. Our Brethren at Portsmouth, N. H. are also completing their arrangements for a due observance of the day, at that place, and invite a general attendance. The day will also be celebrated at Fitchburg, in this State, under the sanction of the Grand Lodge, which has accepted an invitation to be present, as has also the Boston Encampment of Knights Templars.

☞Our correspondent at Calcutta, informs us, that a new Council of Knights of the Red Cross has just been organized in that city, as appendant to the "Encampment of the Sepulchre." He also writes, that the Lodges in India, generally, are on the increase; and notices the death of Mrs. Tomlins, a lady well known to Americans who have visited Calcutta. She was formerly a resident of South Boston, and has friends in this city.

☞Our correspondent writes, that the Ball given at London on the 20th Feb., in aid of the funds of the Asylum for Aged and Decayed Freemasons, was entirely successful, and that the receipts fully realized the expectations of the friends of that admirable institution.

☞The officers of Amicable Lodge, Cambridgeport, were installed by the Grand Lodge of this State, on Tuesday evening, March 17th. A large number of Brethren were present, and the prospects of the Lodge are encouraging. Among the members present, were two of the original petitioners for the Charter, which was granted in 1805.

Duelling.—We are gratified to learn, that the Grand Lodge of Mississippi, at its late annual communication, entered its solemn protest against the too prevalent practice of duelling, by unanimously adopting the following resolutions;—

"*Resolved*, That this barbarous relic, the offspring of the savage custom of 'trial by combat,' being neither a test of courage nor a fair adjudication of questions at issue, should be discouraged by all true and worthy Masons.

"*Resolved*, That as Masons, we hereby promise to use every means in our power to abolish the false code of honor, and now call upon our Brethren throughout the Union to aid us in effecting this desirable end."

☞Our correspondent at Quincy, Ill. shall be attended to in our next.

Grand Lodge Certificates, or Diplomas.—Every Master of a Lodge, who is regularly installed, is required to subscribe to the following "*ancient* charge":—

"XV. You agree that no visitors shall be received into your Lodge without *due examination*, and *producing proper vouchers* of their having been initiated in a *regular* Lodge."—*Ceremony of Installation.*

What are the "proper vouchers" here referred to? Are the Masters of Lodges bound to require them of visitors?

Odd Volumes.—We have one copy each of the 2d, 3d, and 4th vols. of the Magazine, and one entire set, which we will dispose of at the following prices:—2d vol. 3 dollars—3d vol. $2 50—4th vol. $2 25. The entire set, (1st, 2d, 3d and 4th vols., unbound,) $12 00. The set cannot be broken.

☞We have given in the present number of the Magazine, a tabular list of all the Lodges in Missouri, with the places and times of meeting. Believing they will be useful as matters of reference, we propose to publish similar tables for such other States as will furnish us the means of doing so.—The Grand Secretaries will be able to do this from the returns of Lodges.

☞We have had for sometime upon our table the annual proceedings of the Grand Lodges of N. Carolina, Illinois, Virginia, &c. all of which shall receive attention, if possible, next month. We are also greatly behind in our foreign matters.

☞At the last communication of the Grand Chapter of this State, the Chapters at Worcester and Lowell, were revived. The Chapter at Springfield was revived at a special communication in February last.

☞Any of the Books advertised on the covers of the Magazine, may be procured by our western Brethren, through our Agent, Br. Charles R. Starkweather, of Chicago, Illinois.

☞The questions proposed by our correspondent at Natchez, shall be attended to in our next.

☞Our agent at Marion, Mi., is informed, that the Trestle-Boards ordered, were sent in February. If they have not been received, he will please notify us.

☞Br. Thomas W. Harris is an authorized agent for Jackson, Ten.; and Br. David Shropshire, for Smithland, Ky.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. V.] BOSTON, MAY 1, 1846. [No. 7.

EXPULSION AND RESTORATION OF MEMBERS.

An intelligent and valued correspondent in Mississippi, proposes the following inquiry:

"Can a subordinate Lodge reinstate an expelled Mason who has been expelled by *that* Lodge?"

We had supposed that in this country, there was no rule in Masonic Jurisprudence more positively settled, than that an expelled Mason cannot be reinstated by any other Lodge than that by which he was expelled, if that be in existence; or by the Grand Lodge, on appeal or petition. The only exception to this rule, which we can conceive to be admissible, is in a case where the expelled Brother has removed into the jurisdiction of another Grand Lodge, and by his subsequent life and conduct atoned for the misdemeanor which caused his expulsion. We suppose that, under such circumstances, he might, by special permission of the Grand Lodge of the State within whose jurisdiction he is living, be reinstated by the subordinate Lodge in or nearest to the place of his residence. We should prefer, however, even in such a case, that a representation should first be made to, and permission for his restoration obtained from, the Grand Lodge under whose authority he was expelled. We are not aware that there is any precedent for such a proceeding; but the door of mercy can never be irrevocably closed against a repentant Brother. To err is the common lot of all men. Forgiveness is the exercise of one of the finest attributes of humanity.

But this does not cover the whole ground of the inquiry proposed by our correspondent. Under the present organization of the Fraternity, G. Lodges grant Charters to any competent number of Master Masons, authorizing them to assemble and make Masons; that is, to receive petitions and admit members, not necessarily of their own particular association, but of the whole Masonic Fraternity. The Lodges, so constituted, act under the authority and as the agents of the Grand Lodges. The power to admit members to full standing in the Fraternity,—that is, to make Master Masons,—was not, at the reorganization of the Order in 1717, vested in the subordinate Lodges. Fellow-Crafts and Master Masons were at that time made only in the Grand Lodge, " unless by dispensation from the Grand Master."* This, however, says the ancient record here quoted, " being attended with many inconveniences," it was permitted, on the 22d Nov. 1725, by Constitutional regulation, to " the Master of a Lodge, with his Wardens, and a competent number of the Lodge assembled in due form," to " make Masters and Fellows." If the Lodges could not, prior to the adoption of this regulation, admit members to full standing in the Fraternity, without the dispensation of the Grand Master, neither could they expel them, without the consent of the Grand Lodge, if at all. The rescinding of the first branch of the original regulation did not abrogate the second. That remains in the present Constitutions of the Grand Lodge of England, in the following terms :

> " In the Grand Lodge alone resides the power of erasing Lodges and expelling Brethren from the Craft, a power which it ought not to delegate to any subordinate authority in England."—[Art. 1, Sec. 15.]

By another provision in these Constitutions, the subordinate Lodges are authorized to suspend or exclude a delinquent member after giving him " due notice of the charge preferred or complaint made against him, and of the time appointed for its consideration." The name of the Brother *excluded*, together with the cause of his exclusion, are required to be sent to the Grand Secretary. If the case be such as to demand *expulsion*, he is expelled by the Grand Lodge. In this case, the subordinate Lodges having no power to expel a member from the Fraternity, they have not the power to restore a Brother who has been expelled by the Grand Lodge. To grant them this power, would not merely be to enable them to reverse the decision of the Grand Lodge, but it would invest the supervising power in the subordinate body. Such a proceeding would of course be wholly inadmissible.

This is the rule which, at least since its reorganization, has regulated the course of the Grand Lodge of England, in cases of expulsion and restoration; and we believe it to be entirely coincident with correct Masonic usage. The subordinate Lodge, in exercising its delegated power to receive and initiate Masons, acts as the agent of the Grand Lodge for a determinate district or jurisdiction. In this capacity, it invests all it initiates with important relations to, and claims upon, every individual Mason throughout the world. It does not act for itself alone, but for the great family of which it is a constituent part. It is the sentinel on the outposts, with the power to admit such as can give the countersign of a good moral character, and to refuse admission to those who cannot. But when once admitted, the right to eject properly belongs to the superior authority. Neither by any general Constitutional regulation, nor by the terms of its Charter, is the power given to a subordinate Lodge to expel a Brother from his Masonic rights. And, in view of the ancient regulation and usage above referred to, it may be doubtful whether any Grand Lodge can, with legal propriety, invest this power in its subordinates.

A different practice has, however, to a very considerable extent, obtained in this country. The Lodges in several of the States have exercised the right to expel and restore delinquent members, without reference to any action of the Grand Lodge under whose authority they exist; and this right has been distinctly recognized in the Constitutions of some of the Grand Lodges. But it could not have been the ancient usage ; for, as we have already shown, the subordinate Lodges, after, if indeed before, the reorganization of the Grand Lodge of England, in 1717, and prior to 1725, had no power beyond the first degree. They could not, therefore, have been authorized to expel Master Masons. They were then amenable to the Grand Lodge alone.

In the year last named, the Lodges were permitted to confer the three degrees, and their disciplinary powers were extended. They were authorized to arraign, try, admonish, censure, suspend, and exclude, unworthy members. But it no where appears that they were ever clothed with power to expel them from the Fraternity. In England, this power seems always to have been retained in the hands of the Grand Lodge. The principle on which this regulation is based, we suppose to be, that the subordinate Lodges are the local agents of the Grand Lodge, through which the uninitiated are received as members, not of a section, but of the whole Fraternity. The Grand Lodge, being the supreme head, exacting fealty of, and extending its care and protection alike over, every individual member of the Fraternity within its jurisdiction, inherits the right, in the ultimate resort, to decide when a recusant Brother has forfeited his claims to its protection, and his privileges as a member, not of a particular Lodge, but of the whole Fraternity. The Lodge, having but limited jurisdiction and restricted powers, may not properly assume to exercise an original and final power. This we suppose to be the principle which regulates the practice under the Grand Lodge of England. If its correct ness be admitted, (and it rests on ancient usage,) then the subordinate Lodge has no power to expel, or reinstate an expelled Brother, independently of the action of the Grand Lodge; for the power to expel carries with it the power to restore.

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*So late as 1733,—the date of the establishment of the first Grand Lodge in America, at Boston,—the Master's degree was conferred, in this city, in what was called " The Masters' Lodge," over which the Grand Master and his officers presided. This Lodge did not initiate or craft, neither did the subordinate Lodges raise. The organization here referred to, was composed of the Grand Officers, organized as a " Lodge of Masters," for the purposes stated. It was in fact the Grand Lodge in another capacity, exercising one of its original functions.

Leaving the main question here, without stopping to inquire further how far the practice which extensively prevails in this country, is in conformity with ancient regulations and usage, we come more immediately to the question proposed by our correspondent. Our answer must rest on the Constitution of the Grand Lodge of Mississippi, if it contain any provision applicable to the case. If there be no such provision, then the answer is to be determined by the usage which has obtained under the sanction of that Grand Lodge. It is not competent for the subordinate Lodge to refuse obedience to a regulation of the Grand Lodge, when once adopted, however firmly convinced it may be that the regulation is contrary to and against correct Masonic usage. Such a conviction would properly justify an appeal to the Grand Lodge to rescind the objectionable regulation; but so long as it remains in existence, the Lodge is bound to submit to and obey it, or to surrender its Charter. We have not the Constitution of the G. Lodge of Mississippi before us,* nor are we informed as to the usage. But if the subordinate Lodges in the State are authorized, either by the Constitution or by the general usage among themselves, to expel Brethren from the Fraternity, without the expressed sanction of the G. Lodge, they are unquestionably authorized to reinstate them, whenever they shall be satisfied that the cause of expulsion has been removed or expiated.† But the restoration must be the act of the Lodge by which the offender was expelled. It is not competent for another Lodge to interfere in the matter, unless specially commissioned for the purpose by the Grand Lodge. If the converse of this rule were admissible, the end contemplated by the expulsion might, and frequently would, be defeated. A Brother might be expelled by one Lodge and immediately restored by another. Which action should predominate? How should strangers receive a Brother thus circumstanced? The highest penalty which it is in the power of the Grand Lodge or of the Fraternity to inflict, would be deprived of its force and validity. Nor would the evil stop here. Discord among the Lodges would inevitably ensue,—the harmony of the jurisdiction would be disturbed, and the prosperity of the Institution in the State materially prejudiced, if not entirely paralysed. If the Brother expelled by the Lodge, (for we are now reasoning on the doubtful hypothesis that the Lodge may expel,) feels himself aggrieved, he has the right of an appeal to the Grand Lodge, and of being heard in his own defence. But he cannot resort to another subordinate Lodge for a redress of his grievances, or a rehearing of his case, if that by which he was expelled, is still in existence; unless, as before intimated, the Grand Lodge shall see cause to change the venue. If the Lodge be not in existence, then the Grand Lodge may authorize another Lodge to grant the rehearing prayed for, and order the evidence to be certified up to them for final adjudication.

There is another view of the case, which may have suggested the inquiry of our correspondent. It is this: "Can a subordinate Lodge reinstate an expelled Mason, who has been expelled by that Lodge," before the cause of expulsion is removed, or any sufficient evidence of repentance manifested? Most certainly it cannot. Should a Lodge be guilty of this offence, it would be the duty of the Grand Master, on proper evidence, to forthwith suspend its operations until the ensuing meeting of the Grand Lodge, when such further action might be had as the nature of the case should demand.

The following brief rules embrace our views of what we esteem to be the safest and most correct method of proceeding in cases of expulsion:

1. If the verdict of the Lodge be suspension or expulsion, an attested copy of the proceedings shall be sent up at the ensuing meeting of the Grand Lodge, for examination and final action.

2. A sentence of expulsion shall not take effect, until confirmed by the Grand Lodge; but shall operate as a suspension of the delinquent in the meantime.

3. The restoration of an expelled Brother shall not be valid, until confirmed by the Grand Lodge.

Under these rules, the expulsion would be the act of the Grand Lodge, though that should do no more, when an appeal was not taken, than to confirm the proceedings of the subordinate Lodge. The Lodges should have the power to allege the offences, try the offender, and, if the evidence justifies it, exclude him from their own body, and suspend him, under a vote of expulsion, from his privileges as a Mason, until the ensuing communication of the Grand Lodge. If the vote of the Lodge be confirmed by that body, the expulsion is complete, and the restoration of the offender cannot take place without the cognizance of the Grand Lodge. This course secures to the Grand Lodge, not only one of its legitimate, but one of its most important prerogatives,—the exclusive exercise of the highest penal power known to Masonry. It affords, also, additional assurance that when a delinquent Brother has been expelled, he has not only been justly and impartially dealt with, but that his expulsion is for adequate cause, and in strict agreement with established Masonic law and usage. It goes further, and effectually protects the Fraternity against the readmission of unworthy members.

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* Will our correspondent forward us a copy.

† We may say this on the presumption, of course, that the usage does not clash with any provision in the Constitution.

PREREQUISITE QUALIFICATIONS OF CANDIDATES.

We regret exceedingly to perceive that there is an increasing and dangerous tendency in several of the governing and subordinate Masonic bodies in different parts of the country, to change, modify or add to, the plainest rules and most universally recognized regulations of our ancient and venerable Institution. Reform, change, improvement, we know, are the general characteristics of the age and country in which we live; and when properly directed, they may be commendable, and productive of great and salutary results. But they are not adapted to the nature and character of the Masonic Institution. *That* must remain " as it was in the beginning," or it must cease to exist. Any radical change would destroy it, because no such change which could be proposed, would be likely to be so acceptable as to become commensurate with its universality. Suppose that the Lodges in the non-slaving holding States should undertake to require of their candidates, as a prerequisite qualification for admission, that they will not fellowship slave holders, the Lodges in the slave holding States would immediately resort to a counter measure, and refuse to recognize Brethren so pledged, as Masons. To this the Lodges in the non-slave holding States could not object. But the tendency of such measures would be to destroy the unity and harmony of the Institution. Similar results must and will follow the introduction of any of the popular controverted questions of the day, whether in politics, temperance, or religion. They are all well in their place; but that place is not a Masonic Lodge. Nor can a difference of opinion in relation to either of them, be lawfully and Masonically made a ground of exclusion from, or reason for admission to, the privileges of Freemasonry.

It has been said, that the candidate for Masonry ought to be required to acknowledge his belief in the divine authenticity of the Bible. This would be very proper, if the Masonic were merely a Christian Institution, existing only in Christian lands. But being a universal Institution, pervading all quarters of the earth, and numbering among its members, men of every country, sect and opinion, the general introduction of such a qualification would be impracticable. All Christian men believe in the divine authenticity of the Bible. But the Jews take exceptions to a portion of it; while the Mahommedans, Buddhists, and other of the Eastern sects, reject the whole. Masonry exists among them all. Any such test would therefore destroy the universality of the Institution, and give to it a sectarian character. We have a high and holy reverence for the Bible, and could ardently and devoutly wish that every Mason living might conscientiously feel that he could acknowledge its divine authenticity. But we cannot consent to change the land-marks and destroy the universality of our Institution, in order to secure even a prospective realization of this wish. Besides, if innovation be permitted in one particular, who is there among us bold enough to say that it shall not be allowed in another, or to assume to define its limits? Our only safety lies in checking it in its incipiency.

Inquiries in relation to this last point, and some others of equal delicacy, have been proposed from different sections of the country, for our opinion. They involve considerations, the public discussion of which we desire to avoid. The prerequisite qualifications of candidates, and the preliminary questions to be proposed to them, are clearly and particularly laid down in the ancient Constitutions and text-books, which have been sanctioned and approved by the wisdom and usages of ages; and we are not aware of the existence of any regulation which authorizes or permits a Grand Lodge, and certainly not a subordinate Lodge, to change or multiply them. Masonry is based on the universal principle of " peace on earth and good will to all men," and the only religious test which it requires, is a conscientious belief in the existence and providence of the only true and living God.

ILLUMINEES AND SUBLIME FREEMASONRY.

Br. Moore:—In 1802, the Supreme Council at Charleston, S. C. issued a " circular letter," explanatory of the origin and nature of the sublime degrees of Masonry. These were forwarded to the different symbolic and sublime grand bodies throughout the two hemispheres. One of these was received the same year by the Grand Lodge of Scotland. Alexander Lawrie in his history of that Grand Lodge, takes occasion to state, that this circular breathed a spirit of *illumination*, as it authorized degrees not contained in blue Masonry. He says it was " received from the Grand Lodge of America." There was not then, there is not now, and there never has been any " *Grand Lodge of America*." (In passing, I would observe that the learned Dr. Oliver falls into a similar error.) Lawrie of course meant by the " Grand Lodge of America," the Supreme Council of Sovereign Grand Inspectors General at Charleston, S. C., who issued the circular in question, and who cultivated an independent Branch or department of Free masonry, different from that comprehended in and by the three degrees of the York rite. This is not the only nor most recent instance in which the charge of illuminism has been brought against us. Although this charge is preposterous in itself, has been a hundred times refuted, and is perhaps not worthy of notice, yet it may be well enough to show how one single fact " can put it down." All the sublime degrees in " the ancient and accepted rite," (except one) were in being long before the society of Illuminees claim to have been formed, viz. in 1776.

Y.

JEW-MASONS, CLAVEL, FIRST PUBLICATIONS, &c.

There is a trait in the character of the Jews at the present day, which exhibited as it is in many instances in its *ultra* form, is deemed a blot on their national escutcheon, and is the cause of much prejudice against them. I allude to their devotion to the pursuit of pecuniary gain. But this trait has not always been theirs. It has been induced by force of circumstances. They have, in the language of inspiration, been "scattered and peeled, trodden down," and degraded outcasts, and the victims of the most unrelenting persecution.

To them we are indebted for some of the mysteries of our Order, and there have ever been found as zealous and worthy Brethren among them as among our Christian Brethren. While, on the other hand, it must be confessed, that they have furnished from their nation too many of those whom you, Mr. Editor, so justly denominate "Marchands du Maçonnerie."

When, therefore, we are told that we have *Jew* Brethren as our compeers and associates, I see no reason why we should take umbrage, or consider it *per se* a reproach. Clavel, whom you have often lately alluded to in your Magazine, speaks, with the evident design to disparage us, of the establishment of our Supreme Council at Charleston, South in Carolina, 1802, by *four Jews*. When he so says, he says that which is not true. The writer last named also erroneously represents, that the ineffable and sublime degrees were not definitely classed and settled till these "*four Jews*" took the matter in hand. This misrepresentation is refuted by the history of the Order in this country, to the material of which I have contributed in former articles for your Magazine.

There were no authorized printed publications of the blue degrees until the revival of Blue Masonry in 1717, yet the assertion that blue Masonry then first took its rise, would be preposterous and founded in ignorance. It would be equally preposterous to assert that Sublime Freemasonry took its rise in 1762, because then, for the first time, there were authorized printed publications of the Grand Masonic Constitutions for the government of Lodges, Councils, Chapters, Colleges and Consistories, of the Royal and Military Order of Freemasonry, having jurisdiction over the superior degree. G. F. Yates.

ACACIA, OR CASSIA.

Br. Moore:—In one of the late numbers of your Magazine I saw an article of yours headed "*Acacia*," in which you brought forward authorities to show that the true Freemasonic shrub was the *Acacia*. I thought your conclusion to be correct. But as there are always two sides to every question, and those in search of truth are always anxious to know what arguments can be adduced in favor of *every* view of the question, I thought I would send you what perhaps you have not noticed, an opinion of an ancient Brother on the subject, which I find recorded in "the Book of Constitutions," published by Br. James Anderson, D. D in 1738. May not *both* Cassia and Acacia be right? Learned Brethren well know that the terms "Cassia" and "Acacia" are both used in different rites and degrees.

"The planting a *sprig* of *cassia* at the head of a grave, refers to an old custom in eastern countries of *embalming* the dead, in which operation *Cassia* was always used, especially in preparing the *head* and drying up the *brain*, as Herodotus more particularly explains. The sweet wood, perfumes and flowers used about the graves of the dead, occur so frequently in the old poets, that it would be tedious to mention them. Ovid thus describes the death of the Phœnix."

> "Upon a shady tree she takes her rest,
> And on the highest bough her *funeral* nest
> Her beak and talons build; then strews thereon
> Balm, *cassia*, spikenard, *myrrh* and cinnamon:
> Last on the fragrant pile herself she lays,
> And in consuming odours ends her days!"

Y.

[Note.—The fact that Anderson used the term *Cassia*, only proves that he followed the common error. Ovid correctly employs it as the name of a *spice* used by the Egyptians in embalming their dead. But this species of Cassia did not grow in the neighborhood of Jerusalem. The Acacia which did grow there, was an evergreen, but not a spice.]—*Editor*.

SUBLIME FREEMASONRY IN N. HAMPSHIRE.

R. W. Br. Moore:—A Grand Council of Princes of Jerusalem (the 16th degree of the "Ancient and Accepted Rite,") for the State of New Hampshire, has been recently established in Portsmouth in said State, under a Charter from the East of the Grand and Supreme Council of the M. P. Sovereigns, Grand Inspectors General of the 33d degree, for the Northern Masonic District and Jurisdiction of the United States of America.

The following Brethren are the officers for the present year. The installation was had on the 25th March, A. D. 1846.

John Christie, M. Equitable Grand Sovereign; John Knowlton, M. Enlightened Grand Warden; Robert Smith, Enlightened Grand Counsellor; Jonathan Barker, Illustrious Grand Chancellor; Thomas Clapham, Illustrious Grand Recorder; Ebenezer C. Blanchard, Illustrious Grand Master of the Finances; Ephraim Otis, Illustrious Grand Master of Ceremonies.

The Grand Council of Princes of Jerusalem established at Albany, New York, having (in accordance with the request of the Lodge) relinquished its authority and jurisdiction over the Lodge of Perfection in Portsmouth, in favor of the Grand Council of Princes of Jerusalem for the State of New Hampshire, this body has accordingly assumed authority and jurisdiction over said Lodge, under the distinctive name and title of "The Ineffable Grand Lodge of Perfection, No. 1, Portsmouth, N. H."

The following is a list of the officers of this Lodge for the current year.

John Christie, T. P. Sub. Grand Master; John Knowlton, Sub. Grand Senior Warden; Jonathan Barker, Sub. Grand Junior Warden; Samuel Kelley, Sub. Grand Treasurer; Jefferson McIntire, Sub. Grand Secretary; Ephraim Otis, Sub. Grand Master of Ceremonies; Alfred M. Beck, Sub. G. Capt. of the Guards; Isaac Maxwell, G. Tyler. C.

Portsmouth, N. H. April 11, *A. D.* 1846.

REVIVAL OF WASHINGTON LODGE—WASHINGTON, PENN.

R. W. Br. Moore:—The Masonic Institution is one I love—and in loving it, I therefore revere its principles—those principles which are calculated to create "peace on earth, good will to man"—and the dissemination of CHARITY in its fullest extent. Our Institution therefore is one, which must eventually triumph over all the unholy crusade of ignorance and malice which is waged against it. Ignorance and envy may detract—malice may throw its envenomed shafts—ridicule may scoff—and bad, wicked, designing men may endeavor to impede our *onward* course—*all these and every other opposition shall fail.* Our cause and our principles must triumph, because the "accepted Brotherhood" not only place their TRUST IN GOD, but we also take the HOLY BIBLE "as the rule and guide of our faith and practice." Hence, we are a PECULIAR PEOPLE, belonging to a PECULIAR INSTITUTION and guided and directed by a SPECIAL PROVIDENCE. Do you ask for the proof? Read and judge—and sceptical though you may be, you shall be convinced.

WASHINGTON LODGE, No. 164, of Free and Accepted A. Y. Masons, was instituted in the Borough of Washington, Washington County, Pennsylvania, in 1819. It continued in successful operation, doing much good, and dispensing charities to the needy and afflicted, until May, 1832—when the Lodge suspended operations, on account of the persecuting spirit of Antimasonry. This unholy spirit raged to an alarming extent in this county and throughout all this State. The members of the Lodge only obeyed the dictates of PRUDENCE when they *suspended* operations, inasmuch as its enemies were not only endeavoring but succeeding in many cases to alienate the respect, esteem and affections of every man from the members of the Fraternity, both in their social and business intercourse—hence the *only alternative* left, was to *suspend* the meetings of the Lodge.

Many of the members removed from the Borough and settled in other places, and some in other States—and then it was that *our* enemies believed that their triumph was *finally*, FULLY, and FOREVER EFFECTIVE—and not only that, but that MASONRY would never again rear her standard in our midst. Thus believing—thus imagining—and thus revelling in their thoughts of victory—time passes by—year after year follows, until the sun had performed its 12th annual revolution. The scattered Brethren of Washington Lodge No. 164, without previous concert, resolved in their own minds, to return to the Ancient Borough of Washington, where the bones of their ancestors lie buried, and let their ashes mingle with theirs. The thought was a pious one, and they, believing it to be the promptings of PROVIDENCE, *obeyed* and RETURNED.

A short time after their return, and after a lapse of 12 years, and governed by the same spirit that actuated the Jews after the order of Cyrus, who set about rebuilding Jerusalem and the house of the Lord—they too resolved to erect the Masonic Temple and to adhere to it and its principles, "through evil as well as through good report." A meeting is called for the month of May, 1845. Men, whose heads were whitened with the frosts of more than three score years and ten, were present to give counsel and advice. Active, energetic business men were there also to carry into execution the advice and counsel of their *fathers.*

The meeting was one of joy—of pleasure and of happiness—and during its reorganization, every Brother was awed into a solemnity never before experienced, inasmuch as during this interval of thirteen years, death had not robbed the Masonic Temple of one of its jewels, but all the OLD *regularly installed* OFFICERS, from Worshipful Master down to the Tyler, were present and took their respective offices for the remaining period of the Masonic year. On the other hand, many of our ancient and inveterate persecutors had passed off the theatre of action, into an unknown world—others had become bankrupt in character and in fortune, both morally and politically—while the remaining ones, had been scattered, by the blighting indignation of an outraged people, to the four winds of heaven.

With such indubitable evidence before us, as Brethren of the Masonic Fraternity—we feel, and hope we may *ever* feel, that the eye of an all-wise Providence is over us and his hand supporting Washington Lodge, and that it has been revived and reorganized for some great—some wise—and some holy purpose, which *in due time* will be revealed to us—if we adhere to the Masonic principles as embodied in the Holy Bible, which has been given to man, to aid, assist and encourage him while *travelling the rugged path of life*—and lead him safe home to heaven.

CYRUS.

Washington Chapter, No. 150, has also been revived in the Borough of Washington, Penn—and will be a powerful auxiliary in the cause of Masonry.

Washington Lodge, No. 164, holds regular semi-monthly meetings on the first and third Mondays of each month—its officers are

Maj. Gen. Alfred Creigh, W. M.; Col. John Jackman, S. W.; Br. William Smith, J. W.; Br. Alfred Galt, Secretary; John R. Griffith, Treasurer.

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 349, vol. 3.

Beamten. *Officers.* Every Lodge has officers, viz., 1. W. M.; 2. S. W.; 3. J. W.; 4. Secretary; 5. Lecturer; 6. Master of the Ceremonies; 7. Two Stewards; 3. Treasurer. In most Lodges, there are, besides these, a Past Master, a Preparer, an Almonier, a Hospitalier, and a Decorator. Many of the first officers have their deputies or substitutes, and, if they are officers of a Grand Lodge, they are called Grand Masters, &c. &c. The officers of Scottish Lodges are commonly called Worshipful Master, &c. &c. Those officers, particularly the first three, are of great importance to a Lodge, especially if they have another, and a better motive for accepting office, than merely to wear a decoration. It is their duty to propagate Wisdom, Strength, and Beauty, and like the Sun and the Moon, to lighten the paths of the Brethren; but they will not be fit to do this, nor to gain the love and respect of the members of the Lodge, if, as before stated, they are not endowed with a zeal for the real objects of the Society, and well acquainted themselves with the means the society takes to accomplish those objects. And it ought to be something of great importance which detains them from the regular meetings of the Lodge. The W. M., and his W.'s, should diligently strive to obtain a thorough knowledge of the mental capacities of all the Brethren of the Lodge, in order that he may know how, with the greater certainty and security, to instruct and improve them in Freemasonry. They ought not to delegate the performance of their duties to their deputies, and thus neglect their own share of carrying on the great work; but they both may and ought to allow their deputies to do the work in their presence, in order that they may obtain a certain degree of practice and skill.

Beamten Collegium. Officers' meetings. It is not customary, in all Lodges, for the Officers to hold meetings, but they ought to do so, at least, once a month. The Officers should there consult and practice the labor they intend to do on the next Lodge night, and to inquire into the merit of the candidates, and generally to canvass over all things which may conduce to the welfare of the Lodge in particular, and the Craft in general. Where the Officers of Lodge hold such meetings, there the work may be expected to be carried on in order, and regularity.

Beamten Installation. Installing of Officers. This ceremony takes place in every Lodge at the commencement of the Masonic year. The Officers are installed, and diligently instructed in their respective duties, from the ancient statutes of the Order. It frequently happens that, on those occasions, the newly installed Officers prove to the Brethren their qualifications, and it is well for the Lodge when they show that they are duly impressed with the importance of the trust reposed in them by their Brethren.

Beamten Wahl. Electing Officers. In most Lodges, the election of Officers takes place upon, or near to, St. John's day, when either new Officers are chosen, or the old ones are re-elected, although in some Lodges the W., M. and the Treasurer are elected for life, and the W. M. ever has it in his power to nominate his own deputy. The power of electing Officers is in the assembled Master Masons, with whom those who are in office have a right to vote, but the election must at all times be free from any undue influence by the past Officers. No one but a Master Mason can be appointed to any office, and all Master Masons are eligible to be elected as Master of the Lodge, no higher degree being required, and it is strictly prohibited to canvass the Members for their votes in favor of this or that Brother; indeed, in a society of Brethren, who know, respect, and esteem each other properly, this cannot happen. The majority of votes carries the election in most Lodges, but there are some Grand Lodges which have reserved it as their right to reject or confirm the choice of the Brethren. Whether it is good or not frequently to re-elect old officers, especially the W. M, is left to the discretion of the Lodge. He who aspires to fill any of the chief offices of the Lodge, must not only possess the necessary Masonic knowledge to enable him to assist in carrying on the Lodge work with order and harmony, but he must be a man whose general knowledge, skill, and experience, has gained the esteem and confidence of his Brethren; rank, titles or riches, should never be taken into account, unless the possessor is also endowed with the former qualification, nor, on the other hand, should any Brother be elected, whose situation in life will not allow him to devote the necessary time to the duties of the Lodge, without injury to himself, his family, or connexion. Should the election have fallen upon any Brother who feels himself unable to perform the important duties which would devolve upon him, it is his duty immediately to decline the proffered honor. The welfare of the Lodge should be his sole object, and if he feels that he is not able to promote the object so well as he ought to do as an Officer, it is much more creditable to him to continue to do his utmost as a private member.

Beforderung. Promotion. Every man strives for promotion, either in office or in knowledge. It is for this reason that the Apprentice strives for the Fellow-craft degree; the Fellow-craft for the Master degree; and the Master for a still higher degree, or state of knowledge. Those who really and zealously strive to obtain a correct knowledge of all that is truly good and valuable in the Craft, will not fail in their endeavors to obtain Masonic promotion. But promotion, when obtained by a false profession of zeal for truth, or by a superficial appearance of knowledge, can never succeed in gaining the approbation of the Brethren, for sooner or later the truth is sure to be discovered, and it is then much more honorable to be an Apprentice diligently pursuing his inquiries after truth, and proceeding slowly, but surely, step by step, as it were, until his mind is duly prepared for receiving an increase of knowledge in a superior degree, than to be adorned with the clothing of a Master Mason, if obtained by false pretensions to skill or knowledge. The time which must elapse between one degree and another, varies in different Lodges, some requiring six months, some twelve, and some still more, according to the zeal and ability of the candidate; it is also customary to examine him in one degree before promoting him to another.

Begraebniss eines Freimaurers. Funeral of a Freemason. It is not commanded by the laws of any Lodge in Germany, that the members should accompany the corpse of a departed Brother to the grave, much less that they should use any Masonic ceremonies. The last event never occurs in Germany, the first frequently, for the command to do so lies in the breast of every faithful Brother. Who would not willingly pay the last token of respect to the memory of a Brother, with whom he has lived for years in the habits of friendship and intimacy. The public are frequently astonished at beholding a large funeral procession, and cannot conceive how the deceased, who lived in a state of comparative obscurity, could have had so many friends, amongst whom some are of the highest rank in society, and from those friends, one of them advances to the brink of the grave, and addresses the assembled multitude upon life, death, and immortality, in such a touching and feeling manner, that Brethren, relations, and spectators, are bathed in tears. He who can flatter himself that he will have such a funeral, and that he is worthy of it, can go down to the grave in peace, certain that he will receive the reward of all his labors from the Great Architect of the Universe. In England, there is a regular ceremony which takes place at the funeral of a Freemason; any member of the Craft can send for the Master of the Lodge of which he is a member, and request from him that he may have a Masonic funeral. The Master must then apply to the Grand Master or his Deputy for a dispensation for a procession, and as soon as he has obtained it, he sends invitations to the Masters and Brethren of as many Lodges as he thinks fit, and the Officers and Members of those Lodges are then at liberty to attend the funeral in full Masonic costume, the Officers being distinguished by carrying white wands, and wearing their jewels, which no one else is permitted to do. In the procession, the Lodges are arranged according to their numbers, and the Master of the Lodge, to which the deceased Brother belonged, has the Holy Bible, square and compass, and constitution book carried before him.

Behanenden. A persevering Man. He who perseveres to the end in a good cause, will finally overcome all difficulties; and those men who are not to be deterred from persevering to the end in a good cause, neither by weakness nor by fear, those are the men whom the Order justly prizes. He who is duly announced as a persevering candidate, and who receives for answer, "He is worthy," will assuredly not be debarred from participating in the light.

Bekleidung. Clothing. This consists of an apron, gloves, sword, Lodge jewel, and in many places a cockade. The Officers in open Lodge must be adorned with their official jewels.

Benedict der Vierzehnte Pabst. Pope Benedict XIV., born 1675, and died 5th May, 1758. He confirmed the bull of his predecessor, according to which, Freemasons were excommunicated, for at that time it was not permitted for one Pope to annul a bull which had been published by another. In the present day, he would probably have acted as Pius VII. did with the Jesuits. But it is well known that Benedict XIV. soon adopted more rational feelings towards the Order of Freemasonry. One of his favorite courtiers, who was much attached to the Order, endeavored to change his opinion of the Order, by preparing a serenade of such music as Benedict liked, and as he could not sleep at the time, he went to the window, where he heard the words,—

> "O Thou, our Shepherd, wilt thou forsake thy faithful sheep?"

No, cried he, from the window, and when he was afterwards informed that the serenade had been given by Freemasons, he determined to convince himself of the nature of the Order by being initiated into it. This actually took place in private, after which he ceased to persecute the Freemasons in his territory.

A Roman, Br. Tripulo, delivered an address at his initiation.

FREEMASONRY ON THE CONTINENT OF EUROPE DURING THE PAST CENTURY.

[Continued from page 8.]

FRANCE.

THE settlement in France of the abdicated King of England, James II. in the Jesuitical convent of Clermont, seems to have been the introduction of Freemasonry into Paris, and here it was (as far as we can trace) the first Lodge in France was formed, Anno 1725. In the years 1737, and 1744, and 1745, during the reign of Louis XV., several decrees against the practice of Freemasonry were published, making it punishable by a fine of 3000 francs or imprisonment; as, however, neither the one or the other were rigorously enforced, little notice was taken, as the fact of the Prince of Antin having received, in 1738, the title of Grand Master for life, will prove, which title he accepted in opposition to the wish of the king, who had previously made known publicly that members of the Order would not be received at court. The death of the prince, in the year 1743, compelled the members of the Craft to look about for a successor, and in the same year, Dec. 11, a prince of the blood royal, Louis of Bourbon, Duke of Clermont, was elected.

During his Mastership he attended but little to the duty, which in this, as in all cases where duties are neglected, was productive of great injury to the Order. The officers that he appointed were equally negligent. His first deputy, a banker of Paris, named Baure, following the example of his superior, allowed the greatest irregularities; and in 1761 the duke named Lacorne to his place. This celebrated dancing-master had obtained the ear of the duchess, and that was thought the means and reason of his appointment; the Freemasons, however, particularly the Grand Officers, refused to acknowledge him, or meet in any assembly at which he presided, and in revenge he formed a new and independent Grand Lodge, appointing the officers from among his personal friends, and men of his class; by these means the bitterest enmity was caused in the Brotherhood, and it became ridiculous in the eyes of the nation. The Duke of Clermont hereupon, and at the frequent and earnest solicitations of the members, found it necessary to remove Lacorne, (after one year's mismanagement,) from the false position into which he had thrust him, and in 1762, Chaillon de Jonville became Deputy Grand Master, who exerted himself to reunite the divided parties, in which he (at least in appearance) succeeded. The seeds of dissention had been unhappily too far scattered to be thus easily eradicated, and the government was obliged to interfere to quell the animosities, (the report of which sounded far over the country,) strengthened thereto, no doubt, by the bull of Pope Benedict XIV., issued July 22, 1751, and carried into effect by the Bishops of Avignon and Marseilles. To complete the divisions and disorganization, the members of the Order in Lyons, Orleans, Bordeaux, &c., &c., disagreed, forming associations for local or party purposes, thus making "confusion worse confounded."

At so inauspicious a moment, the Duke de Chartres, the subsequently well-known "Egalite," and father of the present King of the French, (for reasons that it is not my place here to investigate,) became the head of the body, appointing the Duke of Luxembourg as his Deputy. The Duke of Chartres, afterwards of Orleans, induced the withdrawal, on the part of the state, of the obnoxious laws against the Freemasons; but he did not fare so well in the disputes of the party itself, although his guidance was admitted, and also his title of Superior of all the higher degrees; his installation to the latter was publicly celebrated, with great pomp, on the 28th of October, 1775. This prince was beheaded on the 6th of November, 1793, and during the revolution, the Lodges were closed.

The Constitution of the Grand Lodge of France was so far assimilated to the English, that all Lodges were there represented, and every Lodge, no matter what its mode of work, or operative laws, was obliged to be registered in the books of the Grand Secretary; among the registered were Arch and Templar *degrees.* With the re-establishment of good order the Masonic meetings took place, and, although gradually, yet firmly, were the ramifications of the Craft extended. From 1805 to 1812, 1200 French Lodges were established (of which about 130 existed in Paris,) under Joseph Buonaparte and his Deputy, Cambaceres. It is now demonstrable where and when the King of Spain, the above named Joseph Buonaparte, was made a Mason; though at one time doubts were entertained if he ever answered to his own free will and accord; one thing is certain, that Napoleon, jealous of shadows, managed to inoculate his spy and police system into Freemasonry, and one or more of his emissaries were present at every Lodge; it is therefore not strange that he should cause his Brother to be appointed the head of so extensive a body; it is no less certain that he never had any cause to interfere by legal enactment, or from personal motives, with the meetings of the Brethren. Interruptions, caused by the political events of 1814 and 1815, are not to be wondered at, yet they had no material influence on the Fraternity, beyond the suspension for a time of the assemblings. Joseph Buonaparte left the kingdom of Spain and head of the Craft for the shores of America, and the superintendence was vested in a triumvirate, consisting of the Duke of Tarent (Macdonald,) Marquis Bournouville (Peer of France, and one of the ministry,) and the Marquis of Valence, (likewise a Peer, and Marshal of France.)

The Supreme Grand Council 33d at Charleston, S. C., having granted to the Count de Grasse Tilly, when in America, authority to propogate the high degrees, he returned to France in 1804, and, in connection with Brothers Byron and Hacquet, established, at Paris, the present Supreme Council 33d for France.

HOLLAND.

In modern parlance, we should call the first Lodge held in Holland a Lodge of Emergency, the Freemasons being called together at the Hague to witness the initiation of the Duke of Tuscany, afterwards Francis the First, and husband of Maria Theresa, which ceremony was performed by the Earl of Chesterfield in 1731; the Lodge was then closed.

The first of a series of regular meetings took place at the Hague in 1734, under the direction of Br. De la Chapelle, but in the third year of their establishment, proclamations were issued against them, which were followed by the order of the Emperor Charles VI., in 1738, prohibiting the continuation of Masonic assemblies in his Netherland dominions, or any part of Flanders. Despite these edicts, the Lodge at the Hague continued its work, and adopted, in the year 1749, the title of "Mother Lodge;" diffusing in all directions its kindness, and disseminating to all who required it, assistance. In 1759 the Baron Aerssen Beyeren became Grand Master of the Brethren, and established the National Grand Lodge, which continues to this time; the second Grand Master elected was the Baron Charles von Boetzelaer, in 1759; he retained the office thirtynine years. To his interference and management much of the fortune of Masonry in Holland may be ascribed. He continued an uninterrupted and profitable correspondence with the Freemasons of England, who acknowledged the *independence* of the Dutch Grand Lodge, which undertook, in consideration of such acknowledgment, never to establish, either in England or her colonies in the east or west, any Masonic Lodges.

The Grand Officers from the Hague opened the first Lodge in Amsterdam, 24th October, 1735, but it was among the interdicted; the well-known characters of the subscribers, prevented however, any of the stringent enactments against them being harshly enforced; when some of the members were taken before the Magistrates for contempt of authority, they induced those worthy gentlemen to join the Order. The effect has been that a Prince of the blood (the present king) presided since the year 1816 as Grand Master of the Craft.

In the year 1808, "the Order" gave the first public intimation of its character, by founding and building the Blind School of Amsterdam; since which it has deserved the protection and support it has received from the State, and the public, by its continued acts of charity, benevolence, and general conduct. The working is the English system, and all nations and religions, if possessing the proper qualifications, are admissible. Holland boasts seventyfive Lodges, the majority are in the Colonies.

Belgium.

The history of Belgium is of so modern a date, that memory will at once supply all that can be ascertained or known of its Masonic career. The clergy is its enemy, and that powerful body uses its force to injure our Brethren in Belgium upon every occasion; it has not quite succeeded, but its interference is unpropitious. About thirty Belgian Lodges exist, and five Dutch, but the latter have been declared irregular by the Grand Orient of Belgium.

Poland.

The King, Augustus II., to assist the Bull of Clement XII., caused, in 1739, enactments to be published, forbiding, under pain of his severe displeasure and punishment, the practice of Freemasonry in his kingdom, which had been introduced there about 1736.

As Elector of Saxony he, however, acted differently; but we have to do with him as King of Poland, after the union of that kingdom and the Electorate, which took place in his person in 1698. In German history he is better known as Frederic Augustus I.; by the Turks he was named Iron-Handed Perhaps his enmity to the Craft was more political than personal, he having made a public declaration of his recantation at Baden in 1797, his being a Protestant, interfering with his claim to the Polish throne. The historical reader will recollect that he was compelled, at a later period, to retire to his Saxon dominions and swear that he would respect the creed, and support the faith of the Protestants.

The Lodges in Poland were closed in consequence of his proclamation, yet one can be traced to have existed in 1742. In 1747 we find a Lodge at work in Limburg, and in 1749 the Lodge at Warsaw was in existence, and afterwards became (when joined with others) the Grand Lodge of Poland; this occurred sometime in 1769. The Grand Lodge of England acknowledged the first Grand Master in the person of Br. Moszynski, who, in a very short time, granted a great number of warrants for the formation of subordinate Lodges.

The misfortunes and dismemberment of the kingdom, naturally operated upon society generally, and more particularly upon such portions as sought to build their superstructure of happiness, upon a foundation of charity and brotherly love. With the partition of the empire, in 1794, the meetings of the Freemasons ceased; those who became Prussians ranged themselves under one or other of the Grand Lodges of that kingdom, and became incorporated with its history.

After the year 1807, changes again took place, and we find the Grand Orient of France playing its part in Poland. One of its public laws there being, that every Lodge must be either in the register of France or—closed—this was promulgated in 1811. We need scarcely record all the varied fortunes of the Brotherhood, but every few years a change came over "the doings of the Order." In 1813 *all* the meetings were suspended, and even the Grand Lodge ceased to exist.

The *chequered* annals of Freemasonry in Poland are regular, and succeed each other with the precision of the figures of a chess-board; for scarcely had one storm subsided ere another arose, giving just time enough to make the light and dark more evident, thus forming the alternate space to complete the picture.

The death of the Prince Poniatowski was lamented in a Mourning Lodge, held in March, 1814, and the mother Lodge of Poland boasted an offspring numbering nearly fifty. Yet it will cause but little trouble to find the law of the Emperor Alexander, dated 12th August, 1821, forbidding entirely Freemasonry in Warsaw or elsewhere in the kingdom. We must admit that several attempts were made to engraft secret societies upon the parent stem, the objects of which societies were different from ours, and if not of a political tendency, still sufficiently unpopular to induce the authorities to watch them carefully and put them down as soon as opportunity could be found. It is only necessary to mention, that the Neapolitan Académie des Sécrets, and Swedish doctrines were introduced, to find some excuse for the jealousy and interference of so absolute a government as the Russian. We believe it is only in Prussian-Poland that Lodges now exist.

[To be continued.]

HISTORY OF THE GRAND LODGE OF NORTH CAROLINA.

The Grand Lodge of North Carolina was first constituted by virtue of a Charter from the Grand Lodge of Scotland, A. D. 1771, which has been preserved and is now in the Lodge Room. It convened occasionally in Newbern and Edenton, at which latter place the Records were deposited previous to the Revolutionary War. During that sanguinary contest, the Records were destroyed by the British Army, and its meetings were, in consequence thereof, suspended.

In the year 1787, the Members of the Craft convened at Hillsborough, in N. C. and compiled certain regulations for the government of the Grand Lodge, and again set to work. A Committee was appointed in December, 1797, to form a Constitution for their future government, which was accordingly done, and the said Constitution was formally adopted and ratified at the City of Raleigh, at which place the Grand Lodge has continued to hold its meetings annually.

PRESENTATION OF A MASONIC BANNER.

On the 27th December last, the lady of one of the Past Masters of Solomon's Lodge, No. 1, at Savannah, Geo., generously presented the Lodge with an elegant emblematical Banner,—the work of her own hands. The Brother selected to make the presentation in her behalf, was the Past Grand Master R. R. Cuyler, Esq. The following is the address delivered by him on the occasion:—

ADDRESS.

Brethren:—A venerable matron, moved by sincere affection for the Fraternity of Free and Accepted Masons, has deputed me to present to the most ancient Society of the Order in Georgia—Solomon's Lodge No. 1—this Banner, the work of her hands. She bids me say, in her behalf, that although, in common with her sex, she cannot have knowledge of the secrets of the mystic tie, she *does* know that the foundation on which the edifice of Masonry rests, is love to God and our fellow-creatures. In the course of a long life, in which her lot has been cast sometimes amongst strangers, as well as in the bosom of her friends, she has not failed to note the benign influence, everywhere shed, of that charity which, born in Heaven, has been nurtered in the lap of Masonry.

In token of her admiration of an Institution whose benevolence has been co-extensive with the civilized world, and, especially, in testimony of her grateful sense of its continued favor to those who, in the Providence of God, so often need its charitable care—the unfortunate widow—the unprotected orphan—she has, in the decline of life, allotted some hours, snatched from toils of humanity, to this work of love. She has been solaced, the while, with the reflection that though the blood of men might course more rapidly at view of a standard dedicated to arms and war—the gift of youthful beauty—yet there will come the day, even amidst the angry passions and fierce struggles of the world, when this, her humble tribute, will whisper of rest from labor, of peace, good will and joy.

She will be happy if you esteem it worthy a place in your midst.

I acknowledge to you, Brother, the pleasure I feel in being the medium through which this beautiful and appropriate gift is conveyed.

I would, in common with you all—"Companions of my social joy"—mark well the significant emblems with which it is decorated. These signs constitute no portion, as you are well aware, of the *secrets* of our Order, which latter are, in truth, no more than means by which we know our Brethren of whatsoever nation or tongue, but they serve to admonish—to instruct—and to incite us in the task which is allotted us on earth. They show to us the uses of time—and the end of man—immortality. They who have advanced to the third of those progressive steps are reminded that the jocund days of youth are forever gone—that middle life too is passed, and that they stand on the platform of age.

That storehouse of the busy architect, whose diligence is so often the theme of praise, bids us strive to "lay up treasure in heaven." That glass pictures to us the ebbings of life, and that scythe tells us that death will come to every mortal. But that evergreen sprig—emblem of Faith—will tend to strengthen us with confidence that they who, in sincerity, work according to our rules, will share a blessed immortality.

Receive the Banner, Brother, with the prayer of the donor, that God may bless and prosper the Lodge, of which you are the representative, and the whole brotherhood, wheresoever dispersed.

REPLY.

THE reply was by the Past Deputy Grand Master JOSEPH W. JACKSON, Esq., and was as follows:—

MY BROTHER:—Happy am I that the duty of receiving from your hands this beautiful Banner has devolved upon me. You present it as the representative of a venerable lady. I receive it by command of a Lodge of Free and Accepted Masons, over which her aged partner has often presided. Well do I know the ardent zeal with which he has superintended their labors, and the undissembled affection he has cherished for their principles. Right well I know the grateful return they make to him for his services and his love. To be selected by them on this occasion to express their thanks for the present I hold, is most acceptable to my feelings, having ever highly esteemed this Order generally, this Lodge especially, and the worthy gentleman and lady for whom the grateful hearts of our Brethren so sincerely and ardently beat.

The Worshipful Master, Wardens and Brethren of Solomon's Lodge accept the Banner, and, with humility and adoration, invoke the "All-Seeing Eye" to make easy the declining years of the aged lady and her beloved consort. May many years of happiness be still in store for them in this world; and, when their hour shall come for removal to a better, may they ascend together to that blissful home, where their troubles shall be no more, and their joys shall be eternal! In the name, my Brother, of the Lodge I represent, I promise that the Banner the venerable lady has spent so much industry in preparing, will be preserved with watchful care; and that the moral precepts its emblems convey shall, in all time to come, produce the good results on the hearts and conduct of the Brethren, which the donor doubtless invokes. [*Turning to the W. M.*]

And now into your care, my Worshipful Brother, I consign this gift. I do not doubt that you properly value it. Doubtless the Brethren over whom you preside properly value it. It is one of the testimonies frequently offered, that our Order, which had suffered, is regaining its appropriate station. The clouds that had obscured it, without any fault of Masonry, have been dissipated, and a meridian sun enlightens us in our path to usefulness. Be it our duty to be really useful to our Brethren, to our fellow-man, of every clime! But to be so, we must cultivate every virtue. Benevolence, Justice, Charity, Honesty, Love, Industry, are Masonic as well as Christian virtues. Cherish them. Masonry inculcates every thing that is pure, nothing that is wrong. Let our practice conform to our theory! Let the emblems on this Banner remind us always of our latter days, and of the necessary preparation for the eternity beyond! The beautiful satin ground on which they are wrought may, and will, by incessant care, be kept unstained—but recollect that our venerable friends, when translated to a happier world, if allowed to look down upon us, will investigate, with greatest interest, not the purity of the Banner they give, but the purity of the lives of those to whom it is given.

The addresses are worthy of the occasion, and our only regret is that we are not able to give the name of the accomplished donor.

TABLE OF LODGES IN ILLINOIS,

WITH TIMES AND PLACES OF MEETING.

NO.	NAMES OF LODGES.	WHERE HELD.	TIME OF MEETING.
1	Bodley,	Quincy,	First Monday.
2	Equality,	Equality,	First Saturday.
3	Harmony,	Jacksonville,	First Monday.
4	Springfield,	Springfield,	Monday on or pre. full moon.
5	Far West,	Galena,	
6	Columbus,	Columbus,	Fourth Saturday.
7	Friendship,	Dixon,	Thursday preceding full moon.
8	Macon,	Decatur,	Saturday preceding full moon.
9	Rushville,	Rushville,	Tuesday on or pre. full moon.
10	Juliet.	Juliet,	Thursday preceding full moon.
11			
12	Rising Sun,	Montrose,	
13	St. John's,	Peru,	Thursday preceding full moon.
14	Warren,	Shawneetown	Saturday on or after full moon.
15	Peoria,	Peoria	Saturday preceding full moon.
16	Temperance	Vandalia,	Second Monday.
17	Macomb	Macomb,	Saturday on or pre. full moon.
18	La Fayette	Chicago,	First and Third Monday.
19	Clinton,	Petersburg,	Saturday preceding full moon.
20	Hancock,	Carthage,	Monday preceding full moon.
21	Warsaw,	Warsaw,	First and Third Monday.
22	Milwaukee,	Milwaukee,	
23	Cass,	Beardstown,	Saturday on or pre. full moon.
24	St. Clair,	Belleville,	
25	Franklin,	Upper Alton,	Saturday preceding full moon.
26	Hiram,	Henderson,	Thursday on or pre. full moon.
27	Piasa,	Lower Alton	Thursday preceding full moon.
28	Monroe,	Waterloo,	Saturday preceding full moon.
29	Pekin,	Pekin,	First and Third Saturdays.
30	Morning Star,	Canton,	Tuesday preceding full moon.
31	Mount Vernon,	Mount Vernon,	First Monday.
32	Apollo,	Chicago,	First and Third Friday.
33	Oriental,	Do.	First and Third Saturdays.
34	Barry,	Barry,	Saturday on or pre. full moon.
35	Charleston,	Charleston,	Tuesday after full moon.
U. D.	Western Star	Kaskaskia	First Saturday.
"	Keokuk,	Keokuk,	
"	Monmouth,	Monmouth,	
"	Greenville,	Greenville,	
"	Farmington,	Farmington,	
"	Herman,	Quincy,	
"	Occidental,	Ottawa.	

35 Chartered Lodges, and 7 working under Dispensation—total 42.

CORRESPONDENCE.

Owensboro', Ky. March 25, 1846.

Br. C. W. Moore:—I would say in conclusion that Masonry is on the advance among us. We are now building a Masonic Hall in this village, the rooms on the first floor we contemplate using as an Academy to educate the children of our deceased Brethren who may need our assistance—believing that we can give them a good business education at home, at much less expense than sending them to a distance. Where Masonry is properly practised, it will be honored; and not until we carry out the great benevolent purposes it designs, will it shine with its full lustre. Every individual Mason will exert an influence for weal or woe, accordingly as he improves or misimproves the *light* he has received—and when associated together will proportionably increase the one or the other—the world are expecting of us to give increasing evidence that our "faith is well founded;" by their fruits ye shall know them, is the test they apply to us. With fraternal regard, yours sincerely.

Benton, Miss. March 31, 1846.

Comp. Charles W. Moore:

Dear Sir:—It may not be uninteresting to you to learn that at no former period of the history of Mississippi has Masonry within her borders exhibited such a prosperous condition, as at the present time—and I doubt not, from the indications in our last annual communication of the Grand Lodge, that the time is by no means remote, when we shall have a practical exemplification of the principles of the Order, in a system of education unsurpassed in any portion of our extensive, prosperous and happy country. The attention of the whole Masonic family appears thus directed, and it seems to me nothing is wanting but a well digested plan, which from its simplicity and economy, will strike the attention and gain the approbation of those, who are *now* solicitous in behalf of the cause of education. Fraternally yours.

Aberdeen, Monroe County, Miss., March 1, 1846.

R. W. Br. Moore:—It affords me much pleasure to say to you that Masonry, in this new, but flourishing town, is in a highly prosperous condition, and throughout the State, as I am informed, her progress is no less onward.

To one who feels so deeply interested in the good of the Craft as your correspondent does, it is a cheering view to behold the general prosperity of the Order, at the present time, throughout the civilized world. This happy change, you will permit me to say, has been produced, in a great measure, by the wide-spread influence of your invaluable Magazine. While it serves as an unerring book of reference for the government of Lodges in matters of jurisdiction and private concerns, it has gone forth extensively as an eloquent expounder of the legitimate principles and objects of Masonry; wherein, the inherent virtues of the Institution have been ably set forth and defended, while vice, lurking in its folds, has been sought out and expunged.

The late Baltimore Convention may be also justly viewed as a potent cause of this healthful revolution, effecting, *indirectly*, the result which it was designed to produce, *directly*. Instead of sending forth representatives to disseminate a uniform system of work throughout the Masonic world, it has given birth to the Trestle-Board, which, I am rejoiced to observe, is now about to be introduced into almost every part of the world where the English language is spoken, and genuine York Masonry practised. Yours Fraternally,

R. H. Dalton.

La Fayette, Alabama, March 19, 1846.

Br. C. W. Moore:—This is to apprise you that on the 10th ult. by virtue of a warrant emanating from the Grand Lodge of this State, a Lodge was duly organized in this place, by the name of Solomon's Lodge No. 74. L. La Tast, Worshipful Master; S. F. Pilley, Senior Warden; John J. Stiener, Junior Warden; M. Phillips, Secretary, and J. W. Bachelder, Treasurer. Our infant Lodge is in a prosperous condition. We have materials for building up a respectable society of Masons. The Masonic family in this section, is on the increase. The Brethren are determined to admit none within its walls, but those that they believe to be fit subjects for the mysteries of the Order. Fraternally yours.

Claiborne, Ala., March 29, 1846.

Br. Moore:—I take this opportunity of furnishing you with a list of the officers of "Alabama Lodge, No. 3," to wit:

John G. Wallace, Worshipful Master; W. P. Leslie, Senior Warden; J. A. Wood, Junior Warden; R. C. Torrey, Treasurer; C. H. Foster, Secretary; D. U. Crane, Senior Deacon; L. Slaughter, Junior Deacon; S. D. Kennedy, Tyler.

Masonry is progressing rapidly in this part of the country. We have lately recommended a dispensation to be granted for a new Lodge to be established at Turnbull, in this county, with Br. J. W. Foster as Master, and Brs. James M. Stoddard and Thomas H. Brown for Wardens.

Notwithstanding our general prosperity, one of our neighboring Lodges has sustained a terrible blow. I have just received the sad intelligence of the destruction by fire of the Masonic Hall in Suggsville, Clarke county, (Marion Lodge, No. 7,) situated about 13 miles from this place. It was a large commodious two story building, and it is more to be regretted because it was newly erected and nearly finished at considerable expense, the lower story being intended for a Church. It was burnt entirely to the ground on Sunday night last. Supposed to be the work of an incendiary.

This is a heavy misfortune, and it will take our Brethren some time to recover from it. Yours Fraternally,

C. H. F.

An esteemed Southern correspondent, under date of April 6, 1846, writes as follows:

My Dear Sir and Brother:—I am on my official tour through the State, and may from time to time take leave to confer with you on such subjects as I believe of importance to the Masonic world.

I find among the Lodges a great want of uniformity, besides much want of ability to settle plain Constitutional questions, arising doubtless for want of authority on these subjects—as many are without your Magazine. I design to propose to the Grand Lodge at its next Grand Annual Communication, that it furnish a full set of the Magazine, to each Subordinate Lodge—which would, in my esteem, be a good means of producing a proper spirit of investigation among the members on mooted and constitutional questions. And in order that the work be yet more useful than it is, if possible, allow me to suggest, that you appropriate one number to the Constitutions of the Grand Lodge of Massachusetts, and from time to time fit the work by inserting other essentially useful and unquestionable authorities, so as to qualify inquiring Brethren upon Constitutional questions.

[We thank our correspondent for his suggestion, and would cheerfuflly comply with it, if the Lodges in the different parts of the country were as spirited in subscribing for the Magazine as individual Brethren. We could then afford to enlarge the work and publish a great many things which we are now compelled to omit.]—Editor.

Halifax, C. H. Va. March 26, 1841.

Our correspondent at this place writes as follows:—

"Our Lodge is in a very flourishing condition, having added to it some twenty members in less than twelve months, and now numbering in the neighborhood of sixty members. We have also a good Chapter, and have lately revived our Encampment, which had been dormant for many years."

MASONIC INTELLIGENCE.

ILLINOIS.

The Grand Lodge of Illinois held its annual communication at Chicago, in October last. The session was an active and interesting one, and several important measures were proposed and adopted. We have space this month for a few short extracts only, but shall refer to the proceedings in our next, when we hope to be able to do them more ample justice. The Grand Master read a brief report at the opening of the Grand Lodge, from which we make the following extract:—

REJECTION FOR WANT OF PROFICIENCY IN PRECEDING DEGREES.

I received a communication, a few weeks since, from a worthy Brother, propounding several queries upon the following premises, viz: a man had been initiated and passed to the second degree, and upon application was rejected. Query. Can he take the degree in any Lodge, without the unanimous consent of this Lodge? Until after twelve months, can he be balloted for in this? If so, please state to us what he can, and what he cannot do in this matter. To which I answered, in substance, that a rejection upon a ballot for a degree, did not amount to a suspension or expulsion from the Lodge, nor did it divest the applicant of the rights, privileges or benefits of the degrees which he might have taken; that if he was rejected for want of skill, whenever he perfected himself in the degree or degrees he had taken, he had a right to demand and receive a higher degree, unless there were other objections; in that case, the objections should be embodied in the form of charges, to which he should be required to answer.

I also decided that it would be highly improper for another Lodge to confer the degree, without the consent of the Lodge which had rejected him.

The Grand Master also stated that he had granted Dispensations for two Lodges at Chicago, one at Barry, and one at Charleston.

PROFICIENCY BEFORE ADVANCING IN THE DEGREES.

The following excellent resolution was adopted:

Resolved, That the Lodges under the jurisdiction of this Grand Lodge be, and are hereby, instructed to require of every candidate initiated, that he perfect himself in the Lecture appertaining to the First Degree, before being *passed* to the Second; and in that of the Second Degree before being *raised* to the Third; and in that of the Third Degree within one year from the time of his being *raised;* and that he satisfy the Brethren, by examination, in open Lodge, of his being so perfected: and that the Worshipful Master of each Lodge is expected to provide for such instruction being given in each case as is contemplated by this resolution.

CONFERRING DEGREES.

The following resolution on this subject was adopted:—

Resolved, As the sense of this Grand Lodge, that in conferring the First and Third Degrees, it is not proper to introduce more than one candidate at one and the same time.

Several Charters were ordered to be issued, and a Dispensation was granted for a Lodge to work in the German language, at Quincy.

OHIO.

The Grand Lodge of Ohio, held its annual communication at Columbus, on the 21st of October last. We make the following extracts from the opening address of the Grand Master, and shall notice the proceedings in our next:—

To the Grand Lodge of Ohio:

Brethren:—Once again, in the good Providence of God, we are assembled in the character of a Grand Lodge, to mingle fraternal sympathies, and take counsel with each other of matters pertaining to our common welfare. A retrospective glance at the year which has transpired since last we met in Grand Lodge, affords much cause of gratulation and thanksgiving, for the manifold blessings vouchsafed to us in our Masonic capacity. Our lives have been prolonged—our health preserved—and the oft and abiding pleasures of our Masonic sanctuaries been dispensed and enjoyed, with no one to molest or make us afraid. Not merely within our own particular jurisdiction, but throughout the Masonic World, a day of millenial deliverance seems to have dawned upon our Order, dispelling the mists of prejudice and error, and disclosing to the uninitiate world somewhat of the innocence, purity and catholic confraternity of a society so ancient, that "no art, no science preceded it"—so honorable, that the most enlightened princes and potentates of the earth listen with delight to its teachings, and receive its tokens as favors. I proceed, in compliance with the requirements of our laws, to communicate to you a statement of my official acts during the recess of the Grand Lodge.

Letters of Dispensation have been granted, since the last annual Grand Communication, constituting five new Lodges within our jurisdiction.

* * *

Besides the Dispensations granted as above, other applications have been made in two or three instances; but not being in all essentials conformable to the requirements of the Constitution, I have felt it my duty to withhold the authority sought.

Among other communications received, was one from a distinguished and esteemed Brother, advising the Grand Master that the Lodge from which that Brother hails, and which had remained dormant for some twelve years or more, had resolved to resume its Masonic labors, having procured a suitable Hall for holding its meetings, chosen in officers, and fixed upon a day for their public installation. Regarding this procedure as irregular, and in contravention of the authority and repeated action of the Grand Lodge, I addressed the Brother, advising him of the views entertained by me in the premises, and suggesting, as the appropriate remedy, either to petition for a Dispensation, as in case of a new Lodge, or else to await the present meeting of the Grand Lodge, submit the matter as on application for authority to resume labor, and abide its decision. This suggestion—to my mind so rational—was received by the Brethren to whom it was addressed in all kindness, with evident tokens of unmingled surprise. The matter is submitted to your consideration, with a view to solicit some definite expression, not with reference to this particular case, but for the information of others in like circumstances with the Brethren referred to, and for the guidance of whomsoever may succeed me in the responsible station of your presiding officer.

It has been my good fortune to attend, during the past summer, upon two especial Communications of the Grand Lodge, of no ordinary Masonic interest. The first, convened in Cincinnati, on the 4th day of June, at the instance of *Novæ Caesaræ Harmony Lodge*, No. 2, for the purpose of laying, with ancient and appropriate ceremony, the head stone of the corner of an edifice, built under the auspices of that Lodge, for the accommodation of the fraternity of that city. The building is already erected and under roof—an ornament to that beautiful city, and an enduring monument to the munificence, taste and Masonic spirit of the Brotherhood there. An incident, to me of thrilling interest, transpired during my visit to the Lodges of Cincinnati. It was the opportunity afforded me of greeting and taking by the hand a brother,* in the enjoyment of a green old age, who was *the first Mason initiated in the oldest Lodge of that place—probably the first upon whose vision the mysterious light of Masonry beamed, West of the Alleghany mountains.* That Brother still survives—to his Masonic Brethren a valuable relic of the past, a priceless treasure in possession. Long may he be spared to enjoy the sweet communings of Masonic intercourse, and by a blameless walk and conversation, stand out, a living, practical refutation of the calumnies of our adversaries.

The other instance to which I refer, was the meeting of the Grand Lodge in Circleville, on the 22d day of August, at the instance of *Pickaway Lodge*, No. 23, to dedicate, with Masonic solemnities, the new Hall belonging to the fraternity of that place. The Hall formerly occupied by them, and still their property, having (by the recent growth and extension of the town in an opposite direction) become too remote for convenience as a Lodge room, the Brethren have appropriated it to Educational purposes, and supplied themselves with a new, beautiful and spacious Hall, in the most central portion of the town—connected with which are four convenient and commodious rooms; so that in point of neatness, and facilities for the practice of our rites, they vie with the most favored Lodges in the State.

In consequence of information communicated to me by the Worshipful Master and some of the other officers of *Batavia Lodge*, No. 109, of improprieties permitted by that Lodge, I felt it my imperative duty to arrest the charter of that Lodge, which I did on the 7th day of November last, at the same time citing said Lodge to show cause, if any it have, at the present Grand Communication, why said charter should not be revoked. The letter communicating intelligence upon which this action was predicated, is at the disposal of the Grand Lodge. As by the action already had, the functions of that Lodge are only suspended until the present Grand Communication, it devolves upon the Grand Lodge to determine what shall be its future position in the Masonic family of the State. The charter, jewels and furniture of the Lodge, are entrusted, in the interim, to the custody of the Master of the Lodge.

No small degree of solicitude has been expressed among the fraternity of several States, within the few years past, for a more exact uniformity in the mode of work and lectures, as taught within their respective jurisdictions; and for the consummation of this object, a convention of the representatives of sixteen Grand Lodges, Ohio inclusive, was held in 1843. The venerable Brother who was our representative in that convention, and who served on the Committee on Work, shortly afterwards ceased his active labors among the Lodges of this State; whereby a most grave and arduous responsibility was devolved on your presiding officer, inasmuch as it made the express duty of the Grand Lecturer, under the advice and with the concurrence of the *Grand Master*, to cause the Work of the Lodges to be uniform. I was greatly relieved in the discharge of the duties thus devolved, by a communication addressed me by Brother Carnegy, Past Grand Master, but at present Grand Lecturer of the Grand Lodge of Missouri, who was also a member of the convention, and served on the committee above referred to. He informed me that he had inspected the mode of teaching, both in work and lectures, as practised by Brother Reed, our present Grand Lecturer, and that such mode conforms in all essential particulars, and in nearly all the details, to the system adopted by the National Masonic Convention. This induced a wish on my part for the means of personal observation of Brother Reed's system of communicating Masonic instruction. I availed myself of such opportunity, and was gratified in no small degree, in recognizing the almost literal lessons formerly imparted by our lamented Brother, the late Thomas Smith Webb, to whose memory the Masonic fraternity owes a debt of gratitude which can never be repaid, and which is best acknowledged by cherishing in our memories, and practicing in our lives, the many valuable moral and Masonic precepts so forcibly inculcated by that estimable and truly good man. I embrace the occasion to remark, in this connection, that if our Brethren, in their zeal to produce *uniformity* would apply themselves diligently in searching out *the old paths*, rather than tax their ingenuity in vain efforts to fix new way-marks, the result would be in the end more satisfactory to themselves, and more profitable to the cause they seek to advance. For, whatever may be the influence of the times upon other institutions, Freemasonry has never profited by any deviation from the *exact teachings* of those eminently good men of old, whose *wisdom* modelled it into form, whose *strength* of intellect devised the means of transmitting it through a succession of ages to us, who now possess the treasure in much of the pristine *beauty* with which their labors adorned it. Let us strive to preserve in all its simple grandeur, that which it were presumption in any one to attempt to improve. Let us defend in its admirable symmetry, that wherein no change can be made but to mar.

About to retire from the station to which the partiality of my Brethren assigned me two years since, I should do violence to the dictates of my heart, were I to omit, on this occasion, to tender to you, and through you to the fraternity of Ohio, my grateful acknowledgments for the uniform kindness and urbanity which I have received at their hands. Sensibly impressed with the important duties of that station, and the distinguished ability with which those duties had been discharged by my predecessor, it was not without serious mental misgivings that I entered upon the exalted trust. It has been my honest aim to deserve the confidence and esteem of my Brethren; and the consciousness that in this service I have not wholly wrought in vain, is my ample reward. It will now devolve upon you, my Brethren, to seek out from among yourselves a Brother of good report—one who has "learned the luxury of doing good"—to preside over your deliberations and look to our common interests. Many such we have among us, and it shall be no less my pleasure than my duty to invest with the emblem of his authority and the insignia of your choice, him "whose merit claims justly that highest badge to wear."

Trusting that our present convention may be a source of present enjoyment to its members and lasting benefit to those they represent; and imploring that our labors may be crowned with a blessing from the God of our fathers, who brought Israel out of Egypt, and that He will vouchsafe to each one of you a safe return to his family and his Lodge,

I abide faithfully your Brother, WM. B. THRALL, *Grand Master.*

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*Griffin Yeatman, Esq.

NORTH CAROLINA.

The Grand Lodge of North Carolina, held its annual communication at Raleigh, in December last. On the second evening of the session, the M. W. Grand Master, P. W. Fanning, Esq., submitted his annual address; and we greatly regret that we have not room for it entire. It is an admirable paper, and altogether worthy of the occasion and of its author as an intelligent and accomplished Mason. We give below such parts as we have room for. They will be read with interest:—

To the M. W. Grand Lodge of North Carolina :

Brethren :—The present is a befitting occasion to call forth our most grateful acknowledgments to the Supreme Grand Architect of the Universe, who undeviatingly watches over and protects our beloved Institution, for the renewed privilege we enjoy of assembling together in Grand Council, to interchange fraternal salutations, and to unite our best efforts in extending the great principles we profess, and in discharging with fidelity the important trusts confided to our charge. Let us earnestly invoke upon our deliberations the blessings of that same Almighty Being, and endeavor, by the harmony and wisdom of our proceedings, to merit His approbation, and to win His smiles.

We have convened together, at this season, in obedience to the requirements of the Constitution, to deliberate upon, and mature such measures as, in our judgment, may be best calculated to advance the interests, and secure the prosperity of our cherished Institution. And believe me, our constituents, anxiously looking for beneficial results from our proceedings, have a right to expect and demand at our hands the enactment of such good and wholesome regulations, as their peculiar necessities, both individually and collectively, may require. I pray, therefore, that you may lay aside every selfish consideration, and strive only to see who can best work, who best agree.

My first duty is the melancholy enunciation of the death of our worthy, talented, and respected Senior Grand Warden, Bro. *Thos. S. Clark.* He has been suddenly snatched away in the prime of life, and in the midst of usefulness ; and there is reason to hope that he will enjoy as conspicuous a place in the Celestial Lodge above, as his virtues, zeal and devotion so eminently entitled him to occupy in the Lodge below. I trust a suitable demonstration will be made by this Grand Lodge, for the irreparable loss which it, and Masonry in general, has sustained by this afflictive dispensation.

The proceedings of a large majority of the Grand Lodges of the Union are before me ; and I have been highly gratified, on a careful perusal of their contents, to find in them the embodiment of so great a mass of invaluable matter, peculiarly interesting to the Masonic Fraternity. Having much vitally important business of a local character, to bring to the notice of this Grand Lodge, I shall necessarily be compelled to be brief in my review of those valuable Journals, commending them, however, to the more scrutinizing investigation of the appropriate committee into whose hands they will be placed.

FEES FOR DEGREES.

An effort is made, in the Grand Lodge of Maine, to reduce the fees for conferring the Degrees, from nineteen to fifteen dollars. Masonry should not be made too cheap ; and it is to be regretted that a uniformity in this matter could not be established throughout the States. I notice that two dollars are required of the Subordinate Lodges, for every initiation by them, to be paid into the Grand Treasury.

The Grand Lodge of New Hampshire also requires for the Degrees fifteen dollars. In this State, the filial care of the Grand Lodge is manifested, by the appointment of qualified Brethren to visit and instruct her Subordinates, and to report. The Committee on Foreign Correspondence entertain erroneous views, I apprehend, in relation to the right of a Lodge to try its Master. He has it in charge to support the Constitution and By-Laws of the Grand Lodge, and should, therefore, be not amenable to an inferior body, for reasons obvious to an intelligent mind. Appended to the procedings is the Constitution, which appears to be well arranged. In it I perceive that *one dollar* is required of the Lodges for every candidate initiated.

CAPITATION TAX.

The Grand Lodge of Mississippi has passed a resolution requiring the Subordinate Lodges to collect a Tax from unassociated Brethren in good standing, to be applied to the education of orphan children—the names of such as refuse to pay, to be returned and published in the proceedings. I am not prepared to say that a general regulation of that nature would be politic.

CONDITION OF THE LODGES IN NORTH CAROLINA.

I come now to the most important topics of discussion ; and you will pardon me if, in my desire to do justice to our common cause, I should trespass upon your patience.

While there is manifested the most cheering evidence of the most flourishing condition of our Order generally, throughout our wide spread country, and in portions of our own State, yet I am constrained, however painful, to apprise you of the hapless situation of many of our Lodges, requiring the most prompt and energetic action of your Body to save them from irrecoverable degeneracy, if not from absolute dissolution.

There are many causes to which this lamentable state of affairs may be attributed, and to none, probably, more than the want of that fostering care of the Grand Lodge, which is so essential to inspire in the Subordinates a due regard for Masonic principles, and impel them to a strict adherence to those peculiar forms and ceremonies on which, chiefly, depends their very existence.

From lack of decision in the presiding officers of some of our Lodges, abuses have been suffered to creep in ; and in others, indolent or careless habits have been so long indulged, that they seem no longer possessed of the ability to reform. However reluctant I may feel in exhibiting before the Grand Lodge a picture so deformed, yet a proper sense of the responsibilities resting upon me, as well as a due regard for the interests committed to my trust, will not allow me to be less candid. The duty of pointing out a remedy is no less imperative than that of exposing an abuse ; and I am well convinced that this Grand Lodge has the remedy at hand, which is to provide a salary for the General Grand Lecturer, making it his duty to visit, lecture and instruct all the Subordinate Lodges in the State, and attend to such other requirements as should be imposed upon him.

ADMISSION OF CANDIDATES ONCE REJECTED.

During the last year a formal complaint was made to me by St. John's Lodge, No. 1, against Hiram Lodge, No. 93, for violation of a resolution of the Grand Lodge adopted in December, 1828, declaring it irregular for any Lodge to receive a candidate who had been rejected, or who resided nearer another Lodge. Uncontrollable circumstances prevented my visiting Hiram Lodge, as I had intended, with a view of investigating the matter. There could have been no palliation for the offence, especially as it was committed by Brethren of acknowledged respectability and intelligence. It was intimated to me that a strong petition in favor of the rejected individual, signed by members belonging to the injured Lodge, had been the cause of his obtaining the Degress in Clinton. But the whole procedure was irregular and reprehensible; and both the Lodge and those signing the petition were rendered liable to suspension. A sense of duty alone has prompted me to bring this unpleasant affair before the Grand Lodge; and I would suggest, merely, that it provide by decided enactment against future transgressions, and that Hiram Lodge be required to pay over to the complaining Lodge the fees received.

EDUCATION.

Many of our Grand Lodges have taken decisive measures on the subject of Education; among those which stand out in the boldest relief, are Missouri and Kentucky. Without arrogating too much for our own Grand Lodge, I venture the suggestion that the first great impetus was given to that noble enterprise by action of this body many years since. And but recently a very laudable effort was made to establish under the auspices of the Grand Lodge, "A Seminary of Learning" within this State. The Grand Lodge took the subject into favorable consideration, and, with the strongest appeals, submitted it to the action of the Subordinate Lodges, and exerted every influence calculated to produce a favorable result; but unhappily, those from whom assistance was most confidently expected, possessed not the means, consequently it is most advisable to postpone for the present any farther action in the premises. I would, however, recommend an expression declaring it as the sense of this Grand Lodge, that every Subordinate Lodge under her jurisdiction should hold sacred all initiation fees for benevolent purposes; and furthermore, that they be advised to establish Schools, or appropriate a certain amount of their funds for the education of poor Masonic or other children within their neighborhoods; a plan that may be the more effectually carried into operation by the appointment of judicious School Committees. They should likewise be required to make yearly returns to the Grand Lodge, of the number of children under tuition, as well as the amount expended.

GENERAL GRAND LODGE.

The subject of organizing a General Grand Lodge has at various times been agitated, and heretofore met with but little favor—from dread, principally, of concentrating in one body too much power, and of encroachments upon the inalienable or reserved rights of the individual Grand Lodges. Such fears, in my humble opinion, are groundless; and on that subject I coincide fully in the remarks of the M. W. Augustus Peabody, Grand Master of the Grand Lodge of Massachusetts, which are too lengthy for entire quotation. He observes, "that a General Grand Lodge with limited powers, having no authority but to correct deviations and errors in work and lectures, and settle such differences between State Grand Lodges as should be referred to it, has no terrors for me;" and again, that "the State Grand Lodges should forever retain the general authority, from which there should be no appeal but in a few specified cases, where the question at issue affected the whole Fraternity. Consistently with this, a General Grand Lodge might be formed, possessing none but cautiously delegated powers." The M. W. Charles Gilman, Grand Master of the Grand Lodge of Maryland, also discusses the same subject in a very able and satisfactory manner, and expresses a doubt from indications, whether the contemplated meeting of a Convention of Grand Lodges at Winchester will ever be held. Yet he contends that there should be a Body, with limited jurisdiction, deriving its existence from the several Grand Lodges, which, meeting periodically, might satisfactorily determine matters of general policy, and prevent innovations upon the ancient usages of the Order. The Grand Lodge at the same time adopted resolutions conformably to the above suggestions, and requesting those Grand Lodges that agree to the proposition of forming a General Grand Lodge, to send delegates to meet in Convention for that purpose, in the city of Baltimore, in September, 1847.

I am decidedly in favor of establishing a General Grand Lodge for the purpose of protecting the ancient landmarks and usages of the Order, and of settling all questions that may arise in reference thereto, in preference to any other *partial* tribunal that may be occasionally set up, whose acts may be confirmed at pleasure, and broken at will. And although this Grand Lodge has adopted the convention system, I would deferentially ask, if the proposed organization be not infinitely better? As the time of the proposed convention is distant, no definite action is necessary at this time, other than the expression of opinion.

The discrepancies in work and proceedings of all our Grand Lodges, call loudly for such an institution, and I will present to your notice some instances of this character, accompanied by my own views of their propriety. Practices are indulged in some Grand Lodges, which are denounced by others, and the question naturally arises, Who shall decide?

New York insists that a candidate should possess, besides the necessary mental and moral qualifications, physical perfection. Massachusetts and others, on the contrary, contend that certain physical defects oppose no barrier, provided they do not operate to the prejudice of gaining a livelihood or of receiving the degrees. The former is for a rigid adherence to ancient usage, which says that "every person desiring admission, must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a *man* ought to be." The latter, on the score of expediency, deny the necessity of adhering to the letter of the law, especially since Masonry has changed from an operative, to a speculative character. A diversity of opinions exist in regard to jurisdiction; and complaints are very justly made, that Lodges admit candidates from other States without sanction. I have noticed an erroneous opinion, that a Lodge had not the right to expel a Mason for any offence, although perpetrated within its own jurisdiction, provided he was a member of another Lodge. A want of uniformity prevails in regard to Grand Lodge certificates, New York showing very conclusively their necessity, from the fact of her having so repeatedly to warn her sister Grand Lodges against clandestine Masons and imposters. One Grand Lodge sanctions innovation by permitting the Past Master's Degree to be conferred by her Subordinates.

It is generally conceded that expulsion from a Lodge excludes from the Chapter; but some Grand Lodges very improperly contend that expulsion from a Chapter, with the same propriety, excludes from the Lodge. I apprehend that no society would compel any of its members to sanction the proceedings of a meeting wherein they were not allowed to be present or participate; with what justice, then, could such a requirement be made of Masons under similar circumstances? They could not judge of the legality of the trial or verdict. One Grand Lodge resolves that in case of suspension, a two-third vote may reinstate; while another places the individual in the position of an applicant for Masonry. The G. H. S. of the M. Degree is communicated to the E. A. in Saxony and Hamburg. Who could correct a similar abuse in this country? Two Grand Lodges have each incorporated in its by-laws a new test oath—one in relation to the authenticity of the Bible, the other as to a state of future rewards and punishments—and in Prussia the *Jews* are rejected! All these innovations have been generally frowned upon.

An evil practice has obtained to some extent, that of publishing rejections. It is contrary to the spirit of Masonry to injure private character. An individual might be rejected by a Lodge—suppose on account of some physical defect, or mental disqualification that would not affect his character in society; would it not be cruel, to say the least, for Masonry to be instrumental in stamping suspicion upon him? Examples of inconsistency in practice need hardly be multiplied, in proof of the necessity of some regulating power.

CONCLUSION.

I offer no apology for this extended address—for its recommendations, its criticisms or its censures; I have performed my duty according to my limited ability and the lights I enjoy, and have full confidence that your enlightened body will do the same. Whatever may be the result of our deliberations, whether for weal or for woe, let each individual, as he retires from this Hall, be able to lay his hand upon his heart and conscientiously say, I have neither done, or left undone, aught for which I can in justice reflect upon myself.

P. W. Fanning, G. M.

We shall refer to the proceedings in our next.

VIRGINIA.

THE Grand Lodge of Virginia, held its annual communication at Richmond, on the 8th December. Representatives were present, at the opening, from thirtyfive Lodges. We learn from the proceedings that the Order in the State is in an increasingly flourishing condition. The report of the Grand Lecturer Rev. Br. James D. McCabe, is an interesting paper, from which we make the following extracts:—

> It has been my great aim, as far as my fallible judgment would permit, to teach true *Masonic practice*. While I have endeavored to preserve, inviolate, the true forms and customs of the Institution, I have, nevertheless, taught that perfection in mere forms is valueless, unless the heart is improved and the life reflects, *in practice*, their teachings; that forms and the mere material endowments of a system may change, but principles are unchanging and eternal. That no man is *entitled* to the noble name of Mason, who is addicted to the slavish vices of intemperance and excess—who fails to avoid all and every profanation of the sacred name of Deity, and to do unto all men as he would wish them to do unto him—to fail in these duties is a shameful and dishonorable violation of the sacred responsibilities of Masonic character. These instructions I have invariably given, and I am gratified to know that they have tended to the reformation of character and the removal of prejudices.
>
> The day has arrived when a mere boast of excellence will not pass current without corresponding action. The moral guardians of society have the undoubted right to judge of us by our fruits; if, therefore, we present only thorns, it is folly to think that they will expect to gather grapes from the tree.
>
> Satisfied that our Institution, properly *administered* and practised, is well calculated to exert a powerful influence in *subduing human passion* and exciting to the practice of an elevated morality, I cannot pass this occasion by, without calling your attention to the necessity of some action on the part of the Grand Lodge, directing her subordinates to enforce rigidly the discipline of the Institution, by demanding of Masons *strict moral conduct* as the terms of continuance among us, we can alone hope to preserve the purity and standing of the Craft, and make it what it was in its *brightest age*, when under the direction of Solomon and the Hirams, a handmaid to virtue and religion. In many instances, a *spurious* charity has permitted *profane swearers* and drunkards to remain members of some of our Lodges, thereby inducing, not only the scorner, but the virtuous and the good to *distrust* our excellence, when we retain in the sacredness of fraternal relations, persons who are *moral plague spots* in society.

The report of the committee on foreign correspondence is well drawn and presents some sound views of discipline and practice. We have room but for a single short extract:—

> Your committee must dissent from the opinion expressed by the Grand Lodge of Maryland, "*that expulsion or suspension from a* LODGE, CHAPTER *or* ENCAMPMENT, *necessarily carries with it a suspension from both the other bodies, unless such decision be repealed by the proper tribunal.*" Such an exposition of Masonic law we regard as oppressive, and unwise. It is allowing a Chapter of Royal Arch Masons, or an Encampment of Knights Templar, to legislate for a Lodge of Masons, and *vice versa*—and will inevitably lead to an interruption of the harmony which should ever exist between the sublime degrees and Ancient Craft Masonry; besides it is contrary to the Ancient Constitutions which make a Mason amenable alone to his Master and his Lodge.
>
> Nor can your Committee admit the soundness of the decision: "That if any individual from selfish motives, from distrust of his acceptance, or other causes originating in himself, knowingly and wilfully travel into another Jurisdiction, and there receive the Masonic Degrees, he shall be considered and held as a *clandestine made Mason.*" Every person who enters the Masonic Institution at home or abroad, is presumed to do so "*knowingly and wilfully.*" If, therefore, the Lodge into which he has been admitted is a *regular* Lodge, can he, under any circumstances, be "held as a clandestine made Mason," in the legal Masonic meaning of the term? To constitute a clandestine made Mason, the subject must have been made in a clandestine Lodge,—that is, a Lodge working without regular Charter, or in a *place* beyond the legal Jurisdiction of its Charter, even this last, *as to place*, may admit of dispute; if the Lodge have a regular Charter, it may only amount to a misdemeanor, which will not entirely vitiate the legality of its acts. In any case it is not the act of the subject, but the character of the body, which fixes the legal disability according to *old Masonic customs*. If a Lodge invade the Jurisdiction of another, the offence should be punished, but the person on whom they have conferred the Degrees, can be excluded from Masonic fellowship only for his own unworthiness after due trial and opportunity for defence. Any other course is *extra Judicial* so far as Masonic law is concerned. The only correction of the evil complained of, is to be found in the legislation of the several Grand Lodges, and the enforcement of a proper attention to jurisdictional limits by their subordinates.

This committee object to a General Grand Lodge. The subject was referred to a Committee, to report at the next annual communication.

Rev. Brother James D. M'Cabe submitted the following Preamble and Resolutions, which were read and confirmed:

> Whereas, it hath pleased the Supreme Ruler of the Universe, since the last Grand Annual Communication, to call from the labors of this present life, to the refreshments of another and a better world, our beloved and highly respected Brothers, Most Worshipful John H. Purdie and Mordecai Cook, both past Grand Masters of this Grand Lodge, and Wor. William D. Wren, Grand Treasurer, Brothers who for years have manifested their attachment to the Craft, by inflexible fidelity to its elevated principles—
>
> Therefore, *Resolved*, That as a mark of respect to these distinguished Masons, "whose memory we revere, and whose loss we deplore," the furniture of the Grand Lodge be clothed in suitable mourning during the present communication.
>
> *Resolved*, That the Grand Lodge of Virginia sympathize most sincerely with the families of our deceased Brethren, and hereby tender to them, singly and collectively, their sincere condolences.

EXPULSION.

AT a regular communication of Owensboro' Lodge No. 130 (of Free and Accepted Masons) held in their Lodge-Room, in Owensboro', Daveiss County, Kentucky, January 12, A. L. 5846, it was unanimously

Resolved, That Adam Simpson, M. M. be expelled from all the rights, benefits and privileges of Masonry, for "Dishonorable and Fraudulent Conduct." Said Simpson is a Scotchman by birth—about 30 years of age, about 5 feet 10 inches high, rather stooped shouldered when walking, spare and thin in person, brown hair and sandy whiskers when allowed to grow; in conversation quite vehement, fond of singing and performs well on the flute; a Cabinet Maker by trade. He has a Diploma on parchment from this Lodge—and is now probably living at Vicksburg, Miss.

STEPHEN F. OGDEN, M. D.
Secretary of Owensboro' Lodge, No. 130.

MASONIC CHIT CHAT.

☞After giving the best consideration in our power, to the excellent communication of our correspondent at Chicago, we have come to the conclusion that its publication, at present, is not expedient. He has treated the subject ably and fairly. We subscribe to his premises and to his conclusions. But there are prudential considerations which induce us, for the present, to decline a public discussion of the question which forms the subject of his letter. We are in hopes that the evil will correct itself.

The CONVENTION. We have not, since our last, received any further intelligence as to the number of Delegates that have been appointed to attend the Convention proposed to be held at Winchester, Va. on the 11th inst., except from Missouri, which has authorized the appointment of a Delegate, should it be ascertained that a majority of the Grand Lodges will there be represented. The Grand Lodge of the District of Columbia has also appointed a Delegate. This makes *seven.*

☞We learn from the Halifax (N. S.) Morning Post, that a Masonic Ball was given by Thistle Lodge at that place, on the evening of the 18th of March. It was numerously attended and passed off with great spirit. Our excellent friend and Brother, WILLIS, presided at the supper, with his usual ability.

A similar Ball was also given at Dartmouth (N. S.) on the 24th March, by Acadia Lodge. The hall was tastefully fitted up, and the occasion was one of general hilarity.

☞Our correspondent at Vienna, Ala., writes as follows :—We are here "flourishing like a green bay tree planted by the water side." We worship under our own vine and fig-tree, and none dare to make us afraid.

☞We are requested by the Grand Master of the Grand Lodge of Illinois, to publish the name of *Joshua Bell* as having been expelled by Lafayette Lodge, at Chicago, Ill., for unmasonic conduct.

REMITTING MONEY. A correspondent at Macon, Miss., complains that the Post Master at that place, declines to receive money of subscribers to periodicals and give his receipt for the same, as provided for by the regulations of the General Post Office, and wishes to know whether he is at liberty so to refuse. The Post Master acts under a misapprehension of his duty. The regulations of the General Post Office are obligatory on him, and one of those regulations provides that "money may be deposited" with any Post Master by a subscriber, and he shall give his receipt therefor, payable by the Post Master, at the place where the periodical is published. If our correspondent will call the attention of his Post Master to a closer examination of the regulation, we presume he will thereafter consent to receive money and give his receipt. Should this not be the case, we will see what can be done further in the matter, on receiving the necessary information from our agent.

☞We shall decline to publish expulsions not *officially* communicated. We hold that expulsions are not complete until confirmed by the Grand Lodge; but where this rule is not enforced by the Constitution of the Grand Lodge of the State, we will publish them, if officially transmitted to us by order of the expelling Lodge.

☞Br. Walker's communication was not received in season for the last number of the Magazine. We had, however, in a measure anticipated the object contemplated by it.

☞We have one entire set of the Magazine (4 vols. unbound) for sale at $12. Also, two copies each of the 2d, 3d and 4th vols.

☞Br. ALFRED CREIGH is an authorized agent for the Magazine for Washington Borough and vicinity, Pennsylvania.

☞Our correspondent at Owensboro', Ky. will find an answer to his inquiry, in the Magazine, vol. 4., page 323.

☞The Brethren at Pittsburg, Penn., will dedicate their new Hall on the 24th June next. Address by R. W. Br. JOSEPH R. CHANDLER, Esq.

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THE DEGREE OF RED CROSS KNIGHT.

AN HISTORICAL ILLUSTRATION.

OUR correspondent at Calcutta (India), writes that some difficulty has arisen among the Brethren in that distant quarter of the world, in respect to the order of conferring the Red Cross degree. He desires us to give its history, and to answer the following questions:

"1. Can a Master Mason be legally created a Red Cross Knight, without having been previously exalted to the degree of a Royal Arch Mason, in a regularly constituted Chapter?

"2. Can a Master Mason, who has been created a Red Cross Knight, be received and acknowledged as such, in any legally constituted Council, until he shall have been exalted and healed?

"3. Can you suggest any course that could be legally pursued, other than passing through a Royal Arch Chapter, to remove the obstacle from the way of those in this predicament?

"4. What are the designations of the officers of a Red Cross Council?

"5. Under what jurisdiction are Red Cross Councils?"

The title of this degree is a misnomer. The historical circumstances on which it is founded, have no connection with the Cross. In the time of Darius, the Cross was used by the Persians as an instrument for the execution of criminals, convicted of capital offences. Knights of the Sword, or Knights of the East and West, (in reference to the mixed Persian and Jewish character of the degree,) would be an appropriate title; and we should be strongly disposed to urge the change, were it not that there are already separate and distinct degrees existing under both these appellations. It is not true, as is frequently asserted, that the Order was known in Palestine in the time of the Crusades, by its present title. It had nothing to do with the Crusades, which was exclusively a Christian enterprise. The Knights of the Red Cross, who blazed forth in such splendor during the holy wars, were the Knights Templars, and were hardly less the enemies of the Jews, than of the Saracens. The original title of the degree has been lost. A more unfortunate one than the present, could not well have been selected to supply its place.

The degree is founded on that portion of Jewish history which narrates the difficulties encountered by the Jews in the rebuilding of the second Temple,—commencing immediately subsequent to the death of Cyrus. It is a continuation of the Royal Arch, and ought not to be conferred on any Brother who has not been exalted to that sublime degree.

Jerusalem was besieged and taken by Nebuchadnezzar, about 605 years before Christ; at which time the king, (Jehoiachin,) and all the royal family, the remaining treasures of the Temple, the strength of the army, the nobility, and all the more useful artizans, were carried away into Babylon. At a subsequent period, by order of Nebuchadnezzar, the strong holds of the city were cast down, the magnificent palace of Solomon, and the still more magnificent Temple of God, with all its courts, its roofs of cedar and of gold, were levelled to the earth or committed to the flames.

Such was the desolate condition of Jerusalem, when the Jews were led captive into Babylon; and such too, or even worse, was its condition when, after the lapse of 70 years, they were permitted to return by order of Cyrus. Zerubabel and his companions, found the dilapidated walls of the city and the ruins of the Temple; but they found neither courts nor side-chambers, into which they could enter either for worship or deliberation. They were therefore necessarily driven to the primitive *Tabernacle* (one of which tradition says they had erected near the ruins); such as their fathers, such as Noah, and Abraham, and other patriarchs, had dwelt in; and from which Isaiah draws one of his beautiful illustrations, when he says—*the Church's tents were enlarged, and her curtains stretched out, her cords lengthened, and her stakes strengthened,* when the Gentiles were converted to Christ, &c. Moses set up a tent at Sinai, and called it *the Tabernacle of the congregation.* In such, or a similar Tabernacle, Jeshua, Haggai and Zerubabel, and their associates, assembled on their arrival at Jerusalem, and issued their orders to the workmen engaged in rebuilding the second Temple. It was in such a place too, that the chiefs of the people, at a later period, met in Council to deliberate on the difficulties which had impeded their progress during the reigns of Ahasuerus and Artaxerxes, and to consider the accusations preferred against them at Babylon.

Historians are not altogether agreed as to who Ahasuerus and Artaxerxes were. The opinions of interpreters as to the person who is intended to be designated by the name of Ahasuerus, in the books of Ezra and Ester, have been exceedingly diverse; and it has in turn been applied to each of the whole line of Persian kings from Astyages to Artaxerxes Longimanus. It has also been supposed that the Ahasuerus of the Scriptures, was the Artaxerxes of profane history. The difficulty, however, would seem to be settled by our traditions; or, at all events, we cannot be in doubt as to whom the names, as used by us, are intended to designate. The Jews never attempted, and could not, therefore, have been interrupted, in the rebuilding of the Temple, until after their return from the Babylonish captivity by order of Cyrus. The Council, at which Jeshua the High Priest presided, called to deliberate on the difficulties by which the Jews had been impeded during the reigns of Ahasuerus and Artaxerxes, was held in the second year of the reign of Darius. Ahasuerus and Artaxerxes must, therefore, have sat upon the throne of Persia, during the intermediate period between the reigns of Cyrus and Darius. Who were they? Cyrus died at the age of 70, after a reign of thirty years, and was succeeded by his son Cambyses, who, (says the historian,) "at the solicitation of the Samaritans, prohibited the Jews from proceeding in the building of the Temple." Cambyses reigned about eight years, and was succeeded by one of the Magi, called by Ezra, Artaxerxes, and by Herodotus, Smerdis, the name of one of the sons of Cyrus, whom Cambyses had put to death. He wrote, says Calmet, to his governor, beyond the Euphrates, that, having received their advices relating to the Jews, he required them to forbid the Jews from rebuilding Jerusalem. This Smerdis, or Artaxerxes, was an impostor. He reigned but about six months, when seven noblemen conspired together and assassinated him, and placed Darius Hystaspes, one of their number, on the throne, 521 years before Christ. The difficulty therefore vanishes. When we speak of the reigns of Ahasuerus and Artaxerxes, we refer to the reigns of Cambyses and the impostor Smerdis.

The accusations which were brought against the Jews before the kings, Ahasuerus and Artaxerxes, are fully set forth by Ezra. They are, briefly, that the Jews were rebuilding their "rebellious and bad city;" that they had "set up the walls" and "joined the foundations;" that if they were permitted to proceed to the completion of their object, they would then pay no toll, tribute, or custom; and that the revenues of the king would thereby be endangered. The Jews were consequently constrained to desist from their intentions, and to abandon the work.

The adversaries of the Jews, who caused them the difficulties of which they complained to Darius, were the Israelites,—the remnant of the ten tribes, who had revolted under Jeroboam, after the death of Solomon. They formed the kingdom of Israel, in Samaria,—the central division of Palestine, extending East and West from the river Jordan to the coast of the Mediterranean, and bounded on the North by Galilee, and on the

South by the Province of Judea,—the territories of the tribes of Judah and Benjamin.

The tribes being so divided, the two States were soon engaged in furious warfare—the deadliest animosity was excited, an uncompromising hatred established. No two nations, says Milman, ever hated each other with more unmitigated bitterness. With a Jew, every Samaritan was a Cuthæan; and a Cuthæan was a term expressive of the utmost scorn and detestation. Every thing a Samaritan ate or drank, or even touched, was as swine's flesh; no Samaritan might be made a proselyte; no Samaritan could possibly attain to everlasting life. In general, the tribes of Judah and Benjamin preserved the worship of the true God, while the Israelites became corrupt and idolatrous. Hence the reply of Zerubabel, to their application for permission to assist in rebuilding the Temple: "Ye have nothing to do with us to build a house unto *our* God."

After the return of the Jews from the Babylonish captivity, their national character underwent many important and some very singular alterations. Prone before, says the historian, on every occasion, to adopt the idolatrous practices of the adjacent nations, they now secluded themselves from the rest of the world, in proud assurance of their own religious superiority. Adversity had endeared that, of which in prosperity, they had not perceived the value. Their city, native soil, and religion, became objects of the most passionate attachment. At this period began that unsocial spirit, that hatred towards mankind, and want of humanity to all but their own acknowledged kindred, with which the Jews are branded by all the Roman writers. It is therefore probable, (though the fact is not to our knowledge mentioned by any historian,) that they established a sort of military *cordon* on the borders of their dominions, particularly on the North, or that part which was adjacent to the territory of their ancient enemies, the Samaritans; whose presence and whose touch they abhorred as "swine's flesh."* If they did not require all who either left or entered their dominions, to be furnished with a *pass-port*, there can be no doubt that their *guards* were required to demand of travellers, who sought for "succor, aid or protection," their genealogy, or some other evidence of a *kindred right* to such assistance. A precautionary measure of this kind, was the only thing that could effectually secure them against the imposition of their apostate Brethren and detested neighbors, who might otherwise, with easy facility, have passed themselves off upon the guards as friends of the cause, and as children of the tribes of Judah and Benjamin.

We are told that Zerubabel was formerly honored with the favorable notice and friendship of Darius. This is corroborated by Josephus, as is also the fact that Zerubabel revisited Babylon on the accession of Darius to the throne; a circumstance which seems to have been overlooked by some biblical commentators, who have expressed a doubt whether Zerubabel was actually present at the *banquet*, of which we shall immediately have occasion to speak. Josephus expressly says, that, "about this time, Zerubabel, who had been made governor of the Jews that *had been in captivity*, came to Darius *from* Jerusalem; *for there had been an old friendship between him and the king*." The same historian further informs us, that while Darius was "a private man, he made a vow to God that if he came to be king, he would send all the vessels of God that were in Babylon, to the Temple at Jerusalem." It was to remind the king of this vow, and to request its fulfilment, that Zerubabel voluntarily undertook the hazardous enterprise of a mission to Babylon.

We have no account of his journey, either in history, or in our traditions, until he arrived on the confines of the Persian dominions; where, we are told, on attempting to pass a bridge, he was made prisoner. If this were so, it was probably a bridge thrown across the Euphrates at Tapsarus, leading from Syria to Mesopotamia. We are led to this conclusion by the belief, that the direct and only route travelled at that time, in going from Jerusalem to Babylon, was through this town.

We are further informed, that the guards who made him a prisoner, confined him and his associates with chains, the links of which were of a triangular form,—made so in derision of an alleged sacredness attached to the triangle by the Jews. If this be true, it is a circumstance that has not been mentioned by any historian whose writings have fallen under our notice. Were it put to us for argument, whether such was the practice of the *Persians* towards the Jews, we should prefer to take the negative of the question. But, as the Jews certainly did regard the triangle as an emblem of the Eternal, the *Syrians*, with whom they were frequently at war, and by whom they were finally subdued and persecuted, and carried captive to Damascus, may have invented and used chains with triangular links. This seems most probable. We know of nothing in the history of the *Persians*, which indicates either harsh or ignominious treatment towards the captive Jews. Even the Babylonians, under Nebuchadnezzar, seem to have regarded them with a degree of kindness that was not, in that age, usually extended to prisoners of other nations. In general, they were allowed to dwell together in considerable bodies, not sold as household or personal slaves; and they had a large settlement on the river Chebar, considerably to the north of Babylon. It was here that the prophet Ezekiel related his splendid visions, which, in the language of Milman, "seemed impressed with the immense and gigantic character of the region and empire of Babylon." They were colonists rather than captives, and became by degrees possessed of considerable property. The Persians seem rather to have been impressed with a sincere respect for their religion. Cyrus commanded that when the Jews offered sacrifices according to the laws of Moses, after their return to Jerusalem, they should "pray to God for the preservation of the king and of his family, that the kingdom of Persia might continue." Darius seems to have been equally well disposed towards them and their religion. It is not probable then, that he commanded the captive Jews to be confined with chains, made expressly with a view to ridicule and deride that God whose worship he had previously taken a solemn vow to restore and protect. If the fact be as stated, it was one for which the Syrians alone were responsible.

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*We know, that after the revolt of the ten tribes, Baasha, the third king of Israel, in order to counteract the policy of Asa, king of Judah, built the city of Ramah on the frontier, to intercept those who might attempt to desert to the older kingdom and to the purer religion of Jerusalem.

The next we hear of Zerubabel, is his introduction into the presence of Darius, who recognized him as his former friend and intimate associate; and having ascertained the object of his visit to Babylon, and tested his integrity, he restored him to his confidence. In the language of Josephus, "he was thought worthy, with two others, to be guards of the king's body, and obtained that honor which he sought for."

Soon after the arrival of Zerubabel, Darius gave a magnificent entertainment, to which, Josephus informs us, he invited the Princes of Persia, the rulers of the Medes, the toparchs of India and Ethiopia, and the generals of his 127 provinces, together with all who were born in his house, or attached to his court. After the banquet, and when the guests had withdrawn, Darius retired to rest. Having reposed a short time, he awoke, when, not feeling himself again inclined to sleep, he engaged in a familiar conversation with the three guards of his body, (of whom Zerubabel was one,) and promised that to him who should make an oration about points that he should inquire of, such as should be most agreeable to truth and the dictates of wisdom, he would grant it as a reward of his victory, to put on a purple garment, to drink in cups of gold, to have a chariot with bridles of gold, to wear a head tire of fine linen, and a golden chain about his neck, and to sit next to himself on account of his wisdom, and to be called the king's cousin.

It is the opinion of Prof. Whiston, that this entertainment was contrived by Darius, "in order to be decently and inoffensively put in mind by Zerubabel of fulfilling his old vow for the rebuilding of Jerusalem and the Temple, and the restoration of the worship of the one true God there."

The questions which Darius proposed were, to the first, whether *wine* was not the strongest? To the second, whether *kings* were not such? And to the third, whether *women* were not such? Or, whether *truth* was not the strongest of all?

The answers were given the next day, in the hall where the king used to give audience, in the presence of most of his guests of the preceding evening. We need not recite them here. They may be found in Josephus. Each speaker maintained the affirmative of the question submitted to him, viz: the first, that *wine* was the strongest—the second, that *kings* were the strongest—the third, that *women* were superior to these in power, but that *truth* was the strongest of all things.

That a Prince, possessing the wisdom attributed to Darius, should formally propose for serious discussion, in the presence of the nobility, the talent and learning of the most extensive and splendid Court at that time in the world, a series of questions of the apparently frivolous character of these, might very reasonably excite emotions of surprise and incredulity in the mind of one not well read in the early history of the manners and customs of the Eastern nations. There can be no doubt, however, that the account of this entertainment, as transmitted to us by Josephus, is substantially correct.

We know that in the time of Darius, the Persians drank WINE profusely. Herodotus says, that "they deliberated on the weightiest matters when warm with wine, but reconsidered them on the morrow." The epitaph that Darius had prepared for himself, contains a boast that he "could drink much wine without disordering his reason;" which proves, says M. Rollin, "that the Persians actually thought that circumstance for their glory." Cyrus the younger, ascribed this quality to himself, as a perfection that rendered him more worthy of the throne than his elder Brother. A qualification that would hardly be considered commendable in a Prince at the present day!

Perhaps no people of antiquity regarded their KINGS with more reverence than the ancient Persians; and perhaps no race of kings ever exercised with the same ease, a power so absolute as that which the Persian kings exercised over their subjects. This is well illustrated by the answer of Prexaspes, when Cambyses, in a drunken frolic, sent an arrow through the heart of his son. "Tell me," says the king, "if you ever saw a man send an arrow surer to its mark?" What was the reply of the father of the murdered son? "I do not think, sire, that even the deity could have aimed so well!" Fear may have prompted this reply, as suggested by Herodotus; but the subsequent conduct of Prexaspes towards Cambyses, especially on the occasion of the conspiracy of the Magi, when it would have been not only natural, but justifiable for one so deeply injured, to have taken sides with the enemies of the tyrant, shows that neither revenge nor resentment entered his heart. He continued to serve his master with the same fidelity as before; and seems to have esteemed the murder of his son, as an act which the king had an unquestionable right to commit. This was the sentiment of the whole people. Their kings could do no wrong. Their persons were sacred, and their power supreme. "They command men to level mountains, and to pull down walls and towers; nay, when they are commanded to be killed and to kill, they submit to it, that they may not appear to transgress the king's commands." This was the language of the Court of Darius, and it was the sentiment of the people.

Whatever the power of WOMEN, in the time of Darius, may have been, it is very evident that the Persians were not particularly afraid of its influence. It was a tyranny to which they cheerfully submitted, or it was one, against which they had not the courage to rebel! By the law of Mahomet, his followers, at the present day, are permitted to have wives of three descriptions: those whom they espouse, those whom they hire, and those whom they purchase. Of the first kind, they are limited to four; of the two last, they may have as many as they please, or can afford. The ancient custom seems not to have been very different. Darius had four wives, besides a seraglio of concubines. Herodotus says, that once in five years, it was the custom of the nations subject to the Persians, to present the king "with an hundred youths and an hundred virgins." A Roman emperor is reputed to have said, "My little son is the greatest man in Rome; for he governs his mother, his mother governs me, and I govern Rome." If one woman was enabled by her charms to govern a sturdy phlegmatic Roman emperor, what must have been the influence of an hundred beautiful Circassian virgins upon the mind and heart and actions of a monarch educated in all the luxuriant profligacy of the most splendid and magnificent of the Eastern Courts! Ancient history is full of instances demonstrating the influence and supremacy of woman.

One of the first rudiments of Persian education, was to speak the TRUTH. The ancient Persians, as a nation, may be said to have abhorred falsehood. A knowledge of this fact enabled Zerubabel to make the strong point in his argument, by which he not only achieved the victory, but effected the object of his mission. The word of the king of Persia, was as inviolable as the unchangeable laws of his own kingdom. Zerubabel was fully aware of this, for he was born and educated in Persia. He had known Darius from his youth, and he probably heard him make the solemn vow to God, that should he ever ascend the throne, he would rebuild the Temple at Jerusalem and restore all the holy vessels, which Nebuchadnezzar had pillaged and conveyed to Babylon.

Having heard Zerubabel through his argument, and united with the assembly in proclaiming aloud, "that he had spoken most wisely, and that it was TRUTH alone that had immutable strength, and such as never would wax old," Darius could not have declined to fulfil his vow, when reminded of it by Zerubabel, if such had been his desire. *His* TRUTH *was pledged.* But he had no such wish. He immediately "arose and kissed him," says Josephus, "and wrote to the toparchs and governors, and enjoined them to conduct Zerubabel, and those that were going with him to build the Temple." He directed the rulers of Syria and Phœnicia, to furnish cedar-trees from Lebanon, and assist him in building the Temple. "He also wrote to them, that all the captives who should go to Judea should be free." He prohibited his deputies and governors to lay any taxes upon them, and ordered the restoration of the villages that had been taken from them. He gave them fifty talents in silver, and directed the sacred garments for the Priests to be made at his own charge. He restored the musical instruments used by the Levites, and gave a portion of land to those who guarded the city and Temple, together with a determinate sum for their maintenance; and withal he sent back the holy vessels. More than Cyrus promised, Darius performed.

We have thus endeavored to comply with the request of our correspondent, so far at least, as to trace the historical events on which the degree is predicated, and which it is designed to illustrate. We have likewise incidentally answered his first inquiry, by showing the close connection, in point of time and circumstances, between the Red Cross and Royal Arch degrees; and that in conferring them, the former ought not to take precedence of the latter. The other points of inquiry we shall be obliged to dispose of in few words, having already occupied more space than we had intended. We refer our readers to the questions; to which we answer:

1. In the negative.

2. In the United States he could not. But the Grand Conclave of England does not take cognizance of the degree of Red Cross. Under the English jurisdiction, there being no Grand Body to control or regulate it, it is subject only to its own regulations, and takes rank among the appendant degrees. If, however, there be a Council at Calcutta, "legally constituted" by and under the authority of any Grand Encampment, or other Grand Body holding jurisdiction over the degree, it is bound by the regulations of its parent body. If they restrict the degree to Royal Arch Masons, mere Master Masons, though they may have been created Knights of the Red Cross, cannot be "received and acknowledged as such," by it, "until they shall have been exalted and healed."

3. We can suggest no other course than that indicated by our correspondent. It is the only legal and proper one.

4. The officers of a Council, in this country, are as follows :—Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Cavalry, Master of Infantry, Master of Finances, Master of Despatches, Sword Bearer, Standard Bearer, Warder, and Sentinels or Guards.

5. In this country, Councils of R. C. Knights are attached to the Encampments, and both are under the jurisdiction of Grand Encampments. There are objections to this arrangement ; but having been long established and generally assented to, it would not probably be considered, in America, either practicable, or expedient to disturb it. In other countries, as under the English jurisdiction, where the degree has not yet been brought under the immediate jurisdiction of either of the Grand Bodies, a different and more consistent disposition could probably be made of it. On this point, our correspondent remarks :—" Some of the members of the Fraternity in this region, deem it an incongruity that the Order of the Temple, a decidedly Christian Order, in its history, ceremonies, etc., should exercise jurisdiction over the Knights of the Red Cross, which Order claims a Persian parentage, and is strongly marked with an Eastern and Israelitish character. The dissenters contend, and it must be ackowledged with some plausibility, that the history of the degree, its ceremonies, and very intimate connection with the Royal Arch, all point to the Grand Chapters as the proper and legitimate head."

It may not be out of place to add, in conclusion, that the degrees of Knight of the East, Knight of the East and West, Knight of the Sword, and Rose Cross, are all separate and distinct degrees, in their history and ceremonies, and have no necessary connection with the degree of Knight of the Red Cross.

MICHAEL FURNELL, Esq.

PROVINCIAL GRAND MASTER FOR NORTH MUNSTER, IRELAND.

Our readers will recollect that in the Magazine for January last, we noticed that the Grand Orient at Paris had recently admitted to the high grade of the 33d, the distinguished and excellent Brother whose name stands at the head of this paragraph, together with two other eminent Irish Brethren. It was a voluntary act on the part of the Grand Orient, and was intended as a compliment to the distinguished foreigners. It was nevertheless an unconstitutional act, and one which, as an officer of that grade, we did not feel ourselves at liberty to allow to pass unreproved. For it, however, no blame can properly attach to the recipients. They are not to be presumed to have known any thing of the Constitutions ebfore their admission, for they have never been published. The responsibility lies entirely with the Grand Orient, whose course on this, as on other similar occasions, is wholly unaccountable. Our Brethren of the grade will, however, be gratified to learn from the following note, that the Supreme Council for Ireland, has relieved Br. Furnell from all embarrassment in the matter, by having given him a favorable reception and granted him their own diploma. Of course their Council was not full :

" 28 *New Bond Street, London, April* 16, 1846.

My Dear Sir and Brother :—Having but this day observed an article, page 71, No. III. of Vol. 5, Freemasons' Monthly Magazine, in reference to my reception as S. G. I. G., in Paris, I hasten to set my esteemed Brethren of the Supreme Councils of New York and Charleston, right on the subject, though much hurried, as I leave for Paris this evening, from where I may write more fully. It is true that as a matter of personal convenience, on the 28th June, 1845, the ceremonial of receiving the grade 33d, was performed, with *true fraternal courtesy*, for me by the Grand Orient of France, *cognizant* of my position in the Irish Order, as Provincial (not past) Grand Master of North Munster, of my other Masonic qualifications, and of my favorable reception into the Supreme Council of Ireland, which took place on my return, and under whose diploma I now hail. I trust that extreme hurry will be some excuse for this laconic information, and that my distant Brethren may be assured there is not in existence one more devoted to the Order, or more anxious to uphold its *Constitutions in every grade*, than, my dear sir and Brother, your much gratified reader and faithful Brother,

M. Furnell, 33d, P. G. M.

R. W. Br. Charles W. Moore, Esq."

Br. Furnell is at present on a tour through France, Switzerland, Germany and Belgium, for the benefit of his health.

CAUTION.

At the annual communication of the Grand Lodge of Illinois, 1845, resolutions were adopted revoking the Charters of Nauvoo, Helm and Nye Lodges, at Nauvoo, declaring them clandestine, and suspending "all the members hailing therefrom." These Lodges, notwithstanding this prohibition, continued to hold their meetings until within a short period. They are now broken up, with the community in which they existed. The members however have spread over the country, and we have reason to believe are imposing themselves upon the Lodges, as regular and needy Brethren. Those having Certificates emanating from Nauvoo, may be easily detected, if the Lodges to which they may apply for admission, will take the trouble to demand them, before they proceed with the examiination; and perhaps, if they do so, some of them may learn a practical lesson on the importance of, in all cases, requiring Grand Lodge Certificates of visitors, who are strangers to them. But many of the members of the suspended Lodges, were Masons before they went to Nauvoo, and have Certificates from other Lodges. These it will be more difficult to detect, inasmuch as they will not, as we believe, scruple to submit to any test which may be required of them. The safest course will be for the Grand Lodge of Illinois to publish the names of all the members of the late Nauvoo Lodges, for general information. We are induced to notice the matter at this time, from the circumstance that one of the community, calling himself a "Latter Day Saint," and a preacher of the sect, has recently visited this city, and applied to one of the Lodges here for assistance; representing himself to be in indigent circumstances, and exhibiting a Certificate from Trinity Lodge, in the city of New York, bearing date 1807. His name is *Freeman Nickerson.* He denies ever having been a member of either of the Nauvoo Lodges. Of the truth of this statement however, we entertain very serious doubts. He has been and is, one of the leading men in his sect, and he admits that nearly every principal man in that community, belonged to some one of the Lodges under their control. It would be very singular, therefore, that he, being a Mason, should not have united with his Brethren. He is reputed, and we believe on credible authority, to be a man of property. But however all this may be, we do not regard him as being in any manner entitled to the charity of the Masonic Fraternity. We, therefore, caution our Brethren against him.

THE HIEROGLYPHIC ∴

Mr. Editor:—It is well known that Freemasons on the continent of Europe, are very fond of using the above Hieroglyphic. Br. Mackey in his Masonic Lexicon, deems the subject of sufficient importance to make it a matter of some comment. Those Brethren who wish to become accomplished in whatever relates to the mystic art, and who, like myself, do not rest satisfied until the origin and pristine meaning of an hieroglyphic have been satisfactorily traced, and if that cannot be done, until at least some plausible origin for it has been discovered, will be pleased no doubt to read the notice I now give you to be recorded in your Magazine.

In the "Collectanea" of General Vallencey, a work of great learning and research in curious matters of antiquity, he gives some very interesting details respecting the "*tree* alphabets" of the ancient celts. These were invented, it is said, by *Ogma*, or Ogam, or *Som*, which last name is expressed in characters with this hieroglyphic subjoined (∴). Lucian speaks of this personage by the name of "*Hercules* Ogmius."

The symbol of the "God of Immortality," among the Chinese, is a fruit represented usually in a *triple* bunch. In the British National Museum is a bronze figure of *Hercules* holding the *three* Hesperian apples, while in the back ground is seen a *tree* with a *serpent* entwined around it. The serpent is here evidently considered as the guardian of the fruit of life or immortality. Minerva, the goddess of health and *life*, as well as *wisdom*, is usually depicted with a serpent accompanying her. That the serpent was anciently deemed the symbol of wisdom, is evident from the simile used by our Saviour, "wise as serpents." I deal only in *hints* for the investigating Brother, who will readily understand what bearing all this has on the subject of Masonic hieroglyphics and symbols. I will in this connection call to his mind too, the Grecian fable of Atlanta picking up the *three golden apples* ∴, and the hope of finding a deliverer to reinstate in happiness, in the person of Hercules. Hercules of Tyre and Greece, brought the *fruit of life* from the garden of Hesperides, and the Hercules of the Celts, charmed by his eloquence and taught the use of letters, and "he was termed *Ogmius*, as conveying by these letters the *mysterious traditions of ancient times*."

The Chaldeans and Jews called this hieroglyphic *Sacal*, "the bunch of grapes," but expressed it thus (∴); and this mode of representation I should pronounce the most orthodox. General Vallencey has derived nearly all the names of the Hebrew letters from *trees*. The fruit of knowledge or immortality is represented in a triple form, with reference to the three sons of Noah, and on many other accounts well known to every Brother versed in the caballa or our Order. Y∴

G. F. Yates.

ETYMON OF THE WORD "MASON."

Of all the various etymologies of the ancient and distinctive name of a "Brother of the mystic tie," we do not remember to have met with one that is fully satisfactory to our mind. The etymology given by Br. Hutchinson in his "Spirit of Masonry," is from the Greek *Μεσουρανεω*, and signifies "in the midst of the heavens."[*]

It is admitted that our ancient Brethren had recourse to the *Greek* as well as Hebrew tongue for many of the technical terms of their art. In view of this fact, the following etymology of the word by Brother Yates, is ingenious, if not the true one. At all events, it has the credit of *originality* and will be interesting to the Masonic antiquary:—

> "Br. Moore,—I send you a new etymology of the word *Mason*, which if you think it of sufficient merit, you may place *on record* in your valuable paper for further examination and research by those who have a taste for, or feel an interest in, such subjects. If there is any truth in my etymology, it will afford strong presumptive proof of the correctness of the position so many learned freemasonic writers have labored to establish, that the freemasonic institutions of the present day, are lineal derivatives from the associations of the *Dionysian* architects of olden time, who are allowed even by the enemies of our Order, to have possessed all the distinguishing characteristics of our mystic art.
>
> I derive the word "Mason" from the Greek word *Μαζονες* (Mazones) "a festival of Dionysius." The root of this word is *Μάζα*, which means literally "a cake of barley meal," wheaten bread, or any "*thing in the form of a cake*," (cakes were used in the ceremonies). The theme of "Maza" (as grammarians have it,) is *Μαςςο* (Masso) which signifies "to feel—to examine;" and then again of "Masso" "the theme" is "Mao," the meaning of which is "to feel a powerful impulse—a pathos towards." Such as should burn in the breast of one Brother towards his fellow Mason.
>
> It is not an unreasonable conjecture that the word "Maize," or corn, is derived from "Maza," a corn or barley cake,—the bearing of which upon the matter in hand, will be apparent when we recollect that "Ceres," whose name was given to "the mysteries," (for reasons well known, as well as the name of Dionysius,) was called by the poets, "the goddess of agriculture." G. F. Y.

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[*] Some think that the term "Freemasons" in England, is only a vernacular corruption of the French "Freres-Maçons." The reader will find our own views of the matter in Magazine Vol. III, p. 193.—*Editor.*

THE ISRAELITES—AND THE CHRISTIAN DEGREES.

"Christians and *Jews* and Turks and pagans stand,
"One blended throng, one undistinguished band,"

UPON the platform of ancient Craft Masonry; yet it is well known that Freemasonic degrees and orders have been instituted since the commencement of the Christian era, which are founded on the Christian religion. It has been a paradox with many, how Freemasons of the Jewish faith, could with consistency be admitted to these Christian degrees. That they have been thus admitted, and cultivated the degrees too, is a fact well known. I think I can explain this circumstance, (at least to my own satisfaction,) by a species of ratiocination like the following:—

The sublime truths of true Christianity were taught by the Jewish Caballa; yet they were not otherwise than generally, understood by the mass of the people. Those learned in the caballa, alone clearly and fully understood them. Before the coming of our Saviour, though to a great extent among the Jews "the wisdom of their wise men had perished,* and the understanding of their prudent men was tied;" yet then, as well as after the gospel had been preached, caballists were deeply versed in these truths. But since the Jews, as a nation, were inimical to our Saviour and many peculiarities of "the new faith," as it was then termed, were proved to be orthodox, from the books of Moses and the prophets,the very Jewish scriptures themselves, they suppressed their ancient expositions, corroboratory of these facts; and so in consequence, the less learned of the caballists and the people at large, who did not understand the caballa at all, became confirmed in their prejudices against our Saviour and his doctrines. I honestly believe, that Freemasons, who have made themselves masters of certain of the high degrees and orders of Freemasonry, can give better explications of many of the caballistic secrets than the Jews can, or *feel disposed* to do. In fact, of these caballa the Jews of the present day are most profoundly ignorant.

Take for example, the Rose Cross degree. The learned and conscientious Jewish Caballist, who has been admitted to this degree, may to his own satisfaction be able to explain away the seeming inconsistency of his conduct, by showing that the ancient expositions to which I have referred, remove all ground of difference between himself and his Christian Brother, on the points in which there seems to be contrariety. All however are not thus sincere. The less learned and more bigotted Israelite cannot get over the difficulty without perverting the venerable and sacred groundwork of the degree. *And this, strange to say, has been attempted.* I cannot give any other illustration of my postulate, than one the *un*initiated cannot understand. Nil sine clave initiationis. To give some idea of my meaning, the following acrostical aphorism of the Hermetic philosophers, a Jew might read as subjoined:

Ignem Natura Regenerando Integrat
Iehovah Nekami Rosh Israel.†

G. F. YATES.

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*Isaiah xxix. 14.

†God will avenge the head of Israel.

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 205.

Berlin.—The Lodges at Berlin may be best described in the four following rubricks:—

A. Lodges of which there are no traces left.

1. De la Fidelité founded in the seven years' war, and consisted chiefly of French officers who were prisoners of war.
2. La Candem, a French Lodge, founded about 1770, and shortly after closed.
3. African Master Builders' Lodge, founded about 1767—closed.
4. A, so called, Toleration Lodge, which admitted Jews as members.

B. Grand Lodge at the Three Globes, founded 13th September, 1740, and its Daughter Lodges working in the same hall.

1. The Universal Ancient Scottish Lodge at the Three Globes, founded 1797.
   - *a.* De l'Union, founded 30th November, 1742, from which were formed
   - *b.* De l'Harmonie, 1758. Both were afterwards united under the name of the
   - *c.* De l'Union, the 13th March, 1761. This took
   - *d.* The name of the Red Lion, the 6th March, 1767, and at last, from this was derived the above-mentioned Universal Ancient Scottish Lodge in 1797.

There further belong to this Grand Lodge the following Lodges held at Berlin:—

2. St. John's Lodge, The Union, also called Concord, founded 9th December, 1754.
3. St. John's Lodge, The Flaming Star, founded 5th March, 1770.
4. St. John's Lodge, The Three Seraphims, founded 19th March, 1774. The Lodge was originally called Frederic aux trois Seraphins, and wrought many years in the French language, but now works in the German.
5. St. John's Lodge, Secrecy, founded 2nd September, 1775, was formerly called Secrecy at the Three Clasped Hands.

The Grand Lodge, The Three Globes, must be considered the Mother Lodge of all the above named Lodges. She is the oldest in Berlin, and when founded, on the 3rd September, 1740, had the French name, "Aux trois Globes." It is true that she existed previous to 1740, but without a name, and was first called Loge Première. Frederick the Great must be considered as the real founder of the Grand Lodge, The Three Globes. Immediately after his accession to the throne, he united himself actively to the Lodge The Three Globes, as W. M., and in 1744, he made her a Grand Lodge. The Baron of Bielfeld relates the following account of him in his friendly letters, in the 13th letter, 20th June, 1740:—"The king has openly declared himself a Freemason, and a few days ago his Majesty held a most splendid Lodge, of which I had the entire arrangement. His Majesty himself filled the W. M.'s chair, and I assisted him as S. W.; the curiosity of the court was excited to the very highest degree. We initiated Prince William, Margrave Charles, and the Duke of Holstein into Freemasonry, and they testified the greatest pleasure at being admitted into our Order." In 1774, they received from him a Protectorium in due form, and in 1777 he presented his half-length portrait in life size. The Protectorium was renewed and confirmed by King Frederick William II., the 9th of February, 1796. Since her foundation, this Grand Lodge has founded both in and out of the Prussian kingdom, some hundreds of St. John's and Delegated Scottish Lodges. Until the 9th of August, 1766, they wrought in the system as commonly in use at that time; they then adopted the system of the Strict Observance. At the extinction of this system they formed one of their own; in doing which they were greatly assisted by the then Grand Master, Tellner, Provost and Chief Consistorial Councilor, by which system they still work, as well as in the higher degrees. The Lodge possesses two exhibitions, and several free boarding scholarships for students, particularly the sons of poor Brethren.

In the large and beautiful hall which belongs to this Lodge, is carried on the labor, not only of the Grand Lodge itself, but of the before-named Scottish and four St. John's Lodges. They also possess a good library, and an excellent museum of coins, medals, natural curiosities, antiquities, and ancient urns. The following is a list of Grand Masters and Deputies:—

1740—Grand Master, King Frederick the Great.

1747—Deputy G. M. the Duke of Holstein, at that time Governor of Berlin.

1754—G. M. Privy Councilor, Von Bielfeld.

1757—G. M. Margrave, Charles von Brandenburg.

1761—G. M. Baron von Prinzen.

1772–97—G. M. Frederick August Herzoy von Braunschwing Oels. D. G. M. John Christopher von Weollner, Royal State Minister.

1798–1805—G. M. John Frederick Zeollner, Dr. of Theology, Provost and Chief Consistorial Councilor.

D. G. M. Doctor Martin Henry Klaproth, Chief Medicine Councilor and Professor of Chemistry.

1805—G. M. Ludwis Aug von Guionneau, Royal General Major and Knight of the Order of Merit.

D. G. M. Klaproth continued, and after his death

1807—D. G. M. George Frederick Ebertard von Beyer, Privy Chief Minister of Finance.

On St. John's day, 1816, this Grand Lodge had upon its books sixtynine St. John's Lodges, fortythree Scottish Lodges, and 6,182 members.

C. Royal York Grand Lodge, Friendship. Founded in 1752, and formed into a Grand Lodge, 1790, under which Grand Lodge, and in the same hall, are held the following Daughter Lodges:

1. St. John's Lodge, Frederick William, Crowned Justice.
2. St. John's Lodge, Urania, Immortality.
3. St. John's Lodge, The Conquering Truth.
4. St. John's Lodge, Pythagoras, The Flaming Star.

These four Lodges may be said to have been founded on the 11th June, 1798, inasmuch as, before that time, they all wrought together as one Lodge, and were divided into four Lodges on the day of the formation of the Grand Lodge. The formation of the Royal York Grand Lodge, Friendship, is ascribed partly to native and partly to French Brethren, whom Frederick the Great had invited to Berlin as Statesmen, shortly after his accession to the throne. This took place in 1750, under the name of St. John's Lodge, l'Amitié aux trois Colombes, on the 12th April, 1761; they took a warrant from the Berlin Grand Lodge, The Three Globes, but separated from that Grand Lodge again in 1767. In 1765, on the 27th July, they initiated the late Duke of York, who was travelling through the city, into the three first degrees of the Order, and from that time have called themselves the Royal York de l'Amitié. In the year 1767, on the 12th June, they joined the Grand Lodge in London; remained in connexion with it until 11th June, 1798, and then came forward as a Grand Lodge with a Royal Protectorium, dated Jan. 4, 1798. Until towards 1796, they had wrought for the most part in the French language, and quite according to the French Ritual, in both the lower and higher degrees of the Order, but, about this time, they adopted the ritual of Br. Fessler, and introduced it in December, 1796; after Br. Fessler left the Lodge, about the end of 1800, this ritual was abandoned and the English ritual, previous to 1717, was introduced for the three St. John's degrees. Besides those degrees there are higher degrees, which are only communicated to the initiated Grand Masters and Deputy-Grand Masters (or Appertained Grand Masters).

1796—G. M. John Peter Delagranere, General Excise Director.

D. G M. Ignatz Aurelius Fessler. Doctor and Professor.

1798—G. M. Frederick William Augustus Von Selentin, Royal Privy Councillor.

1801—G. M. Ernst Ferdinand Klein, Privy Chief Tribunal Councillor.

1805—D. G. M. George William Rettscher, Master of the Mint.

1810—G. M. John Gotthilf Hey, Minister of State.

D. G. M. Carl Augustus Frederick Amalary, Councillor of War. In 1816 this Grand Lodge had nineteen Lodges on its books.

D. Grand Lodge of the Freemasons of Germany, and Native Grand Lodge, both of which names are given to its yearly communications. It was founded in 1796, and on the 30th December, 1773, was constituted, from London, as a Grand Lodge of Germany; this constitution was withdrawn in 1788. This is thus according to its date the third Grand Lodge in Berlin, to which the following St. John's Lodges belong, and which work in the same hall:—

1. St. John's Lodge, The Three Golden Keys, founded 11th Aug. 1769.
2. St. John's Lodge, The Golden Ship, founded 11th March, 1771.
3. St. John's Lodge, Pegasus, founded 27th Sept. 1772.
4. St. John's Lodge, Constancy, founded 12th October, 1775.
5. St. John's Lodge, The Pilgrim, founded 1st Nov. 1776.
6. St. John's Lodge, The Golden Plough, founded 8th Nov. 1776.
7. St. John's Lodge, Aries, or the Ram, founded 15th Nov. 1776.

This Grand Lodge was founded by Brethren, who declared off the Grand Lodge at the three Globes in 1767. After they had separated from the Grand Lodge in London, they adopted a system somewhat altered by Brother John William von Zinnendorf, General Staff Surgeon. They wrought also in the higher degrees, with a royal Protextorio, dated 16th July, 1774.

GRAND MASTERS.

1770. Martin Kronke, Director General of the Mint.
1773. Lewis George Charles, Prince of Hesse Darmstadt.
1774. John William von Zinnendorf, General Staff Surgeon.
1775. Ernest, reigning Duke of Gotha.
1777. Jacob Mumsen, Doctor of Medicine, Hamburgh.
1780. Von Zinnendorf, again.
2782. Frederick von Bastillor, Professor and Member of the Academy of Sciences.
1789. Charles August von Beulwitz, Captain and Chief of the Cadet Corps.
1799. Von Castillon again.
1814. Joachim Friedrick von Neaader, General Major. This Grand Lodge had at St. John's day, 1816, fortythree Lodges on its books.

Besuchende Bruder. Visiting Brethren. If a Freemason is a member of any Lodge, he has a right to be admitted into all other Lodges as a visiting Brother, but a visiting Brother must either be introduced by a member of the Lodge, or he must be able to legitimise himself, by producing his Grand Lodge certificate, and proving himself by his work. At labor, as well as at the table, a visiting Brother having duly proved himself, and gained his admittance, should always be treated with the greatest kindness and civility by the members of the Lodge.

Bewaffnung oder Degen. Arms or swords. In ancient times, every Brother was obliged to be armed in the Lodge to protect himself, in case the Lodge was assaulted, and as a symbol of manly strength. At present, swords are not necessary in many Lodges, and in others, they are only used as symbols of obedience, in case that one should be necessary, and to be regarded as the sword of justice. For the protection of his fatherland, every faithful Brother ought to draw the sword of defence, cheerfully, but he ought never to stain it with a Brother's blood, even though that Brother is a foe.

FREEMASONRY ON THE CONTINENT OF EUROPE DURING THE PAST CENTURY.

[Continued from page 208.]

GERMANY.

THE independent city of Hambro', led the way for the dissemination of Masonic knowledge in Germany, where its future course was either fostered or opposed as the various religions, politics, or interests of each particular state were affected. From the great variety of Sovereignties, of which Germany was composed, it was not to be expected that one system of Masonry, or one general law upon the subject would be sanctioned. All the people, therefore, who speak the German language will come under the present heading. However much they may be divided upon general matters, the language is one common bond of union, and wherever it is spoken on the Continent, is understood to be included under the term "Germany."

HAMBRO' AND PRUSSIA.

A warrant was granted from London in the year 1740, for the purpose of forming a Grand Lodge in Hambro', in which place the first Masonic meeting had been held in 1737. Seventy years elapsed without any necessity being found for dividing the interest, but the political affairs of 1811 compelled the Grand Lodge of Hambro' to sever the connexion, and declare itself independent, having at that time five subordinate Hambro' Lodges, and a number in various other localities.

Up to a comparatively recent period, a strange mode of workings and ceremonials had been introduced into the Hambro' Lodges, and those under its control, called the Strict Observance; but the indefatigable spirit of that well-known philanthropist, and highly esteemed Mason, Br. Schroeder, could not countenance the disfigurement of Freemasonry by such innovations, and he gently, yet successfully, introduced such reforms, as were needed to reinstate the pure and holy doctrines of the Order; they have likewise been adopted by the Lodges in Saxony, Brunswick, Mecklenberg, Wirtenberg, &c. The manner of work is, what is by us understood as Craft Masonry; higher degrees are obtainable, for which different arrangements are made. Several charitable institutions were founded by the Masonic body of Hambro', principally suggested by Scroeder. Many Lodges exist in Hambro' independent, and unconnected with the one of which we have been speaking, they are under the command of either one of the Prussian Orients, or Saxon Lodge. One of the first events of the Hambro' Lodge was the Initiation of Frederick the Great, while Crown Prince. This monarch, in the year 1740, authorised the establishing of a Grand Lodge in Prussia, under the title of the Grand Lodge of the Three Globes,—in 1744 it commenced extending its powers by the formation of Lodges,—two other G. Lodges exist, (with the above named) in Berlin—the Royal York, founded 1752, and the National Lodge of 1770, this last holding its patent from the Grand Lodge of England. The Royal patronage and support have at all times been given to the Freemasons in Prussia, and every sovereign, since Frederick the Great, has been a member of the Order. No Lodge dare exist in the kingdom, unless under warrant of one or the other of the Grand Lodges, and no candidate can be received under the age of twentyfive. It is said that the late king was initiated by the Emperor of Russia (Alexander) in Paris. The Latomia, No. 1., page 34, remarks, "It is strange that the Freemasonry of one of the most enlightened countries in Europe, should be the most intolerant on the earth, and in preventing the admission of Jews into its halls, place itself in an insulated position as regards the Freemasonry of the world, it would lead one to suppose that the Prussians regarded Freemasonry as an entirely Christian institution; *we* cannot trace any reason for this. They decline not only to initiate the members of the Jewish faith, but refuse admission as visitors to such as have been regularly made free of the Craft in other countries, whether Germans or not, insulting by such means the members of Lodges with whom they are in closest intimacy, and offending the Grand Lodges with which they stand in correspondence, undoing one of the principal points and objects of our institution—universal benevolence, and Brotherly love. The members of the Prussian Lodges admit and feel the invidiousness of this law, particularly as the Lodge of the Rising Sun, at Frankfort-on-Maine, consists entirely of Jews, and is under the Grand Lodge of England. The Lodge, the Frankfort Eagle, under the Grand Orient of France, consists of members of various persuasions and creeds, yet those of the Jewish faith are not permitted to visit a Lodge of Prussia; this anomaly must soon be annually, and we sincerely pray that the singleness of purpose which constitutes the primary object of the Masons, may soon extend itself to our Prussian Brethren, and induce them to unite to form a law for the admission of *all* worthy and honorable men."

SAXONY.

In the year 1841, the Lodge of Minerva, in Leipzig, celebrated its centenary, and the following year the same happy ceremony was performed in the Lodge of Altenburg; it is pretty clear that Masonry has progressed in an undisturbed state in this kingdom. The introduction took place by an officer in the French service, the General Rutowsky, at Dresden, the first assemblage of foreign Brethren having taken place there in 1738, who formed a Lodge called the Three White Eagles, the subscribers numbered upwards of a hundred the first year. Royal support was never publicly conceded to the Fraternity, but they were never molested by the police or government. It would be tedious and out of place, in so slight a sketch of Continental Masonry, to re-capitulate any of the details of "the Craft," but we cannot silently pass the charities and institutions of which our Saxon Brethren have been founders and supporters. Their charities are as numerous, and as well maintained as any, and reflect alike honor on the Craft, and on the State; among the most prominent are The Educational Institution—The Sunday School—The Children's Charity—Clothing Orphans, &c. The Grand Lodge in this kingdom was formed in 1812, and one universal system is adopted by its subordinates, namely, Craft Masonry, known as St. Johns, two exceptions exist, one working (or professing so to do,) according to the old Scotch system—all the other Lodges acknowledge the Grand Lodge as their head; the Lodge at Weimar (Amalia,) is constituted from the Grand Lodge of Hambro.'

FRANKFORT-ON-THE-MAINE.

The Lodges of Nurnberg, Erlangen, Worms, Mayence, Offenbach, Darmstadt, and Alzey, are under the control of the Grand Lodge at Frankfort-on-the-Maine, which was acknowledged as a Provincial Grand Lodge of England in 1766, but according to a previous arrangement, it became independent in 1782. Its officers refused to place themselves under the Grand Lodge of Prussia, from a dislike to the intolerance of its laws, and therefore, with others, under the management, and through the indefatigable exertions of Zinnendorf, formed the present Grand Lodge.

AUSTRIA, BAVARIA, AND BADEN,

Are under Catholic sway, and although Freemasonry established itself in those countries, the clergy opposed it with ultimate success. The first law against the practice of the Craft is that of the Empress Maria Theresa, in 1764, in consequence of the refusal of three Masters of Lodges to make her acquainted with the secrets and arrangements of the Order. It does not appear that she was aware of her husband being a member; we mentioned it under the head of "Holland." That enlightened monarch, Joseph the Second, allowed the Freemasons every indulgence and privilege, restricting the number of Lodges to three in large towns, but giving distinct instructions to all departments in the State, to support and assist the Freemasons. He publicly patronized them, and a Masonic Journal was published in Vienna; the enthusiasm of the people was at the highest, and daily prayers were offered for the prince; when Leopold the Second ascended the throne, affairs altered, the meetings were prohibited; his successor Francis the Second, went still further, requesting all the German princes to extirpate all secret societies, by whatever name they might be called; the ambassadors of Hanover, Brunswick, and Prussia, protested against the request, saying the Emperor might do or order as he pleased in his country, but beyond his dominions he had no right to attempt to legislate. His wish in this respect was confined to Austria, but to be certain of its results, he insisted that every man officially employed should swear, that he was not, and never would become a member of either of the secret societies of Freemasons, Rosicrusians, Illuminati, or whatever other name they might bear. No alteration has taken place, and Freemasonry is not tolerated in Austria. In Bavaria, Masonic matters were very similar; it appears to have been introduced from France in 1737. The Prince Frederick of Pfalz was master in 1766, and caused several Lodges to be formed in various places, but as several Jesuitical enactments were attached to the laws of the Craft, and the Illuminati were becoming obnoxious to the State, Charles Theodore, the reigning Duke, ordered on the 22nd June, 1784, the suspension of all meetings. Maximillian Joseph, king of Bavaria, renewed the orders of suspension in 1799 and 1804. In the dukedoms of Bayreuth and Anspach, which were ceded to Prussia, Freemasonry was assisted, the initiation of the reigning Duke being performed by his brother-in-law, Frederick the Great. In Baden, Freemasonry was at all times looked upon as useful and praiseworthy, receiving great protection and consideration from the Duke Charles Frederick, the government supporting the formation of a Grand Orient, a Duke Charles of Ysenberg being the first Grand Master, he formed on behalf of the Lodge an intimate connexion with the Grand Orient of France. The new Duke Charles Lewis took opposite views to his predecessors, and ordered the closing of all Lodges: these edicts were made known 1813 and 1814, and remain in force.

In Wurtemburg, precisely the same fortunes awaited the Masonic body as in Bavaria. The previously mentioned Vienna Masonic Journal contains an advertisement from Wurtemburg, stating the regret of the Brethren to be compelled to discontinue their meetings, and offering to refund the money in hand. The difference between this kingdom and Bavaria is, that in 1836 a Lodge was formed in Stutgard, with the consent of the king, since which, a second has been arranged under warrant from Hambro'.

HESSE.

In this dukedom, Masonry has always boasted among its members, the reigning Dukes. The Grand Duke Frederick of Hesse Cassell was Protector of the Dutch Masons in 1780. Lewis VIII. tried by every possible means to spread the knowledge of the Craft in his dukedom. The Duke Lewis George was Grand Master of one of the Prussian Lodges, and the Duke Charles was Grand Master in Denmark and Holstein, and Patron of the Hambro' Lodges, to which he added one. Of late all the Lodges have been closed.

BRUNSWICK.

In 1744, the Lodge of Brunswick, (which still exists) was formed, and of which the Duke was a member,—Ferdinand of Brunswick was a conspicuous Mason, being the introducer of the Order of Strict Observance; he commenced several Lodges upon that ritual, but was unsuccessful; he officiated personally at all the meetings. His successor, Frederick Augustus, was Grand Master of the National Lodge of Prussia, which office he sustained from 1772 to 1797. The Prince Maximillian Julius Leopold, a general in the Prussian service, was with his regiment in Frankfort-on-the-Oder, and filled the chair of the Lodge there with honor and satisfaction to himself and the Brotherhood; he died while performing an act of Masonry and humanity. He was drowned attempting to save the lives of the inhabitants from an overflow of the river. The Brotherhood has a handsome institute for children.

HANOVER.

The Grand Lodge was constituted from London in 1755 and boasts of some of the most distinguished names among its members; it has never been interfered with except in some notable sermons and charges from a neighboring Catholic Bishop, which have had but little influence on the members of the Craft.

AN ADDRESS

Delivered at Charlotte, N. C., on the 27th Dec., A. D. 1845, at the request of the Phalanx Lodge, No. 31, by J. H. WHEELER, late the Grand Master of the Grand Lodge of North Carolina.

MY RESPECTED AUDIENCE:—This is the Anniversary of Saint John the Evangelist, an eminent Christian patron of Masonry. From time immemorial, in all countries where Freemasonry prevails, it has been the custom of the Fraternity to celebrate this day, to refresh our memories as to the origin and history of our Order, to meet the cavils and objections of its opponents, and to explain to the world its real objects and designs.

It would be a useless task on this sacred festival for me to endeavor to penetrate the mists of obscurity with which time has hid the origin of our Order. Cœval with civilization, and anterior to history our institution stands. Like the far famed Pyramids of Egypt, it appears to the admiring eyes of the present generation; and like them firm and immoveable; around whose base, past ages have gathered, and around whose summit, futurity must play, baffling all the inquiries of the learned, and the researches of the Historian, as to its early origin.

I need not trace on this occasion, the close analogy which the Eleusinian mysteries and the customs of the ancient Druids present, the first of which existed 1500 years before Christ and were held in honor of Ceres, to our institution as it exists among us; between some of the rites of these ancient mysteries, Masonry presents a close and striking analogy. Our records and traditions carry the present institution back to the building of King Solomon's Temple.

"Nothing," says Laurie in his history of Freemasonry, "is more simple and consistent than the creed of the Fraternity, as to the state of their Order at this period of time."

Josephus tells us that in point of magnificence and expense, the Temple exceeded any building ever before erected. It was commenced by King Solomon about 1000 years before the birth of Christ, and there were engaged in the building 3 Grand Masters, 3,000 overseers, 80,000 fellow-crafts, and 70,000 entered apprentices, who were occupied seven years in the work. When this "army of artitificers" were about to separate, perhaps forever, they voluntarily entered into vows of friendship to each other and charity. They promised not only to preserve these vows through life, but to show them to their children and their childrens' children. That they might know each other through all time and generations, words, signs, and symbols, were established and agreed upon; and these ancient landmarks have been handed down to the present generation. The symbols of our Order, the signs which are used, and the working of the Craft, all take their origin from this period of history.

In England, from whence our Masonic light proceeded, during the reign of Athelstan about the 10th century, the Craft were assembled at York under Prince Edwin his Brother: hence the title is derived of "Ancient York Masons." From thence it can be traced in the tide of English history, enrolling among its votaries the wise, the great, the learned and the good of every age.

With the early pioneers to the western world, Freemasonry crossed the Atlantic; and in 1736, the Grand Lodge of Scotland, by its Grand Master the Earl of Loudon, appointed John Hamerton, Provincial Grand Master of the then Province of North Carolina, and from him a regular succession can be traced in our records to the R. W. Dr. S. J. Baker, under whom as Grand Master this Lodge was established.

I have thus in a rapid, and perhaps in not a very satisfactory manner, traced the origin and history of our Order, from its earliest periods of authentic tradition down to the present day. From the spark that was kindled in the porch of the Holy Temple until it has reached its meridian splendor and spread its glorious effulgence throughout all lands and nations. Our ancient founders, when establishing our landmarks on the Trestle-Board, might well in prophetic vision foretold its future usefulness, and exclaimed in the language of a later and gifted poet,

> The stars shall fade away!
> The sun himself grow dim with age,
> And nature sink with years,
> But thou shalt flourish in immortal youth,
> Unhurt amid the war of elements,
> The wreck of matter and the crush of worlds.

It is a gratifying circumstance to every lover of the Craft, when examining the faithful pages of history, to observe that while nations like the waves of the sea arise and fall and fade away, that Masonry has survived all the revolutions of empires, and stands as prime and immutable as ever. Where is the once powerful empire of Troy? Her glories have departed, and "the land of Priam lives but in song." Thebes and her hundred gates have vanished; the descendants of Leonidas and his Spartan band as the slaves of despots, and imperial Rome whose proud Eagles once triumphed in golden splendor over land and sea, has been confined to a mere speck on the map of nations, and the very language of her Cicero, Cæzar and her Virgil forgotten among her inhabitants.

> "Rome! Rome! thou art no more, as thou hast been,
> On thy seven hills of yore, thou sat's a Queen.
> Thou hadst thy triumphs then purpling thy streets,
> Princes and sceptred men, bowed at thy feet!
> Rome! Rome! thou art no more as thou hast been."

Some have disappeared entirely, all have changed;—but our ancient and venerable Institution stand still firm, immutable, and will continue to stand until time shall be no more.

> "——— All changed but *thee!*
> Time writes no change upon thy azure brow,
> Such as thy early dawn beheld, thou rollest now."

I now proceed to the second point of my address, to examine and meet the objections and cavils of the opponents of Freemasonry.

1. It has been said that it is a political engine. Let us examine and see if this is true. One fact is undeniable, that anti-masonry has been and perhaps still is a formidable political party, by which designing men have sought elevation to place and power. In 1833, we know that a distinguished citizen (William Wirt) received the vote of Vermont for President of the United States, upon this question alone. In his letter of acceptance of the nomination, he pronounces "Freemasonry a tremendous political engine, with power to set the Laws at defiance, silence all individual opposition by the extent of its combinations and mark out and sacrifice its victims at pleasure." Now, my respected audience, this distinguished individual did not know the extent of his denunciation; and was ignorant of the Institution he denounced, or he was guilty in times of high excitement of pandering to the depraved appetite of a prostituted and unprincipled party.

I will raise the veil of Freemasonry so far as to say to you, upon the honor of a gentleman, that when any candidate is presented at the door of Freemasonry, while his naked foot is yet on its portals, before his eyes are opened to the great lights and landmarks of the Institution, he is informed that there nothing will be required of him which will affect his *politics* or his religion.

In our Lodges the discussion of politics is expressly forbidden. In its sacred and quiet retreats Freemasonry says to politics, "get behind me Satan, thou shalt not tempt me." Look around you and see if this charge is proved in the circle of your observation and inquiry. In 1829 a Grand Master [Andrew Jackson] of Freemasonry was a candidate for the Presidency, and he was opposed by a violent anti-mason, [J. Q. Adams.] Did every Mason in your neighborhood vote for Jackson? Look at our local elections,—do you see Masonry in any shape or form mingling in the tumult of the political canvass? Look at the present large and respectable assemblage of the Craft. Do you not see the Whig and Democrat walking together in Brotherly affection, while wearing the apron, the emblem of innocence; but when they go forth again into the world, their original positions are taken, and well understood. Then you see and know that this charge is untrue, and made by men who are either grossly ignorant of the subject, or designing intriguers, seeking to mount ambition's ladder by such vile and unjust means.

I have always admired the remark of an eminent and pious Divine, Richard Mott, a Quaker, as quoted by Mr. Jefferson. On one occasion, preaching on the different sects and creeds with much unction and pathos, he exclaimed aloud, "he did not believe there was a Quaker, Presbyterian, Methodist, or Baptist in Heaven!" After having paused to give his congregation time to stare and wonder, he added that "in Heaven God knows no distinction, but considered all good men as his children, and Brethren of the same family." In humble imitation, our institution never inquires what peculiar phase of politics its votaries exhibit, trying to be "good and true," governing ourselves by the precepts of the *Holy* Scriptures, and *squaring* our actions by its blissful influences, and *compassing* our desires and passions within due bounds. A Lodge is no place for political discussions. As Moses was told before the burning bush, so our ancient institution says to all such exciting questions: "Draw not nigh hither, pull off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

2. It is objected that it is a secret society. This is one of the ancient landmarks of our Order. All history shows the value the ancients placed upon secrecy. One of the emblems of the ancient Druids was a grass-hopper; for in their idea of natural history, this insect *had no tongue;* Phidias the celebrated painter of antiquity, painted the goddess of beauty, *Venus*, with one foot on a tortoise, which among the ancients was an emblem of silence.

Cato the Censor, at the end of his life, said that he chiefly regretted three things he had done—1st, spending a day without doing some good; 2d, going by sea, when he could have gone by land; and 3d, revealing a secret committed to his trust.

Solomon tells us (Proverbs xi. 13) that "a tale bearer reveals secrets, but he that is of a faithful spirit concealeth the matter," and the wise man further commands us "to keep the door of thy mouth from her that lieth in thy bosom." Nature herself gives us a lesson, when she gives us two ears and one tongue.

Have not all professions their secrets? Did not the veil of the Temple conceal the Holy of Holies from the eyes of the uninitiated and curious? We then have examples, history and precedent for our course. But to the good, the honorable and those desirous of knowledge, and possessing a sincere wish to be useful to their fellow-creatures, Freemasonry is no "sealed book." They are disarmed from the use of this objection; to them she says, "seek and you shall find, knock and it shall be opened unto you."

3. It is objected to some that Lodges exclude ladies, and that any institution that "excludes "the fairer part of heaven's creation" cannot be proper. And this objection may have weight with the ladies themselves. If it has, I beg them to dismiss the objection. As in operative Masonry, their fair hands are not made to wield the trowel, the mortar or the heavy gavel or mallet, so in speculative Masonry they need no gavel to divest their hearts of the common vices of life, and no pass word is necessary to call forth the charities of their benevolent nature. The famous traveller Ledyard, leaves this memorable testimony in favor of women; that he has passed through every quarter of the globe—through frozen Russia, inhospitable Norway, and savage Finland; and in all his travels he never met a woman and addressed her in language of respect, that he did not receive a respectful answer; if he was hungry she gave him meat, if thirsty she gave him drink. "With man," he adds, "it was often otherwise."

If the exclusion of women were a just ground of complaint, why do we not admit them into our Congress, or our State Legislature? Why not allow them to command our navies or lead our armies? It is not her element. To her "the pomp and circumstance of glorious war" have no charms; and she never desires "the applause of listening senates to command." She has no delight

"——— On the tented field,
Where column after column wheel;
Where cannons roar, and chargers reel,
Amid destruction's revelry."

No! the element of woman is at home, by the domestic fireside, heightening every joy, soothing every care, administering every comfort. Truly does Lord Bacon tell us, that in our childhood you are our nurses, in youth our mistresses, in middle age our companions, in all ages our friends. Otway beautifully reminds us that

"——— Woman! lovely woman!
Nature made thee to comfort man.
We had been brutes without you."

To the female sex, Freemasonry is a constant friend. When expiring humanity is about to bid adieu to the scenes of earthly trial, where the silver cord of life is to be loosed, and the wheel is broken at the cistern, to the departing spirit of our nature, what consolation can be more solid than that his disconsolate widow will be cheered by the kindness of paternal affection? Has there been no cases of this kind in the recollection of many here present? Will not a thousand arms be ready to avenge the least insult offered a Mason's wife, or a Mason's daughter? Then, if this objection exists with any, dismiss it, as unworthy of a name. It is unjust. Masonry is woman's best friend, her constant benefactor, and her abiding protector.

4. It is objected by many that we have unworthy members in the Institution, and therefore no good or pious man should fraternize with us.

This is a more just objection than any that has been named. Plutarch tells us, that Socrates would never join the Eleusinian Mysteries; and that the Philosopher Diogenes refused to join, because Patocian, a noted free booter, had obtained admittance, and that Epaminondas and Agisilaus never desired it.

Freemasonry does not change the heart or regenerate the soul. She is the humble hand-maid to religion. Like our patron, whose memory we celebrate, she declares that she "is not the Christ," but "that one who coming after me is preferred before me, whose shoe-latchet I am not worthy to unloose." (John 1. 27.)

But even among Christians are there no unworthy members? Even among the disciples of our Saviour, living under his eye and guided by the words of living truth, from his divine lips, was there no Judas?

Far be it from me to decry the Holy Church of the living God, but I prove by facts that the abuse of our Institution, or the conduct of some of its members, is but a poor argument against the purity or utility of the Institution itself. Examine the history of the Church, read the blood stained pages of the Inquisition, see the worthy citizen torn from the arms of his agonized family, go with him to the dark dungeons of the Church, see his limbs stretched on the rack, his joints separated by the bloody wheel, hear his last expiring sigh, and then ask what has he done to merit all this? He has doubted the infallibility of the Pope; doubts on some point of faith, and is a heretic, and must be exterminated.

Nor is this hideous spirit confined to one Church alone. Read the history of the Puritans in New England, fleeing from religious intolerance in the old word, braving the tempest and the storm, and savage foes in this wild western world; no sooner had they been established in their new homes, when they compelled Roger Williams to flee from among them, and seek a home where Providence would protect him from religious persecution and fanatical intolerance. Pure religion is not to be blamed for these abuses. Nor is Masonry to be objected to, because some of her votaries forget their duties or vows.

I now proceed to the last point in my address, to explain the real objects and designs of our Institution.

It inculcates *reverence* to God. The great light of Masonry is the Holy Bible, and every well governed Lodge is furnished with this inestimable gift of God to man; by its blessed precepts our Craft is regulated; we are taught to circumscribe our actions within the *compass* of its commands, and by it to *square* our conduct to all mankind.

No atheist can be a Mason. If he does not openly declare, while his foot is yet on the portal of the Temple, that his trust is in God, the door of Masonry will never be opened to his view. It admits all, while it advocates no secretarian views; but like the lovely rainbow of Heaven, while it circumscribes all mankind, it gathers under its *royal* arch men of every kind, creed, nation and faith.

It inculcates *charity* to men. Charity, that heaven born principle which, like Mercy,

"Droppeth as the gentle dew from Heaven
Upon the earth beneath. It is twice blessed;
Blessed in him that gives, and him that takes."

St. Paul tells us "that though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Not simply the charity that leads us to help the distressed, to feed the hungry, and clothe the naked, but that which "suffereth long and is kind; beareth all things, hopeth all things, endureth all things;" that which "feels for another's wo and hides the fault we see." It is too true, that the nature of man is savage and belligerent. He has been called "a combative animal." Look at him in his native wildness and ferocity, unsubdued by civilization, unrestrained by law, unrefined by religion; the savage of the western world delights in the blood of the innocent and unoffending, and his murderous tomahawk spares neither age or sex. Would that this was confined to savage man alone. Beautifully does Henry Kirke White lament this fallen temper of man—

Search every clime from Lapland to Japan,
This truth 's confest—that man's worst foe is man,
Lion with Lion herds, and Pard with Pard,
Nature's own law their covenant and guard;
But man alone, the god of every clime,
Whose form is godlike, whose powers sublime,
Man! Man alone, no tenant of the wood,
Preys on his kind and spills his brother's blood;
His fellow leads where hidden pit-falls lie,
And hears with ecstacy his dyiug sigh!

Masonry does much to subdue this feeling. The three great rounds of the Masonic ladder, are Faith, Hope, and Charity; faith in God, hope in immortality, and charity to all mankind, and the greatest of these is charity.

It inculcates a *universal* language of benevolence. Its landmarks and language are the same in our own country, in England, France and Germany and all the world. Representing the Grand Lodge of North Carolina, in a recent convention at Baltimore, composed of delegates from all the Grand Lodges in this country, and some from Europe, it struck me as no less remarkable than true, that the ancient landmarks were the same, and easily understood by all, and the same uniformity from one extreme of our country to the other, as well as on the other side of the Atlantic. This is an Institution whose rites and symbols are chiefly traditional, and never allowed to be committed to writing, but which "are always concealed and never revealed," is an evidence of its antiquity and authenticity. To the traveller, man of business and others, in strange and foreign countries, this Institution then presents advantages from this very circumstance: its universal and uniform language. Accidents will occur to the most prudent and cautious. Misfortune to even the most virtuous and meritorious sometime happens like death, it

"——— Pulsat æquo pede
Pauperum tabernas, regum que turres,"

the highest and the most prosperous at one time, at another may feel the chilling blast of adversity—how welcome and cheering then is the voice of friendship and the consolations of charity!

Instances have occurred where persons by the fortune of war, or disasters of shipwreck have had their misfortunes soothed, and their miseries alleviated by the blissful influences of Freemasonry! Blessed Institution, that triumphs over the vicissitudes of fortune, the calamities of war, and the disasters of the tempest, and fury of the elements!

Among the commendations of Masonry lastly, but not the least, are the *distinguished characters* who have felt honored by belonging to the Institution. Not to speak of other governments and other times, look at our nation and see who are, and have been, Freemasons in our own happy land!

There is Warren, the first martyr to the sacred cause of American Liberty, who on the heights of Bunker's Hill sealed the cause of Independence by his own heart's blood; he was "a bright and shining light" in Masonry. Shall I name *Washington*, the Father of his country, "first in war, first in peace, and first in the hearts of his countrymen." He delighted to lay aside the honors which his grateful country showered upon him, and wear the white leather apron of our craft, "more honorable than the golden fleece, or Roman Eagle." There was the philosopher, *Franklin*, he who shone bright in the highest Courts of Europe; and at whose feet the very lightnings of heaven descended and played in harmless coruscations; he who

> "Eripuit cœlo fulmen, sceptrum que Tyrannis,"

he was a Mason. There was the gallant and brave *Lafayette*, who leaving the charms of a luxurious Court, and the more enchanting caresses of his lovely bride, crossed the Atlantic with his sword and his fortune, and spilled his blood for America on the plains of Brandywine. He too was a Freemason.

There was a *Madison* whose pure philosophic mind conceived our beautiful and glorious Constitution, and with his pen was its most able defender and faithful expounder; and a *Jefferson*, who, while our country exists, will be remembered as the apostle of Liberty, and a *Jackson*, who in the language of Jefferson, had "filled the measure of his country's glory," and a *Davie*, who in this very town, with a mere handful of troops, nobly defended our cause in the Revolution. These were all honored members of the ancient Fraternity. Need I name the Governors of our State, the Judges of our late Supreme Court, the President of our University? It is not necessary. I mention these to prove how unjust are the clamors of our enemies; how unfounded their allegations, when such meritorious, such distinguished and patriotic statesmen, and pure hearted citizens, have felt it an honor to belong to our craft.

To my beloved Brethren of the Phalanx Lodge, in conclusion, I will say a few words.

In the foregoing attempt, I have, in as faithful a manner as my poor abilities would allow, and the shortness of the call permit, endeavored to fulfil your invitation to address you; I have shown as far as history and tradition will allow, the origin and career of our time honored institution, I have endeavored to meet openly, and combat fairly, the objection of its opponents; and explain to this large and attentive audience its real objects and designs. Such a cause well deserves an abler advocate. I am gratified to see the cause flourish as it does among you. I was one of the few who applied for, and procured your present charter; the cloud that then was only the size of a man's hand, has spread wide over our horizon, until many rejoice in its benign and blissful shadow. The eyes of the world are upon you. Let them see of a truth that Freemasonry is not "a cunningly devised fable." Let them see and feel "how good and how pleasant it is for brethren to dwell together in unity. It is like precious ointment on the head." You have often heard these words. You know their import. You know that I have this day, to this people declared "the truth, the whole truth, and nothing but the truth."

The more honorable I have made our Institution, the more discreditable it will be to us if we act unworthy of our high vocation and solemn vows. Let us then always guide our actions by the *square* of integrity, regulate our passions by the *compass* of virtue, and exercise a constant faith in God, hope in immortality, and charity towards all mankind. Then shall we receive praise from the East, reward from the West, and refreshment from the South; and when the Tyler, Death, who is every moment within the *cable-tow* of all, shall summon us to that Lodge where the Grand Master of all worlds presides, may the Trestle-Board of our work be approved, by the merits of the pass-word granted to us by faith in the Lion of the tribe of Judah, and we be received into the everlasting Lodge, not made with hands, eternal in the Heavens! *So mote it be!*

PRACTICAL SUGGESTIONS ON THE BUSINESS AND DUTIES OF LODGES.

THERE is so much practical good sense in the following suggestions from the report of our excellent Br., Rev. JACOB FRIEZE, formerly of Rhode Island, but at present Grand Lecturer of the Grand Lodge of North Carolina, that we claim the thanks of our readers for their intelligent author. The report was submitted at the Grand Lodge of N. C. in December last:—

"It may be deemed invidious in me to discriminate among the Lodges, and yet the duty I owe to the Grand Lodge, to the Subordinate Lodges, and to the Craft, will compel me to do so in a measure; while, at the same time, my only object in doing so, is, with the most kindly fraternal feelings towards the entire fraternity, to award the meed of praise where it is due, and to point out for correction, some of the abuses into which the Brethren have, inadvertently no doubt, fallen during a long state of inaction and comparative adversity. It would indeed be strange, if, during the long period of adversity and consequent declension through which the craft has had to struggle, no abuses had crept in among us; and so far am I from indulging, or even entertaining a censorious spirit on account of such aberrations that I think the Brethren generally are entitled to great praise, for having even maintained their associate existence. The clouds of adversity have however been in a great measure dispersed—North and South, East and West. The building of the Masonic Temple has been recommenced with vigor—new workmen are daily crowding into our ranks—the tools and implements of the craft are wielded with renewed energy, and the Fraternity are rapidly regaining their former flourishing and prosperous condition. The present period then would appear to be most opportune, to correct all abuses and errors that may have occurred, to remove the last vestige of accumulated rubbish from in and around the temple, and to prepare ourselves to prevent its accumulation in future. Pardon me; it is not my intention to dictate, but to suggest; and if any hint of mine on the subject may prove in the least beneficial, it will give me great pleasure.

Most of my notices were promptly responded to by the Lodges; and, in most cases, the Brethren appeared eager to obtain Masonic information, as to the lectures and work of the M. W. Grand Lodge. It is not to be disguised, because it should be known, that the evil may be removed, that, in most instances which have come within my knowledge, but little of the Lectures were known; and in two or three instances, I have found Master and Wardens who have never heard a lecture. These defects have originated from the want of opportunities to obtain information, and of course are not matters for censure or reproof. In Concord Lodge, and Morning Star Lodge, permit me to observe, the Brethren, and the officers in particular, were found well informed in the science of Masonry and well qualified for the proper discharge of their various duties.

Of Orr Lodge, probably the same is true, as the Grand Lecturer for the district is one of its members, and is known as an accomplished Mason, devoted to the cause, and laboring with indefatigable perseverance to promote its prosperity; though strange to say, notwithstanding his valuable efforts, the Lodge has been, for some time, in a rather languishing condition. I lectured in all the Lodges of which meetings were called, and in some instances, spent several days for the purpose. In all, the Brethren met me in open Lodge, except in Enfield and Orr. In general, the Brethren manifest a firm attachment to the Order, and life and activity in the cause; and it is believed that nothing is wanting to ensure complete success, but that their zeal should be qualified with the requisite degree of Masonic knowledge; their action circumscribed by Masonic rules, and their energies put forth under Masonic auspices. In order that all this should be effected, permit me respectfully, to state a few facts, and to throw out a few suggestions.

1. It is my impression that, in too many instances, sufficient precaution is not exercised as to the acceptation of candidates. Thus, too many persons find their way into the Order, who are destined to become a mere pest to the Fraternity, to fix a blemish on the fair fame of Masonry, and to disturb the peace and harmony of the Lodge. In my humble opinion, some definite rule of inquiry should be fixed by the Grand Lodge, requiring a more strict scrutiny than is now generally practiced; and that it should be rigidly enforced.

2. It is believed there is, in many Lodges, too much haste in passing candidates through the various degrees. Any reason, however trifling, is deemed a sufficient apology for conferring two, and even the three degrees at one meeting. Thus it happens that the *work* is hurried over in a bungling manner, little or no attempt is made at illustration, a feeble impression is left on the mind; no progress is made in the science; the candidate becomes a *Master*, entitled to wield the *Trowel* before he has learned the use of even the *Compasses*. It is unnecessary for me to dwell on this subject, as every Mason knows that, before a candidate should be permitted to take the second step in Masonry, he should be able to advance from the first, worthy and well qualified. In my humble opinion, rules to ensure such a result, and such rules as are required by our ancient Constitutions, should be rigidly enforced.

3. Some Lodges have been in the habit of drawing on their funds, till the whole have been expended, to pay the expenses of public celebrations, including even the dinners of their members, and of invited guests. It is believed that this is an abuse which should never have existed. The funds of a Lodge constitute a deposite for the cause of charity. The entire Masonic funds of the Fraternity throughout the world, constitute one universal joint stock, on which every Mason in distress, and his widow and orphans after him, has a claim not to be questioned. Each Lodge is therefore merely a trustee for this fund, and Masonically bound to hold it sacred for its legitimate purpose. What apology then has a Lodge to offer, when applied to for relief, which it cannot afford, because its charity fund has been expended in feasting, or for some other purpose equally remote from Masonic charity? It is believed that such abuse should be corrected wherever it may exist, and that every Lodge should be held strictly accountable to the Grand Lodge for the proper disposition of its funds.

4. An unmasonic practice which has been found to exist to too great an extent, is, to accept petitions, and to initiate candidates, without the payment of fees. The result has been ruinous. By this means, Lodge funds have been invested in individual promises, thousands of which have never been redeemed. By this means the cause of charity has suffered; in many instances the Grand Lodge has been deprived of its dues; and, in some instances within my knowledge, even valuable Lodge property has been advertised and sold for debts, less than one-fourth its value, or redeemed by some Brother or Brethren, to prevent the mortification and sacrifice which would have attended the sale.

In addition to the above, there does not appear to me to be felt that sense of responsibility to the Grand Lodge, and to each other, which should be felt by every Mason, as duties imposed on us by our sacred obligations as such. Hence that manifest inattention in too many Lodges, to the mandates of the Grand Lodge, as respects representation, the payment of dues, and making returns. Hence also, though harmony appears generally to prevail in the Lodges, as such, yet Masonic principles seem to be too readily forgotten by many out of doors, where, in the capacities of men and citizens, they engage in bickering and strife, and enact scenes of hostility altogether unbecoming the Masonic character, and to the great scandal of our institution.

I repeat it; such abuses as I have detailed do exist, and to a great extent. I repeat too, however, that they have probably crept in in consequence of the absence of due vigilance during a season of unavoidable declension, and from the want of admonition and instruction. They nevertheless require removal. I have done all I could to that effect, in obedience to your instructions, and am persuaded it requires but a well directed effort of the Grand Lodge to effect a complete reform.

MASONIC COLLEGE, MISSOURI.

The fifth session of this institution will commence on Monday, May 4th, and will close on the last day of September. The fees are required to be paid in advance, and are as follows:

Board, Washing, &c. per session of five months,	25 00
Tuition in the College proper,	15 00
Tuition in the Preparatory Department,	10 00

The course of studies is liberal, comprising all the branches taught in the oldest and most reputable Colleges in the United States. Young gentlemen, whose circumstances will not permit them to go through the full course, are admitted to any part thereof, at the option of their parents or guardians, and are charged with the regular college fees. The students furnish their own rooms, and provide their own wood and candles; the former at one dollar a cord, the latter at the lowest market price. Those who enter at an advanced period of the session are charged $1 25 a week for board. The sons of indigent Masons sent by the Lodges, are admitted to all the privileges of the College, without charge for *tuition.*

This College, though established and controlled by the Grand Lodge, is not confined to the Masonic fraternity, but is open to all who choose to avail themselves of its privileges. The greater part of the students thus far are not the sons of Masons. Although the catholic spirit of Freemasonry prohibits the introduction of Sectarianism in any form, yet the instruction of the pupils is conducted on strictly christian principles. The exercises of each day are commenced and closed with a lesson from the scriptures and prayer, at which all the students are required to attend. The pure doctrines of christian morality are constantly inculcated, and every exertion is made by the Faculty to give the students a thorough critical and practical knowledge of the Bible. For this end they are divided into classes, and recite a lesson from the scriptures every Sunday morning. Arrangements have been made, by which divine service will be regularly performed every Sabbath, by one of the chaplains, who are appointed from the different religious denominations. At these services, the students are all required to be present. We speak on the authority of many pious divines, who have officiated as chaplains for two years past, when we assert, that in no similar institution in this country is there more respect paid to the ministers and ordinances of christianity than in this College.

The discipline, though paternal in its character is sufficiently rigid. Each student is furnished with a copy of the by-laws, and required to read it; and before he is admitted, he is requested to sign a written pledge that he will conform to those laws; and every known violation of this pledge, is punished according to the nature and aggravation of the offence. The best evidence of the efficient character of the discipline as now administered, is found in the general absence of College vices and irregularities, and in the earnest activity of a large proportion of the students in their literary pursuits.

The Refectory is a neat and well ordered establishment, where students and all others connected with the College, who desire boarding, are furnished with proper and well prepared diet three times a day. To render this department what it should be, has been the constant care of the Curators.

This College has now been in operation two years, and has given instruction to more than one hundred and twenty young men. Its success, so far, has equalled our most sanguine expectations, and we unhesitatingly recommend it to the fraternity in general, and to the friends of sound learning every where, as an institution worthy of their unlimited confidence and liberal patronage.

After what has been said, it is unnecessary to add, that the members of the Faculty, without exception, enjoy the fullest confidence of the Board; and that for sound and varied learning, purity of moral character, devotion to duty, and every other fitness for their several stations, the President and Professors of Masonic College may be favorably compared with those of any institution in the Western country.

PARKER DUDLEY,
S. W. B. CARNEGY,
HENRY WILLIS,
JAMES EAGON,
STANTON BUCKNER,
CARTY WELLS,
W. C. JOHNSON,
S. T. GLOVER,
Curators.

Obituary.

Br. Moore:—On yesterday evening, we deposited in his last resting place, the mortal remains of our venerable Brother John Sommerville. He died on Sunday morning at 7 o'clock, aged 77. Br. Sommerville was the first Grand Secretary of the G. Lodge of Tennessee, and although for the last eight or ten years of his life, he has not been a member of any Lodge, he was one of the most zealous Masons in our section of country, and it might be said of him with truth, that he was the noblest work of God, an honest man. He was interred with Masonic honors,—the ceremonies conducted by Br. Tannehill, P. G. Master.

With sentiments of high Fraternal regard,
Your friend and Brother,
Nashville, April 28, 1826. John S. Dashiell.

TABLE OF LODGES IN ALABAMA,

WITH TIMES AND PLACES OF MEETING.

NO.	NAMES OF LODGES.	WHERE HELD.	TIME OF MEETING.
1	Helion,	Huntsville,	Second Tuesday.
3	Alabama,	Claiborne,	Friday at, or preced'g the full moon
4	Rising Virtue,	Tuscaloosa,	First Friday.
5	Halo,	Cahawba.	
6	Moulton,	Moulton,	Second Saturday.
7	Macon,	Macon,	Saturday before the first Monday.
8	Farrar,	Elyton,	First Monday.
11	Montgomery,	Montgomery,	First and third Saturdays.
12	Marion,	Suggesville,	Second Saturday.
14	Florence,	Florence,	First Thursday.
16	Athens,	Athens,	Third Saturday.
17	Sumter,	Gaston,	First Wednesday.
22	St. Albans,	Linden,	Second Saturday.
24	G. Washington,	Clinton,	Second Friday.
25	Dale,	Camden,	Second Friday.
26	Lafayette,	Greensboro',	Third Tuesday.
27	Selma Fraternal,	Selma.	
28	Marengo,	Dayton,	Third Saturday.
29	Rising Sun,	Decatur,	First Tuesday in every month, except June and Dec., in which months it is held on St. Johns E. & B.
31	Autauga,	Vernon,	Last Saturday.
33	Lowndes,	Hayneville,	First Saturday.
34	Perry,	Marion,	First Saturday.
36	Washington,	Tuscumbia,	Second Saturday.
37	Courtland,	Courtland,	First Tuesday.
38	Clinton,	Talladega,	Last Saturday.
39	Wetumpka,	Wetumpka,	First Saturday.
40	Mobile,	Mobile,	Second Monday.
41	Livingston,	Livingston,	First Friday.
42	Hiram,	Jacksonville,	First Monday.
43	Leighton,	Leighton,	First Saturday.
44	Gaston,	Warsaw,	First Saturday.
45	Jackson,	Gainesville,	Second Saturday.
46	Harmony,	Eufaula,	Second and fourth Saturdays.
47	Warren,	Independence,	Third Saturday.
48	Vienna,	Vienna,	Third Friday of every month.
49	Demopolis,	Demopolis,	First Saturday.
50	Union,	Uniontown,	Second Saturday.
51	Jefferson,	Cedar Bluff,	First Friday.
52	New Market,	New Market,	Third Saturday.
53	Greening,	Sparta,	Saturday before the first Monday.
54	Amity,	Eutaw,	First Saturday.
55	Mt. Moriah,	Pickensville,	Second Friday.
56	Troy,	Troy.	
57	Tuskegee, U. D.,	Tuskegee,	Third Saturday.
59	Benton,	Benton,	Third Saturday.
60	Franklin,	Russellville,	Second Saturday.
61	Tompkinsville,	Tompkinsville,	Last Saturday.
62	St John's,	Union Springs.	
63	Social,	Enon,	Second Saturday.
64	Eureka,	Greenville.	
65	Liberty,	Liberty Hill,	Second Saturday.
66	Beacon,	Erie,	First Friday.
67	Hampden Sidney,	Washington,	Second and fourth Saturdays.
68	Holsey,	Glennville,	Third Saturday.
69	Howard, U. D.,	Mobile,	Second Monday.
70	Central,	Montevallo,	Second Monday.
71	Dudleyville,	Dudleyville,	Third Saturday.
72	Widow's Son,	Richmond.	
73	Acacia, U. D.,	Lowndesboro'.	

MASONIC CHIT CHAT.

24TH JUNE. Our Brethren in this vicinity, will recollect that the approaching anniversary of St. John, will be celebrated by Aurora Lodge, at Fitchburg, in this State. The cars leave the depot at the end of Warren Bridge, Charlestown, at 7 o'clock in the morning, and return in the afternoon. The address will be delivered by Br. John H. Sheppard, Esq. of this city.

The day will also be celebrated by our Brethren at Newport, R. I. Address by Rev. Br. George M. Randall, of this city. It will likewise be celebrated at Portsmouth, N. H., and at Augusta, Me.

Our correspondent at Clarksville, Ten., writes that the day "will be celebrated by the Lodges and Chapters there, in handsome style. Address by Br. E. P. McGinty."

☞Our London correspondent informs us, that at the communication of the Grand Lodge of England, in March last, the R. W. Br., Rev. WM. JAMES CARVER, was introduced and formally received as the representative of the Grand Lodge of Massachusetts. He also informs that the Rev. Br. OLIVER is at present much indisposed. The Grand Festival in aid of the Schools was held on the 29th April. The Earl of Zetland, G. M., in the chair.

RELIGIOUS BIGOTRY AND INTOLERANCE. The Philadelphia Sun says—'we have been informed that Bishop Kenrick refuses to permit Dennis Leahey, (whose death is announced under the proper head,) to be interred *in his own lot*, in the burying ground of St. Michael's Church, for which he has paid—and the deed of which lot he held—because Mr. Leahey was an *Odd Fellow and Mason*, and refused to reveal the private affairs of those Orders at confession.'

As a general rule, the Roman Church is opposed to Freemasonry, as it is opposed to religious toleration and mental freedom. There are, however, honorable exceptions among its disciples. Some of the firmest Masons in this country, and particularly in the more liberal States of Europe, are Roman Catholics. This is true even of some of the Priests of that faith, though if the fact were officially made known to the Court of Rome, it would probably subject them to severe discipline. Instances of petty vindictiveness like the above, are unfortunately not of rare occurrence. The effect of them however is not to injure Freemasonry, for Freemasons care nothing about them or their authors; but they create a general dislike for the whole Church, and strengthen the prejudices which exist against it in the Protestant community. If the Catholic Priests think this a wise policy, be it so. We shall not complain. We neither regard their prejudices, nor court their favors.

☞We are pleased to be able to state, that at the recent session of the Supreme Council 33d for the Northern Jurisdiction of the U. States, a Charter was granted for the establishment of a Lodge of Perfection, at Chicago, Ill. The officers of the Supreme Council are as follows.—J. J. J. Gourgas, M. P. Sov. G. Com'r ad vitam; Giles F. Yates, M. Ill. Lt. G. Com.; Edw. A. Raymond, Ill. Tr. Gen. H. E.; Charles W. Moore, Ill. Sec'y G. H. E.; Ruel Baker, Ill. Master of Ceremonies; John Christie, Ill. Capt. of L. Guards. The Council holds its regular sessions in the city of New York.

☞A new Lodge has recently been opened at Hong Kong, China, under the presidency of the R. W. Br. Oliver Goldsmith, Esq. Assistant Commissary General. The warrant is from the Grand Lodge of England. The work, we infer, will correspond with the work of the Lodges in this country, and the adjacent British Provinces, inasmuch as the Trestle-Board has been ordered for its use.

☞We had hoped to have been able this month to continue our extracts from the proceedings of several of the Grand Lodges to which we have referred in previous numbers, but find our pages too much crowded to do so.

☞R. W. Br. John S. Dashiell, Grand Secretary of the Grand Lodge of Tennessee, will hereafter act as agent for the Magazine, at Nashville. Our thanks are respectfully tendered to our R. W. Br. Tannehill, who has heretofore acted in this capacity with promptness and efficiency.

THE FREEMASONS' MONTHLY MAGAZINE.

VOL. V.] BOSTON, JULY 1, 1846. [No. 9.

PETITIONERS FOR NEW LODGES.

Wilmington, N. C., May 18, 1846.

BR. C. W. MOORE,

Dear Sir:—ABOUT twelve months since, several Brethren, members of St. John's Lodge, No. 1, of this place, petitioned the M. W. Grand Master, as their residence made it inconvenient to attend this Lodge, to grant them letters of dispensation to open a Lodge at Smithville. The dispensation was granted, and at the next communication of the Grand Lodge they were regularly chartered.

The Brethren did not come forward, settle up their dues and withdraw, as provided by our By-Laws, and as it seems to be a settled principle in Masonry, that a Brother should not be a member of two Lodges, the question now arises—Are the petitioning Brethren in fact members of this Lodge and subject to the usual quarterages levied upon members?

I have contended, that as the Brethren were signers of the petition and most of them created officers under the dispensation, and subsequently elected to office under the charter, and inasmuch as this Lodge formally recommend their creation into a new Lodge, that by the act of dispensation and the consent of this Lodge, thus obtained, the ties uniting them were severed.

Other Brethren, distinguished for their zeal in the cause, contend that they are not discharged until they withdraw in the usual way provided by our By-Laws—thus, as I think, bringing our local regulations in conflict with the solemn enactments of our Grand Lodge.

As I desire to be correct in every thing regarding Masonry, and kowing you to be in possession of "Lights" not within our reach, I have determined to appeal to you to ascertain your views on this subject.

Fraternally yours,
R. G. R.

The regulation applicable to the above case, provides, that "when a Lodge comes to be thus numerous," (to consist of more than forty or fifty members,) "some of the ablest master workmen, and others under their direction, *will obtain leave to separate*, and apply to the Grand Lodge for a warrant to work by themselves." It would seem, therefore, that before a warrant, (or charter,) is asked of the Grand Lodge, the petitioners are required to obtain leave of the Lodge of which they are members, to separate from it. The manner of obtaining this leave is not defined by the Constitutions, but is left to the Lodge and the petitioners. It may be done by personal application, by written communication, or, as in the above case, by the Brethren submitting their petition for the approbation of the Lodge; which, if obtained, carries with it, in our opinion, the required permission. It does not discharge them. It merely grants them leave to withdraw for a specific object, whenever they may find it necessary; or, in other words, when they have obtained their charter from the Grand Lodge.

In the case before us, the petitioners first received a dispensation from the Grand Master, authorising them to assemble and make Masons, but not investing them with the powers and privileges appertaining to a Lodge. Their association was a Lodge in a chrysalis state; the being a member of which was not incompatible with their position, nor did it exempt them from any of their liabilities, or deprive them of any of their privileges, as members of a constituted Lodge. They had not yet petitioned the Grand Lodge for a warrant of constitution. They had merely "obtained leave" of their Lodge "to separate" and do so, at the proper time. At the ensuing communication of the Grand Lodge, a charter or warrant was granted to them, and they were regularly constituted, as a Lodge in full and equal standing with the other Lodges under the jurisdiction. At this period, and not before, by virtue of the leave previously granted, their connection with their parent Lodge terminated, and they were no longer subject to any of its requirements, or entitled to any of its privileges. They had withdrawn from it, and become members of the new Lodge—having previously given notice of their intention, and received the required permission. Up to this date, they were holden for their assessments and subject to the regulations of the Lodge from which they had *then* withdrawn. Their accounts should then have been made up and their names erased. It would have been proper and more agreeable to correct usage, for the withdrawing Brethren to have called on the Secretary, settled their accounts, and through him requested the Lodge to erase their names from the roll of members. But as they had previously obtained leave of the Lodge to withdraw, whenever they should procure a warrant for a new Lodge, (not a dispensation, for that does not confer the powers of a Lodge,) no further action, to their full discharge, by the Lodge, was necessary, nor by them, except the payment of any arrearages which might remain due at that time.

The conclusion of the whole matter is, then, if our views be correct, that the petitioners for the Lodge at Smithville, ceased to be members of St. John's Lodge, on the day they were constituted into a new Lodge. They are holden for arrearages to that time, but not for any subsequent period.

PRIVILEGES OF HONORARY MEMBERS.

A CORRESPONDENT at Clarksville, Tenn., writes as follows:—

"A question has been raised in one of the Lodges here in reference to the privileges conferred by honorary membership. I am disposed to believe that it confers no *actual* privileges, but is a mere expression of regard and esteem. If it does confer actual privileges and entitles a Brother to *all* the privileges of *real* members, then a Brother may be a member of many Lodges. I would be obliged to you for your opinion in the case."

Our correspondent's views of the matter are not very different from our own, so far as they go. But they do not meet the whole inquiry. There are two classes of honorary memberships. The first includes those cases when distinguished Brethren, residing in foreign places, are made honorary members; and the second, those when Brethren are made honorary members of the Lodges with which they were by election previously affiliated.

The first is entirely complimentary. It confers no other privileges than those of visiting the Lodge at pleasure, of occupying a seat in the East, and of participating with the members in their social enjoyments, and in their private Lodge meetings, on more equal terms, than ordinary visitors. The Brother so complimented, is not required to sign the By-Laws of the Lodge, or to assume any of the liabilities or duties which they impose; neither is he entitled to any of the privileges conferred by them. He is not required to serve on committees, or to discharge any of the special duties to which actual members are liable; nor is he eligible for election to office.

This we understand to be the position in which, as a general rule, Brethren are placed by election to honorary membership in foreign Lodges, or Lodges of which they were not previously actual members. Our Brethren in Paris have seen fit to elect us an honorary member of the principal Lodge in that city. But we do not, therefore, consider ourselves subject to any of its local regulations, or responsible for any of its proceedings; nor should we, if present, claim the right to participate in any of the special privileges guarantied to its actual members. There are, however, exceptions to this general rule. We are an honorary member of another Lodge, in which, by a special regulation in its By-Laws, we are entitled to all the privileges of actual membership, except those of holding office and voting on financial questions. But in this case, as in the former, we are not subject to any of the liabilities or responsibilities of the actual members.

The second class is also equally with the first, complimentary, and differs from it only in conferring certain exemptions without deducting from the privileges of actual membership. It is usually conferred only on aged and faithful Brethren, who have sustained all the various offices of the Lodge, and discharged for a long series of years the arduous duties of membership. The election of such Brethren as honorary members of their own Lodge, exempts them from all *obligation* to unite in its labors, or to sustain any of its subsequent liabilities. They are not required to fill any of its offices, serve on committees, or to attend its meetings, often than may be convenient to themselves; neither are they subject to the payment of the annual assessments, except so far as to meet any capitation tax that may be imposed by the Grand Lodge. But these exemptions do not deprive them of any of the privileges with which they were previously invested as actual members. They are still eligible for office, may serve on committees, vote on all questions, enjoy all the privileges, and exercise all the rights of full membership. But all this is at their own option. Their Brethren, out of respect for their long services, elect them honorary members, and thereby exempt them from the labors, without depriving them of any of the privileges, of the Lodge. Were this otherwise, and honorary membership deprived a Brother of his privileges as an actual member, the recipient would hardly esteem the change either desirable or complimentary. The Lodge of which we are a member, has the following regulation in its By-Laws:

" *Honorary Members.* Any member, whose long and faithful services shall, in the opinion of a majority of the members present, entitle him to the consideration and gratitude of this Lodge, may be admitted an honorary member, but by so doing he shall not be deprived of any privilege he before enjoyed."

THE INEFFABLE DEGREES.—DR. DALCHO'S OPINION OF THEM.

A LEARNED antiquary and distinguished writer on Freemasonry, speaking of a certain tradition which is taught in one of the Ineffable Degrees, says, that " it has no foundation in the known history of the period," and he gives in corroboration of his assertion, an extract from one of Dr. Dalcho's Orations in the following words: " I candidly confess that I feel a very great deal of embarrassment while I am relating to the ministers of God's holy word, or to any other gentleman, a story founded on the grossest errors of accumulated ages, errors which they can prove to be such from the sacred pages of holy writ and from profane history," &c. I have examined the oration of Dr. Dalcho from which the above quotation is made, and find that the story he refers to is *not* told in the Ineffable or

Sublime Degrees. Just the reverse. In this connection I shall make a few other extracts from the same oration of Dr. Dalcho.

" I am well aware, my respected Brethren, that it is not in our power to alter any part of the *blue* degrees, and to restore them to their pristine excellence. But it is a source of infinite satisfaction to us, that we are enabled in the *sublime* degrees to arrive at the knowledge of the *original system*, and there to view with unceasing delight the development of those circumstances on which symbolic Masonry was established. They add dignity, strength and beauty to those degrees and prove them to have been originally elegantly contrived, and founded on facts worthy of our contemplation."

G. F. Y.

THE INEFFABLE DEGREES.

" THE Ineffable Degrees," says a Masonic writer, " rest on evidences of doubtful authority; and they contain no typical references of any great value, either to improve the morals or amend the heart."

The writings of the Rev. Dr. Oliver show the incorrectness of the above assertion. The most instructive lessons taught by the types, symbols and allegories of Freemasonry, which this learned writer has expatiated upon, with so much force and beauty, are drawn from these very degrees, the Ineffable. Witness among the symbols, the Key, the Triangle, the Circle, the Cherubim and others which I hope on some future occasion to particularize. Where do these legitimately belong but to that part of " the rite Ancient and Accepted," called " Ineffable Masonry?" Where but in the Ineffable degrees, is to be found the most edifying part of the Cabalistic, Pythagorean and Essenean mysteries. With your permission, Mr. Editor, I shall ere long attempt to answer these questions somewhat in extenso, in a series of illustrations of these degrees. The Ineffable degrees are not *subsidiary* to any degree or degrees in the rite to which they belong; much less to any degree or degrees in any other rite, or branch, or department of Masonry. They are perfect and complete in themselves. In them and them only, Freemasonry of the first Temple is truly *perfected;* while the moral lessons they inculcate, are of such a character, as to leave *nothing more to be desired.*

Webb and others who have written about these degrees, did *not profess* to possess them. From spurious and execrable MSS. purporting to illustrate these degrees, they formed their opinions—erroneous of course; because as Dr. Oliver justly observes, no one " without the key of initiation," and diligent study, can appreciate or understand the hidden riches and treasures concealed from vulgar gaze in the penetralia of our mystic temple.

G. F. Y.

THE CONVENTION AT WINCHESTER, VIR.

[The following account of the proceedings of the Delegates assembled at Winchester, Va., on the 11th of May, was intended for our last number, but did not reach us in season. There not being a majority of the Grand Lodges represented, no business was transacted.]

In pursuance of a Resolution of the Masonic Convention of Grand Lodges, held in the city of Baltimore, on the 8th day of May, 1843, A. L. 5843, in the words following, to wit:

"*Resolved*, That this Convention recommend to the several Grand Lodges, that the next meeting of the Grand Masonic Convention of Free and Accepted Masons, be held in the city of Winchester, Va., on the second Monday in May, in the year 1846;" and which said resolution was concurred in by a majority of the Grand Lodges of the United States, Delegates from the Grand Lodges of North Carolina, Virginia, Iowa, Michigan and District of Columbia, met on the above named day, at the Masonic Hall in the city of Winchester, and having presented their credentials, adjourned over until to-morrow 9 o'clock, A. M.

Tuesday, May 12, 1846.

The delegates present on yesterday met agreeably to adjournment, and organized temporarily by appointing Most Worshipful Br. Marsteller, of North Carolina, Chairman, and Br. H. C. Williams, of District of Columbia, Secretary.

The Secretary having been directed to examine credentials reported the following Grand Lodges represented, viz:

North Carolina,	Br. Lewis H. Marsteller, M. W. P. G. Master.
Virginia,	Levi L. Stevenson, M. W. P. G. Master.
Michigan,	E. Smith Lee, R. W. P. G. Secretary.
Iowa,	James R. Hartsock, R. W. D. G. Master,
Dist. of Columbia,	H. C. Williams, R. W. G. Secretary.

R. W. Br. Frederic L. Billon, Grand Secretary, appeared and presented his credentials as delegate from the Grand Lodge of Missouri, and took his seat. Adjourned until to-morrow, Wednesday the 13th inst., by agreement, to afford further time to such as were not yet represented.

Wednesday, May 13, 1846.

The Delegates met pursuant to adjournment, present as on yesterday. This being the third day of attendance and no additional Delegates appearing to justify or warrant the transaction of any business by those present, they accordingly adjourned *sine die*.

Signed, L. H. Marsteller, N. Carolina.
L. L. Stevenson, Virginia.
E. Smith Lee, Michigan.
Fred. L. Billon, Missouri.
James R. Hartsock, Iowa.
H. C. Williams, Dist. Columbia.

Winchester, Vir., May 13, 1846.

ASYLUM FOR AGED AND DECAYED FREEMASONS—LONDON.

The following is a copy of a Circular recently addressed by order of the Trustees, to the Lodges under the jurisdiction of the Grand Lodge of England, and to the friends of the admirable charity to which it refers. Our Brethren in this country, (for it is an institution in which Masons everywhere must feel an interest,) will regret to learn, that through the dishonesty of one of its Trustees, the charity has sustained a severe loss; but they will at the same time rejoice to perceive, that the delinquent has been promptly removed, and that the pecuniary affairs of the institution are now in a healthful condition.

Worshipful Master,—The Suit in Chancery, in which the Asylum for Aged and Decayed Freemasons has lately been engaged, being now terminated, the Committee feel it their duty to explain to the Craft the circumstances which compelled the Charity to adopt this last resource for the protection of their funds, and their due application, according to the intentions of their benefactors and subscribers.

In the autumn of the year 1843, it came to the knowledge of the Committee that one of their provisional Trustees, Mr. Henry Rowe, who had previously refused to join in the appointment of permanent Trustees, and who had received dividends of the stock belonging to the Charity, to the amount of 188*l.* 18*s.* 2*d.*, had never invested them in the names of the Trustees, and that the funds of the Charity were for that reason less than he had represented to the Secretary; and further that they had strong evidence that he, Mr. Rowe, had also received the proceeds of a theatrical benefit, to the amount of 120*l.* 7*s.* 8*d.*, belonging to the Charity, which he had not paid over to the Treasurer. The Committee therefore called upon Mr. Rowe, by writing, to perform his duty of Trustee, by investing the dividends, and paying to the Treasurer the proceeds of the theatrical benefit.

The only reply received to this application of the Committee was, that he, Mr. Rowe, would answer them when they commenced proceedings at law. The Committee therefore, as a preliminary step immediately adopted measures for preventing the receipt of further dividends by Mr. Rowe: but as this unavoidably locked up the funds of the Charity for an indefinite period, it became necessary to take some more decisive proceedings for preventing further loss, by removing him from the Trusteeship. They therefore called a General Meeting of the Subscribers, giving to Mr. Rowe at the same time an opportunity of explaining his conduct to the Meeting, and of paying over and investing the trust monies received by him.

Mr. Rowe did neither, and the only course for the Meeting to pursue was, either to permit the funds of the Charity to remain useless, and the objects of the Institution entirely frustrated, or to take the only means in their power, by a Bill in Chancery, to remove him from his situation of Trustee.

The General Meeting, without hesitation, adopted the latter alternative, and by their direction a Suit in Chancery was instituted against Mr. Rowe, for the investment and payment of the Charity monies in his hands, and to remove him from the Trusteeship.

By this suit the Institution has obtained all that it sought, except the payment and investment of the monies in Mr. Rowe's hands, which was only prevented by his becoming a bankrupt. The Court immediately ordered the removal of Mr. Rowe from the Trusteeship, and the other provisional Trustees having most kindly and liberally offered to resign, in order to allow the appointment of permanent Trustees, the Court of Chancery has now appointed the following distinguished and valued Brethren Trustees of the Charity, viz., the Right Hon. the Earl of Aboyne, the Right Hon. Lord Southampton, Colonel the Hon. George

Anson, M. P., B. B. Cabbell, Esq., F. R. S., and R. T. Crucefix, Esq., L. L. D., in whose names the Charity funds, amounting to 3353*l.* 18*s.* 11*d.* consols, have been invested.

The result of the suit in Chancery is most satisfactory. The Society has now its funds clear of all interruption, and in the hands of a body of Trustees, whose names alone are a guarantee for their application in such manner as will best carry out the intentions of its benefactors and subscribers.

Yet this benefit is coupled with the usual drawback of a Chancery suit, the costs, Mr. Rowe's bankruptcy preventing the Society from compelling their payment by him; and although the suit has been but of short duration, and comparatively light in its expense, yet your Committee regret to say that the costs will amount to nearly 350*l.*, and this, with monies due by Mr. Rowe, makes a loss of nearly 700*l.* through his misconduct.

This the Committee respectfully submit to the kindness and liberality of the Craft. They have struggled many years against difficulties arising, not only from misrepresentation and prejudice abroad, but the misconduct of one of their own body, but this is now all past. They have removed their delinquent Trustee, and they have reason now to believe that their motives and intentions are fully appreciated and understood, that prejudice is giving way before sincerity and truth, and that it is now generally felt that no Charity can surpass that which provides a shelter and a home for Aged and Poor Freemasons.

The Committee will thank you to lay this letter before your Lodge. They have explained the causes for the extraordinary step of a suit in Chancery by a Masonic Charity, because they have been led to believe that their motives have been misconceived and misconstrued. Relying firmly on the soundness of the original plan, and the practical benefit to Masonry which must result from its development, they have never in all their difficulties and troubles swerved from their first design. They only hope that their perseverance will induce their fellow Masons to consider the subject earnestly and sincerely, assured that, the greater the attention bestowed, the more will all sincere Freemasons concur with them that no money can be so well bestowed as in providing a shelter and a home for the Freemason whose only faults are age and poverty.

With Masonic respect, I remain Worshipful Master,

Very fraternally, your obedient Servant,

John Whitmore,

Secretary, ad interim.

125, *Oxford Street.*

PRESENTATION OF A MASONIC JEWEL TO HERR ALEXANDER.

A special communication of the M. W. Grand Lodge of Ancient Freemasons of South Carolina, was held on Saturday evening, May 23, for the purpose of presenting, in behalf of the Masonic Fraternity of Charleston, a Jewel to Herr Alexander, as a token of respect for his liberal benefit to the Masonic institution on the 18th of April.

After the Grand Lodge was opened, the Most Worshipful Grand Master, Brother J. C. Norris, informed the Brethren that the object of the communication was to exhibit to a foreign Brother a token of that Fraternal feeling to which his liberal and Masonic spirit entitled him, and after adverting to the manner in which Brother Alexander had volunteered his services in behalf of the Ancient Institution, of which he is a worthy member, he presented the Jewel to the Grand Secretary and directed him as Chairman of the Committee of Arrangements, to invest Mr. Alexander with it in due form.

Brother A. G. Mackey, then turning to Brother Alexander, who had been brought by Brother Levin, the Grand Marshal, to the Pedestal of the East, thus addressed him:—

My Brother:—The Masonic Fraternity of Charleston, being desirous of testifying to you the feelings with which your liberal donation to them has inspired them, and fully appreciating the motives which induced you to give to our institution the advantages of your professional skill and labor, have resolved to bestow upon you some slight memorial of their Fraternal esteem. I need not assure you that in carrying out the object of my Brethren, I am performing a task grateful to my feelings as a man and a Mason.

The Jewel with which it becomes my pleasing duty to invest you, is a *five pointed star*, between whose angles issue rays of light, on each of whose points is inscribed one of those cardinal characteristics of our Order—Friendship, Morality, Brotherly Love, Relief and Truth, whose centre is occupied by a representation of the All-Seeing Eye, and on the reverse is an inscription to the following effect: "To Brother J. C. Alexander, from the Masonic Fraternity of Charleston, S. C., A. L. 5846."

Freemasonry, my Brother, as you are well aware, is in possession of a symbolic language, which pervades all the ceremonies of our Order, the implements of our labor, and even the furniture of our Lodges; a language in which Masons of all nations may converse with facility, and without fear of being misunderstood. It is not to be supposed that on an interesting occasion like this, we would dispense with the use of this symbolic language. Let me then claim your attention for a few moments, while I recall to your recollection the various sentiments which this jewel is intended to express, and those feelings which a sight of it must awaken in every Masonic breast.

The *Five Pointed Star* is an emblem of those Five Points of Fellowship which constitute the practice of a Mason's morality. In this view the jewel will remind you, my Brother, that though among strangers, you are with Brothers, who will never grow weary in doing acts of kindness to him who can give them a Brother's claims to sympathy. It will tell you that as a body we invoke the blessings of an ever merciful God during the remainder of your pilgrimage; it will assure you that the feelings of your breast will be respected and cherished by Brothers' sympathies—and that in a Mason's keeping, your honor will be safe—it will inform you that in the supporting protection of your Brethren you will find an ample shield against every attack of calumny that may dare invade your character—and lastly, it will remind you that though a stranger, unacquainted with the language and unaccustomed to the habits of our country, you will yet find in every Mason you may meet a friend, who will not only advise you when you are in danger of committing error, but warn you of any approaching, and by you, unseen evil.

The *rays of light* issuing from the angles of the star, are emblematic of that light which at the moment of Creation received its birth by the fiat of the Almighty, and to which we reverently allude in the Masonic light which is shed upon each Brother in his adoption into our sacred mysteries. This "pure Masonic light," which though not religion is religion's handmaid, and which inculcates peace and loving kindness to all men, it is the sacred duty of every Mason to keep, like the fire of the ancient Vestals, ever bright and burning. To you, as to all of us, its guardianship has been confided—and I need hardly reiterate to you the cautions you have already received on your initiation.

The *words upon the points* of the star are rich in meaning to every Mason. *Friendship*, *Morality*, and *Brotherly Love*, are in themselves three precious jewels—more rich than the diamonds of Golconda, and casting, like the gem in the eastern tale, a bright effulgence over the darkness of this world. May they be as beams lighting you on to temporal and eternal happiness.

Relief and *Truth* are among the "grand characteristics" of our Order, and are well worthy of your attention. When, as we are sometimes wont to do, we compare our institution to a tall and beautiful column, we say that Truth is the firm and sturdy base which has supported it for ages, and will continue to give it stability in time to come, while Relief is that chaste yet ornate chapiter which adds grace and beauty to the structure.

Lastly, the *All-Seeing Eye* speaks for itself. It is a symbol of that Divine Being in whose existence we all believe, to whom we are indebted for all we are, and through whom alone we hope for all that we are to be. Into his holy keeping we commit you, confident that with such a guardian and protector, neither danger can assail nor evil overcome you."

In the name of the Masonic Fraternity of Charleston, I invest you with this jewel of a Master Mason. May you long live to wear it, and when called from earth to heaven, may you find beyond the "clouded canopy" a jewel more rich, more lasting, in the approval of the Grand Master of heaven and earth.

Brother Alexander replied as follows:—

"*Most Worshipful Sir and Brethren*:—At any time my ignorance of the English language would make it difficult to express myself as I desire, but on this occasion do I find it still more impossible for me, overcome as I am by the profoundest feelings of gratitude for your kindness, to say all that my heart dictates to me would be proper to be said.

"I can only assure you, in returning my thanks for the attention and kindness of my Brethren of Charleston, that those attentions and that kindness have made an indelible impression upon my heart. Wherever fortune may allot me to pass the remainder of my life, I shall always, to the remotest period of my existence look back to Charleston, and its Masonic Fraternity with the warmest and purest feelings of a friend and Brother."

On motion of the Grand Marshal, it was ordered that these proceedings be published.

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 241.

Bibliothekar. Librarian. For a number of years past the most respectable Lodges of Freemasons have had libraries and museums of antiquities and natural curiosities attached to them. Those libraries are not confined to Masonic works alone (although the collection of them ought to be as perfect as possible,) but of all that is useful and valuable in literature. The funds are generally formed by appropriating a small portion of the initiation fees to the library, and by members presenting copies of valuable works to it. One of the Brethren, who has devoted a portion of his time to literary subjects, is the appointed librarian, to whom the Brethren must apply, should they want the use of any of the books. Every Lodge ought to make a rule of having a good and well-assorted library, for by so doing they not only prove their own attachment to the liberal arts and sciences, but that they are doing all in their power to cultivate a similar taste in their younger Brethren.

Von Bielfeld. Jacob Frederick Freiherr—Born at Hamburgh about the year 1716, and died 5th April, 1770, (although out of office,) Chief Inspector of the Prussian University, upon his own estate, Treben in Aytenburgh. According to his Familiar Epistles, he presented wedding gloves about the 6th February, 1738, and it is very probable that it was about the same time that he was initiated into the Order. He is well known in the literary world by some valuable works, particularly by his Familiar Epistles. When Frederick the Great was initiated into the Order as Crown Prince at Brunswick, he was one of the deputies sent from Hamburgh. He was the principal person who induced the monarch, at the commencement of his reign, to found the Grand Lodge, the Three Globes, at Berlin, and was Grand Master of it some years. He served the Prussian family fifteen years, and then retired to private life upon his own estates.

Biester. Johan Erich.—Was born at Lubec, 17th November, 1748, and died 20th February, 1816; Chief Royal Librarian and Member of the Royal Academy of Science at Berlin. A man of most extensive knowledge, and whose labors contributed much to promote the cause of literature and science, the proofs of which are to be found in the many valuable writings he has left, and in the Berlin Monthly Magazine, published by him, in company with Nicolai and Gedicke. In his controversial work with Starke there is much valuable information concerning Freemasonry, in which Order he had obtained the highest degree. He belonged to the Grand Lodge at Berlin, in which Lodge he held the office of Grand Lecturer up to the time of his death. He was also W. M. of the Lodge at the Golden Plough.

Von Bischofswerder, Johan Rudolph. Royal Prussian General and Cabinet Minister, died in October, 1803. A very celebrated person in the time of Frederick William II., partly on account of his knowing so well how to manage that monarch, and partly on account of his zeal in promoting the Rosicrucian system, and his attachment to that Order.

Blau. Blue. This color of Truth is highly prized by every Freemason; and the more he makes his clothing of the mantle of Truth, the greater will be his progress in real knowledge. The clothing blue and gold, or gold and azure, is an ornament of the greatest value. The unchangeable heavens are blue or azure, and its golden ornaments are the Sun, the Moon, and the Stars.

Blau Grade. Blue Degrees. The three first degrees are clothed in or ornamented with blue, from whence this name is derived. The following degrees have not the same uniformity in their outward appearance. Blue is the color of Truth and Fidelity; and it is a remarkable fact that the Brethren have ever remained true to the blue degrees, while the authenticity of many of the other dugrees has often been disputed, and in many places altogether denied. Under the reign of William the Third of England, blue was adopted as the favorite color of the Craft.

Bleiwage Wasserwage, Richtbrett oder Setzwage. Level. The Level is used by operative Masons to lay levels and to prove horizontals. It is the duty of the foreman or superintendent of every building frequently to prove the various parts of the building by the level, in the course of its erection, and he who neglects this important part of his duty lays himself open to severe censure.

Bode. Johan Joachim Christoph. A man who has rendered very valuable services to the cause of Freemasonry. He was born on the 16th of January, 1730, of very poor parents, and died on the 13th December, 1793, in Weimar, a Privy Councillor of Hesse Darmstadt. In his youth he studied music in Brunswick, under the city musician Kroll, as hautboist, and was made a member of the city band. His love for music drew him to Helmstadt, where he studied under a virtuoso upon the bassoon; and it was in this city that with assistance of a few friends, he not only made himself acquainted with various languages, but also made a good progress in the study of the arts and sciences. From Helmstadt he returned to Celle as a hautboist, and in 1757 he went to Hamburgh, and commenced business as a bookseller, was initiated into the Order, and obtained very great celebrity by various translations, viz. Yoric's Sentimental Travels, Humphrey Clinker's Travels, The Life of Tristram Shandy, the Vicar of Wakefield, and the History of Tom Jones. By a rich marriage he was enabled to retire from business, and devote the remainder of his days to literature in Weimar. About 1793 he translated that important work, Michael Montaigne's Thoughts and Opinions upon all Subjects, in six volumes. He contributed to Masonic literature, Scottish Masonry compared with the Three Obligations, and the Secrets of the Knight Templars of the Fourth Century, from the French, in two parts. As a Freemason, he belonged to the convent in Williamsbad. About the year 1790 he joined the Order of the Illuminati, in which Order he obtained the degree of Illuminatus Dirigens. As a Freemason, no one knew the history of the

Order better than he did, and no private member possessed a richer or more extensive Masonic library; no one was more diligent in increasing his stock of Masonic knowledge, and opening for himself the richest and rarest springs of knowledge. He was one of the most active promoters of the newly introduced system of the Strict Observance, so long as he believed in its correctness, and one of its most indefatigable enemies as soon as he was convinced of its errors. He opposed with all his strength the different errors which had crept into the Order; but most especially he set himself to root out the errors of superstition, priestcraft, supremacy, &c. &c., and pursued this many-headed hydra, through all its changing forms, into its last retreat of infamy and disgrace.

Braunschweig. Brunswick. The Rulers of the Grand Duchy Brunswick Wolfenbuttle have always favored Freemasonry; many of them have belonged unto the Order. But it is not on this account alone that Brunswick is celebrated in Freemasonry; it is much more so, because that in Brunswick, the capital, the most extensive system of Freemasonry that has ever existed in Germany, had its Directory, or Court of Directors. This was the system of the Strict Observance of which the Grand Duke Frederick, the hero of the seven years' war, was Grand Master, which office he held up to the time of his death, after which the Order was broken up. In 1775, a Convent, or Conference of the Strict Observance, was held here from the 22nd of May until the 6th of July, where the Orders of the Knights Templars and of the Adepts were discussed, and in which conference the "Clerici" of the Temple Order appeared, but were not acknowledged. Brunswick is also the Orient in which Frederick the Great was brought to light. In the year 1771, the Lodge Charles Union founded an institution for instructing young people in mathematics, history, drawing, &c. &c. but limited their foundation to four pupils. During the famine in 1772, this Lodge fed above fifty people every day for some months, and this prevented them from extending their foundation. Some time after this the whole of the Lodges in Brunswick united, and altered the school, so that they could instruct twelve pupils. To encourage them in their studies, Duke Ferdinand caused a silver medal to be struck, which was given to the best scholar at the annual examination (which took place in presence of the Duke, and of all the members of the various Lodges,) as a reward for industry and good conduct. This institution has since been more extended, and the Brethren also support a society for widows and orphans. In Brunswick there were formerly

St. John's Lodge Jonathan, founded, from London, 1738, and closed 1768.
St. John's Lodge Charles the Union, founded 1770, also from London.
Scottish Lodge, at the nine Stars.
Grand Lodge, founded 6th February, 1775, by Duke Frederick, unto which all the Lodges of the Strict Observance joined themselves.

These four Lodges have gone down, and there is now here only the St. John's Lodge Charles, at the Crowned Pillar, to which the above-named Institution belongs.

The medal which has already been mentioned for the pupils of the Institution, has upon its principal side a pillar, built upon seven steps, and surrounded with different Masonic emblems, referring to the name of the Lodge Charles, at the Crowned Pillar. It is crowned with a Prince's coronet, upon which is resting an Owl, the emblem of Industry and Learning, with the inscription, "Neglecta redire virtus audet." Beneath is the inscription, "Præmium virtutis et diligentiæ." Upon the other side is a charming landscape, watered by a stream flowing from a rock, with the inscription, "Solis et rivi beneficio surgunt," and the year of the foundation 1771. The Lodge Jonathan struck a medal in 1774; upon the principal side was David and Jonathan embracing each other, with the inscription "Idem velle, iden nolle." The other side had a Bee hive, with a swarm of bees, and the inscription, "Odi profanum vulgus et arceo." A third medal was also struck in 1774; upon the principal side it had a crowned pillar upon seven steps, surmounted by a triangle, from which rays were emitted; the other side had three hands coming from the clouds, with the Square, the Level, and the Plumb Rule. Upon the floor was an oblong square, with a charter upon it with the letter H. A fourth Brunswick medal of 1774, is called the Freemasons' Ducal; upon the principal side is a representation of Hercules, with his finger upon his mouth, with the inscription, "Favete linguis;" beneath "Aequitas concordia et virtus." The other side contains a hand coming from the clouds, and suspending a level over various materials upon the earth, with the inscription "Aequa lege fortiter insignes et imos."

Von Brentrans, Dominick. Born at Napperswell, and died in the monastery at Kempsen, in June, 1797, Dr. in Theology, Spiritual Councillor and Court Chaplain. He was a very enlightened Roman Catholic Theologian, which he has proved by publishing a large work upon the Holy Bible. In 1732 he gave up all his living that he might proceed with his work upon the Bible with less interruption; but he continued to reside in the Royal Abbey at Kempsen. A new Royal Abbot removed him out of his neighborhood because "he *was a Freemason.*" He held the office of lecturer in the Lodge the Rising Sun, in Kemsen.

Breslau. Breslaw. The three Grand Lodges in Berlin have the following daughter Lodges here:

A. The Grand Lodge at the Three Globes in Berlin has—
1. St. John's Lodge Frederick, at the Golden Sceptre, founded 10th December, 1776, from the Lodge, the Golden Ball of Heaven in the East by Glogaw, and joined the above Grand Lodge 1st May, 1803.
2. Scottish Lodge, at the Golden Sceptre, founded May 1st, 1803, by the same Grand Lodge.

B. The National Grand Lodge has—
1. Its Provincial Grand Lodge for Silesia.
2. St. John's Lodge, at the three Dead Gripps, founded 1st February, 1742, and belonged to the Grand Lodge at the Three Globes for a long time; but on the 20th March, 1772, joined the National Grand Lodge.
3. St. John's Lodge, at the Pillar, founded 19th May, 1774.
4. St. John's Lodge, at the Bell, founded 9th April, 1775.

C. To the Royal York Grand Lodge belongs—
1. The Provincial Grand Lodge for Silesia, founded 6th September, 1816.
2. St. John's Lodge, Horns, founded 22d Feb. 1813.

Broener, Johan Carl. John Charles Broener, senator aud bookseller in Frankfort-on-the-Main, where he was born 4th June, 1738, and died 22d March, 1812. One of the most active Freemasons, and for many years Provincial Grand Master of English Provincial Grand Lodges at Frankfort-on-the-Main. A medal with the following inscription shows how highly this Brother was prized. Obverse, Broener's bust, name, and birthday, reverse, a chain, and in it the words, To the Right Worshipful Grand Master's 50th F. M. Jubilee, dedicated by the Brethren of the Union in the Orient at Frankfort, A. M. 4th June, 5809.

Bruder und Brudername. Brother and Brother name. Operative Masonry is not a brotherhood, but Freemasonry is; the latter has this in common with many spiritual orders, even Protestant clergymen call each other Brother in Germany, Herr Bruder, or Mr. Brother. Freemasonry leaves the Mr. out. In the Orders of Knighthood the Knights do not call each other Brother. In the Lodge, Masons always call each other Brother, and the poorest among them, even the serving Brethren, dare not address them by any other title, although they may fill the highest offices in the State, or even be monarchs. Out of the Lodge, in the presence of strangers, the word Brother may be dropped; but when a Brother meets a Brother even out of the Lodge, and no other person is present, then the title of Brother must not be omitted. It must be much more agreeable to every Brother to be called by that endearing name than to be addressed by the title of your excellency or Mr., as well in the Lodge as out of it when no strangers are present. No one hath a Brother except he be a Brother himself.

Bruderliebe. Brotherly Love. This can be manifested in innumerable opportunities not only in the Lodge but also out of it. It is acknowledged by the nearly imperceptible pressure of the hand as much as by the vindication of an innocently accused absent Brother on the throne. It is an essential element to bind the Brethren unto each other; we have pledged ourselves to exercise it, and it is one of the greatest duties of a Free and Accepted Mason to deny it unto no man, more especially to a Brother Mason. To exercise brotherly love, or to feel deeply interested in the welfare of others is a source of the greatest happiness in every situation in life. The king upon his throne would find his situation insupportable if his subjects showed their regard unto him through fear alone and not through love, and so would those also who have a superabundance of worldly possessions. Even in Paradise we will desire to be beloved. He who does not find his heart warmed with love towards all mankind should never strive to be made a Freemason, for he cannot exercise brotherly love. Neither do those prove true brotherly love who only exercise it at the banquet, and must first be warmed with wine before their hearts will sympathize with the distressed. A good father loves his children not only in the house, but out of it also.

Bruckenbruder, Freres Pontifes oder Freres du pont. Brethren of the Bridge or Bridges. This Order existed in the twelfth and thirteenth centuries, and the Brethren were in the noblest sense of the words, the first foresters, gamekeepers, military escorts, troopers, and police officers, as well as the revivors, or rather, creators of domestic trade and of architecture. They, as well as the Knights of the Temple and of Malta, were engaged in protecting and providing for travellers whether they were sick or well, and in escorting them with their arms in their hands, and in erecting and keeping in repair bridges, roads and ferries. To enable them the better to devote their whole lives to this object they took vows of celibacy, poverty, and obedience to their chiefs. The expense of maintaining this brotherhood, and of keeping in repairs the roads, bridges, &c. &c. which they had built, was defrayed by alms, gifts, and legacies from pious people. All which we now know of the origin of the Order of Bridge Brethren rests upon a bull issued by Pope Clement the Third in the year 1189, to one of their superiors called Raymond. It is said therein that the holy father following the example of his predecessor, Lucius III. 1182, took this brotherhood and all its processions under his most especial protection as a mark of his respect and gratitude to the Order for the many benefits they had conferred upon mankind, not only by building the bridge of Boor Pas, three miles from Avignon, but for their mercy, liberality, &c. &c. They built many other bridges, and the celebrated bridge "Pont St. Lsprit," in the Department de Gard in former times, called portus Sancti Saturnini, is a beautiful and lasting monument of the industry, skill, and activity of this brotherhood. Its foundation was laid on the 21st August, 1265, and near it, as well as near the bridge of Avignon, they built an hospital and a house for the Order, in which they lodged and refreshed travellers. It is believed that the Knights Hospitallers of St. John in Jerusalem, as well as the Maltese Knights, or Knights of Malta, originated from this Order.* So much is certain, that the possessions of these Brethren in Boor Pas came into the hands of the Knights of Malta.

Burge Pathe oder Cavent. Surety, Godfather, or Bail. This is commonly undertaken by the Brother who proposes a candidate, he becomes surety for him, that he will pay the customary fees of initiation, and that the candidate will perform all those duties which the Craft require of him. If the candidate is accepted by the Lodge, it then becomes the duty of the Brother who proposed him to encourage him, and to endeavor to lead him forward to the performance of every moral and social virtue. Should he do this part of his duty, then the Lodge cannot punish him if the Brother whom he has proposed falls from the path of virtue. It is therefore a duty imposed upon every Brother who proposes a candidate that he should make himself intimately acquainted with his moral character to prevent bringing a scandal upon himself and the community at large.

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*This belief is not well founded.—*Editor Mag.*

Cabbala. Jewish Tradition. This was amongst the ancient Jews a mystical philosophy, inasmuch as they professed to possess cabalistical secrets from the earliest ages, even from the days of Adam. There was also a philosophical cabala which had its origin in Egypt. Modern cabalists have introduced many things into this so called science, and have divided it into symbolical and real cabala. In the symbolical cabalia the secret of numbers is taught, and the real cabala is subdivided into theoretical and practical. In the theoretical the sacred writings are explained by a host of traditions, and the practical is that cabala which has found the most followers, as it professes to teach the art of performing miracles. As spiritual errors are frequently the subject of Masonic lectures, we could not pass the word cabala without notice.

Cagliostro. This self-styled duke, really Ginseppa Balsamo, has made a most improper use of Freemasonry, and thereby hurt the feelings of every good Brother. He was born on the 8th of June, 1743, at Palermo; studied the medical science; was a debauched character; practised secret deceptions of various descriptions; and by duplicity found means to travel through the world, particularly through France, England, and Italy,—first under the name of the Marquis Pellegrini, and then under that of Duke Cagliostro. Under the last title, he gave himself out for a teacher of how to prepare the philosopher's stone, as well as a manufacturer of the tincture of life and water of beauty. He afterwards led his scholars into the depths of magic, in which he was greatly assisted by his wife; and every one of them was thus duped out of considerable sums of money. He further gave himself out as a restorer of the ancient Egyptian Masonry, stating that he was Grand Captain in that Order. But he was taken into custody at Rome on the 27th December, 1789, for an impostor—thrown into prison—convicted, and died in the prison at St. Leo, in the summer of 1795.

Calender. Almanack or Calendar. Nearly every Lodge gives out on St. John's day a so-called Lodge Calendar, or causes it to be appended to the list of the members. This calendar merely contains the days from St. John to St. John on which it is intended to work, and the different degrees which will be wrought in on those days. The calendar is especially useful to those Brethren who reside at a distance from the Lodge, and cannot be invited by the regular circulars. Without very important reasons, it is not allowed to alter the days nor the work mentioned in the calendar. A peculiar Freemason's Almanack has been published since 1775, in the shape of a pocket-book, by the Grand Lodge in London; and this book contains a great deal of useful information and instruction. Similar almanacks are also published in France and Germany.

Capitel oder Capitel haiten. Chapter, or holding a Chapter. The word chapter means the divisions of a book or of information into various parts. But as in the assemblies of the Brethren such information is generally given, so are those assemblies themselves called Chapters. But there is difference made even in those assemblies; and those are particularly distinguished by the name of Chapters which are composed of those who are capable of voting, and are called Capitulares.*

Carbonari. A political society, which distinguished itself in Italy from the year 1810 to 1814, and is here and there falsely given out as a Masonic society. The name Carbonari, literally translated, means a charcoal burner.

Carl Frederick, Grand Duke of Baden, was born the 22nd November, 1728, and died on the 10th June, 1811. He was a zealous patron of Freemasonry until the day of his death, when the Lodges in Baden ceased to meet.

Carl Ludwig Frederick, Grand Duke of Mecklenburg-Strelitz, was born the 10th October, 1741, and died the 6th November, 1816. Held the office of Provincial

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*The reader will bear in mind that this is a definition of the term, as it is used in Germany.

Grand Master from the Grand Lodge in London for many years; and before he began to reign over Hanover as its viceroy, he was Grand Master of that kingdom; which high situation he filled since 1786. He was also for many years (although absent) Worshipful Master of the Lodge Charles zum Rautenkrantz, in Hildberghausen. Shortly before his death, he, as Grand Master, founded the Lodge at the Bond of Peace in New Brandenburg) and wrote many letters of recommendation with his own hand to foreign Lodges.

Carl Nassau, Reigning Prince of Nassau Usingen, born the 9th November, 1735, died 17th May, 1808. He was Ancient Scottish Grand Master, and W. M. of the Lodge zur Bestandigen Eingkeit, in Biebrich.

Carl Wilhelm Frederick, Marggraf of Brandenburg, born 12th May, 1712, and died the 3rd August, 1757. He was initiated into the Order by Frederick the Great himself, at the Lodge at the Three Globes, in Berlin, in June, 1740.

Carl der Dreizehnte, Charles XIII., King of Sweden and Norway, born the 7th October, 1748, and died 5th February, 1818. From the time of his manhood he belonged to the Order, and, as Duke of Sudumanland, he was Grand Master of Sweden. As a king, he proved himself a most zealous protector of the Order, and founded the Order of Charles XIII.

Carlsruhe. Grand National Lodge Union of Baden, 23rd May, 1809. Grand Master Freden Carl Frederick Schilling von Canstatt. As daughter Lodges this Grand Lodge has,

1. Carl zur Einigkeil zur Carlsruhe.
2. Edele Auricht in Freiburgh.

After the death of the former Grand Duke of Baden, 1811, this Union, as well as the St. John's Lodge York, Carl zur Einigkeil, have been closed.

Cassel. The Grand Lodge Royal York at Berlin founded here a
Provincial Grand Lodge of Churhessan, 25th April, 1814: and the
St. John's Lodge, Wilhelm zur Standhaftikeil; as also
St. John's Lodge, zur Volkommen Eintracht und Freundschaft.

This Provincial Grand Lodge changed itself in 1817 into an Independent Grand Lodge of Churhessan.

Its Daughter Lodges are the two last named, as well as the Lodges at Escheveige, Marburgh, and Rinteln.

Von Castillon Frederick Gustai Adolph Maximilian, born at Lausanne the 22nd September, 1747. His proper family name was Salvemini, for he was of Italian origin. He died, Professor of the Mathematics and member of the Academy of Sciences in Berlin, 27th January, 1814. We have many French works written by him, and all the articles upon the ancient and modern theoretical and practical music in the Supplement a la Encyclopedie, etc. (Amsterdam, 1776 and 1777), came from him. He also translated Hirschfield's Theory of Gardening, in five volumes, into French. In the Order, he filled the important office of G. Master in the Grand National Lodge at Berlin; which office he filled with the greatest activity until his death.

Catechismus. Catechism. This is the most ancient document of Freemasonry. The Catechism was formerly only communicated by conference from one Lodge to another, or from one Brother to another; and this is the reason why we have so many different forms of the Catechism, although in spirit there is no material difference in any of them. As a religious catechism contains a summary of all that is taught by that religion, so our catechism contains the essence of Freemasonry; but it is not to be understood without the teacher taking great pains in instructing the student, nor without having previously been instructed in a Lodge, and being able to reflect upon and remember the instructions there given. Every degree has its own Catechismus; and in many Lodges it is customary to explain part of it at every meeting, in order that the members may be become intimately acquainted with it.

[To be continued.]

THE GRAND LODGE OF PRUSSIA.

Our London correspondent, under date of May 28, writes that "the Grand Lodge of Prussia has declined to accede to the request of our Grand Master, the Earl of Zetland, that our *Grand Lodge Certificates* should be received in the Prussian Lodges, without regard to the religious tenets of the parties presenting them. The Earl will enter into the subject on Wednesday next, the 3d June, (the day of the meeting of the Grand Lodge of England,) and it is expected that he will withdraw his Representative from the Grand Lodge at Berlin, and that the Representative for Berlin will retire as such from our Grand Lodge. More the Earl cannot do—and thus the matter stands."

This state of things is greatly to be lamented. The Grand Lodge of Prussia is a body of great respectability,—including among its members the principal noblemen of the kingdom, and having at its head a member of the royal family, who, we believe, is heir apparent to the throne. But in this matter it is clearly in the wrong, and it must recede from its position, or cease to be regarded as a member of the great Masonic family throughout the world. We shall look with interest for the result of the proceedings of the Grand Lodge of England of the third June; on the receipt of which we shall be better able to determine what course it may be proper and expedient for the Fraternity in this country to pursue.

MILITIA TEMPLI—SCOTLAND.

Our attentive correspondent has kindly furnished us with the following interesting account of the imposing ceremony of Installing the officers of the Grand Conclave (Knight Templars) of Scotland, which took place at Edinburgh, on the 11th March last. It will be highly acceptable to those of our readers who belong to the Order of the Temple in this country, and who feel an interest in its prosperity elsewhere. They will unite with us, however, in the expression of our regrets, that the Grand Conclave of Scotland, should have felt itself at liberty to dissolve the connection which has heretofore subsisted between this Order and Freemasonry, and to declare the one independent of the other,—a measure, the necessary result of which must be to isolate, to a great extent, the Templars of Scotland from their Brethren in other parts of the world.

CEREMONIES OF INSTALLATION.

14 Veadar 727. A Chapter-General of the Order was held this afternoon (11th March, 1846,) at which the following Grand Officers were elected, viz:—

Grand Master—The Lord Glenlyon.
Ex-Regent and Seneschal—Wm. Burn Callander, of Westertown.
Preceptor—J. Whyte Melville, of Bennochy, &c.
Constable—The Master of Strathallan.
Admiral—James Graham, of Leitchtown.
Hospitaller—Jno. Gordon, of Cairnbulg.
Chancellor—Sir David Dundas, Bart.
Treasurer—Veitch Sinclair, M. D.
Registrar—J. L. Woodman, C. S.
Provost—Colonel Kinloch, of Kilrie.
Beauceniffer—D. Balfour, of Trenably.
Bearer Vexillum Belli—A. D. Campbel.
Chamberlain—Sir John Ogilvy, Bart.
Steward—F. L. S. Wedderburn, of Wedderburn, &c.

The Grand Master appointed William Alexander Laurie, F. S. A., and Capt. J. A. D. Fergusson, Bengal Cavalry, to be his Aides-de-Camp.

At the same Meeting, the reprinting of the Statutes was delayed, to allow time for considering certain alterations thereon, which were tabled by Frater Walter Lawrence, yr. of Lisreaghan.

The august ceremonial of installing the Grand Master and other Grand Officers of the Order, took place in the evening, within the Music Hall, George Street. As no installation had taken place within the memory of any of the Soldiers enrolled under the Banners of this Ancient Chivalry, much interest was felt on the occasion, and the attendance was consequently both numerous and respectable. The Hall was fitted up as a Cathedral, and around the walls were hung the Banners of the Knights and other appropriate decorations. The floor was laid with crimson cloth.

The procession having been marshalled, advanced up the nave towards the altar in the following order—

Trumpeters.
Men-at-Arms, Two and Two.

THE PROCESSIONAL CROSS.

Esquires, two and two, the Senior last, walking alone.

THE BANNERS OF THE ORDER.

Beauseant carried by † Frater A. P. Miller, 92d Regiment.
Vexillum Belli by † Frater Somerville. of Ampherlaw.

KNIGHTS,

Two and two, Senior last, all habited in the Robes of the Order, and bearing their Shields on their left arms.

C. Dillon Bellew, Younger of Mount Bellew.
Francis Suther Melville.
William J. Pattison.
George Reczynski, Captain.
Major J. A. Forbes, 92d Highlanders.
P. Sundeman.
T. M. Montague Weller.

James Horne, Yr., of Langwell.
James Mathie, Stirling Priory.
Duncan M'Cab, Ditto.
P. G. Morison, Ditto.
Stewart Watson.
J. C. Chatterton, K. H. Col. 4th Dn. Gds.
Sir William Stewart, of Grandtully, Baronet.

KNIGHTS COMMANDERS,

Two and two, Senior last, habited in the Robes of their Degrees, and carrying their Shields.

George Edward Thorold, Major 92d Highlanders.
W. O'Bryen Hastings Buchanan, 92d Highlanders.
George William, Viscount Kirkwall.
William Miller, of Glenlee.
Richard John, Viscount Suirdale.
William Sutherland Stiven, M. D.
Kenneth D. Mackenzie, Captain 92d Highlanders.

Captain Walter Scott, H. E. C. S.
Francis Nicoll, of Costerton.
James Hunter, Yr., of Glencare.
George Philip Stanhope.
J. J. Cryil Drake, Captain, 92d Highlanders.
Sir John Ogilvy, Baronet.
James M'Ewen, Teithside, Callander.
James Marshall, S S. C.
W. B. D. D. Turnbult, Advocate.

GRAND CROSSES,

Two and two, Senior last, habited in their Robes, and carrying their Shields.

Walter Lawrence, yr., of Lisreaghan.
George Galbraith, Provost of Stirling.
John Stewart Hepburn, of Colquhalzie.

GRAND OFFICERS,*

Two and two, Senior last, habited in their Robes of Office—their Shields borne by their respective Esquires.

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*It may be proper to observe, that most of the Office-Bearers acted in the situations to which they had been appointed on the 11th March. 1845; their new duties not properly devolving on them till after the Installation.—J. L. W.

‡ † A. D. Campbell, Chamberlain, bearing the Mantle of State.
Rev. Thos. George Suther, M. A.

‡ † J. L. Woodman, Registrar, bearing the Great Roll of the Order.

‡ ‡ John Gordon of Cairnbulg, Hospitaller, bearing the Collar of Beads.
†Col. J. M'Donald of Dalchosnie, C. B. Comg. 92d Highlanders, Acting Constable and Mareschal, bearing the Sword of State.

‡ ‡ Sir David Dundas, of Dunira, Baronet, Provost.
Rev. J. Boyle, B.C.L , bearing the Gospels.
‡ ‡ The Hon. the Master of Strathallan, bearing on a cushion the Constitutions of The Order.
‡ ‡ James Graham, of Leitchtown, Admiral, bearing The Iron Collar.
‡ ‡ J. Whyte Melville, of Bennochy and Strathkinness, Preceptor, bearing on a cushion the Crown of The Order.

W. A. Laurie, F. S. A., A. D. C.
THE REGENT, carrying the Staff, attended by his Aides-de-Camp.
D. W. Balfour Ogilvy, Acting A. D. C.

The Prelates, having deposited the Gospels, passed to their respective stations beside the Altar.

The Regent passed to his Stall on the right of the Grand Master's Throne.

The Grand Officers—Grand Crosses—Knights Commanders—and Knights, passed to the Stalls assigned to them on the North and South sides of the Hall, and delivered their Shields to their respective Esquires.

The Esquires passed to seats assigned them behind the Knights, and continued during the Ceremonial to carry the Shields of the Knights.

The Men-at-Arms passed to places assigned to them at the West end of the Hall.

Frater Montignani, an Esquire of The Order, presided at the Organ.

The Band of H. M. 4th or Royal Irish Regiment of Dragoon Guards was in attendance, beside the Organ, and assisted in the Musical performances, when required, during the Ceremonial.

The Regent having constituted the Chapter, delivered the following Address:

"FELLOW SOLDIERS,—When I reflect upon the occasion that has summoned us together this day, one which, in the ordinary course of events, must ever and anon occur, but which, to our good fortune, has been of late years unfrequent, I do not think I need detain you long with any preliminary remarks; for my duty, though not unimportant, is but intermediate, and with the proceedings of this evening, it has its close. I have now to lay down the insignia of office which, through your election, I have borne for a short period, rather because it was not expedient that this Ancient Military Order should want a Head, than from any superior desert of capability of my own. And as it is but fitting that on an occasion like this, joy rather than sorrow should be felt among us, as we ought not to cloud the aspect of our new solemnity with any shadow of regret, let me, before I demit the office of your Regent, say a few words in honor of him who has passed from the midst of us, in the fulness of his years, in the ripeness of his honors, in the glory of a long, a great, a valiant, and unsullied career. And, these having been spoken, let us bury—not his memory, for that must be immortal—but all vain repining for the stroke that deprived this country of a worthy patriot, and our Order of a venerated Chief. Short and brief shall be my eulogy, for History has already consecrated to herself the name of Admiral Sir David Milne. At an age when most of our youth are hardly emancipated from the peaceful tasks of the schools, *he* won his earliest laurels. Unassisted by influence, unaided by patronage, he fought his way upwards to distinction; and wherever the battle was the keenest, wherever the thunder rolled loudest against the shattered navies of the foeman, there, be sure, was our late Grand Master to be found. A braver officer, I believe, never yet trod the British deck, and when I say so, I feel that I can pay no higher tribute to his valor. Almost, if not altogether, the last of our great naval veterans who was spared to us, he rather took as his due the Mastership of this Military Order, than received it from us as a favor. And this I will say fearlessly, that—although the Order of the Temple has never yet, for all the centuries it has endured, wanted an efficient Chief—it would be difficult to select from our past records the name of one more dauntless in action, more wise in council, more kind and benevolent in peace, than our late Grand Master, and none more devoted to the welfare of our ancient Chivalry.

PEACE BE WITH HIM!

"And now, Fellow Soldiers, my task is done. You required me at a time when we were yet mourning for our recent loss, to assume the temporary command and rule of the Order. It was a duty which, circumstanced as we then were, I did not feel myself entitled to refuse, and I have held it until it was your pleasure to relieve me of that responsibility. I thank you for the honor. I thank you for the trust and confidence which you reposed in me. I thank you for the kindness of your co-operation; and I congratulate you most sincerely upon the election you have this day made of a Grand Master, who is the representative of a family distinguished not only in the annals of Scottish History, but in those of our Order, and who, I pray, may long be spared to vindicate your suffrages, by the dignity, the wisdom, and the chivalric character of his rule!"

On the conclusion of the Regent's Address, the Grand Officers,—with the exception of the Regent, who retained his place—retired in Procession, (Junior first,) and returned in the same order, introducing

The Right Honorable GEORGE AUGUSTUS FREDERICK JOHN,
BARON GLENLYON, of Glenlyon, Habited as a Grand Cross,
the newly Elected GRAND MASTER, supported by his Aides-de-Camp.

The Banner of His Eminence was carried by a Knight Commander, immediately in front of The Grand Master; the Banner-bearer being supported by two Esquires.

The Grand Master Elect was received by the assembled Knights standing, and passed to His Chair of State, in front of the Altar.

His Eminence having taken his seat, and the Knights their stalls, the Minutes of Election were read by the Registrar.

The Regent then asked the Grand Master Elect, if he accepted of the Office to which he had been chosen by the suffrages of the Knights.

His Eminence having assented—the Sword of State, Staff, Crown, Collars, &c. were handed by the Grand Officers who bore them, to the Prelates, by whom they were placed upon the Altar.

The Junior Prelate then read from Verse 10 to Verse 19, St. Paul's Epistle to the Ephesians.

The Consecrating Prelate then offered up a prayer; the Grand Master Elect kneeling on a faldstool; the assembled Knights, &c., standing.

The Chaplain, carrying the Gospels, then advanced, and administered the Oath to the Grand Master.

The Grand Master having resumed his seat, the Consecration succeeded.

The Ex-Regent and Preceptor then left their Stalls, and advanced towards the Altar. The former having received the Sword of State from the hands of one of the Prelates, armed the Grand Master therewith; and the latter having received the Staff of Office, placed it in the Grand Master's hands, saying—"For the greater glory of the Holy Trinity," &c.

The Grand Master, then standing, was invested by the Chamberlain with the Robe of State.

The Grand Master having resumed his seat, the Gold Ring, formerly worn by H. R. H. the late Duke of Sussex, as Grand Prior of England—(presented to the Order by the late Grand Master, Admiral Sir David Milne, G. C. B., and appointed to be used as a Coronation Ring for future Grand Masters,) was then placed by the Consecrating Prelate on the forefinger of the Grand Master's right hand, saying—"Receive this Ring," &c.

The Collars of the Order having been handed by the Prelates to the Admiral and Hospitaller, were then placed around the Grand Master's neck by these officers.

The Consecrating Prelate, taking in his hands the Crown of the Order, then placed it on the head of the Grand Master.

Immediately thereafter, the old War Cry—"*Au Beauseant! Au Beauseant!*" resounded through the Hall.

A flourish of trumpets also announced the Crowning.

The Ex-Regent and Preceptor then conducted the Grand Master to his Throne, placed on the north side of the Altar, under a covering richly decorated with crimson velvet hangings.

On His Eminence being enthroned, the Ex-Regent advanced and said to the assembled Knights—"I present to you The Right Honorable and Most Eminent and Reverend GEORGE AUGUSTUS FREDERICK JOHN, Baron Glenlyon, of Glenlyon, by the Grace of God and the Suffrages of the Brethren, Grand Master of The Religious and Military Order of the Temple."

The *Te Deum* having been performed on the organ, was succeeded by a flourish of trumpets, during which the Grand Master, by command of the Preceptor, was saluted by the Swords of the assembled Knights, and by the Banners of the Order.

The Heralds then proclaimed the Grand Master by his style and titles.

The Ex-Regent and Seneschal then advanced, and ascending the steps of the Grand Master's Throne, took the Oath of Fidelity to the Grand Master (between the hands of His Eminence,) for himself and the other Knights Grand Crosses and Grand Officers of The Order, and retired.

Then John Whyte Melville, of Bennochy and Strathkinness, Preceptor, for himself and all the Grand Priors and Commanders of the Order, ascending the steps of the Throne, and taking off his Cap, took the Oath of Fealty, between the hands of the Grand Master, and retired.

Then John M'Donald, of Dalchosnie, C. B., Colonel in the Army, Lieutenant-Colonel of H. M. 92d Highlanders, Acting Constable and Mareschal, ascending the steps of the Throne, and taking off his Cap, placed his hands between those of the Grand Master, and for himself, and for the Knights, Esquires, and Men-at-Arms, pronounced the words of fealty, and retired.

The Prelate then read the 19th Psalm.

The Registrar having read the List of Office-Bearers elected this day, those present were conducted, two and two, between the Senior Grand Crosses (Fratres Hepburn and Galbraith,) to the steps in front of the Altar, and kneeling there, with their hands upon the Gospels and the Sword of State, they severally vowed faithfully to discharge the duties of their offices.

The Anthem was then performed on the organ. When concluded, the Consecrating Prelate pronounced the Blessing.

The Grand Master, having dissolved the Chapter-General, proceeded, along with the Knights and Esquires assembled, to the Refectory, in which an Entertainment had been provided.

Many appropriate toasts connected both with the Ancient and Modern History of The Order were given, and much satisfaction was expressed by the Grand Master and all present, at the arrangements for the Installation, and with the manner in which that imposing Ceremony had been conducted.

TABLE OF LODGES IN MISSISSIPPI,

WITH TIMES AND PLACES OF MEETING.

NO.	NAMES OF LODGES.	WHERE HELD.	TIME OF MEETING.
1	Harmony,	Natchez,	First Saturday.
2	Andrew Jackson,	Do.	Second Saturday.
3	Washington,	Fort Gibson,	Second Saturday.
5	Columbus,	Columbus,	First Friday.
16	Clinton,	Clinton,	First Saturday.
17	Leake,	Benton,	First Saturday.
18	Quitman,	Georgetown,	Second Saturday.
21	Raymond,	Raymond,	First Saturday.
23	Pearl,	Jackson,	First Saturday.
24	Lexington,	Lexington,	First Saturday.
25	Gallatin,	Gallatin,	Third Saturday.
26	Vicksburg,	Vicksburg,	First Saturday.
28	Canton,	Canton,	Third Saturday.
31	Grenada,	Grenada,	Second Monday.
32	Aberdeen,	Aberdeen,	First Saturday.
33	Oxford,	Oxford,	First Thursday.
34	Olive Branch,	Williamsburg,	First Saturday.
35	Holly Springs,	Holly Springs,	First Monday.
36	Carrollton,	Carrollton,	Second Saturday.
37	Liberty,	Liberty,	Fourth Saturday.
38	Ancient York,	Vicksburg,	First Monday.
39	Monroe,	Monroe,	Fourth Saturday
40	Macon,	Macon,	First Saturday.
41	Grand Gulf,	Grand Gulf,	First Saturday.
42	Yazoo,	Yazoo City,	First Tuesday.
43	Shady Grove,	Shady Grove,	First Saturday.
45	Salem,	Salem,	Second Monday.
46	Benjamin Franklin,	Meadville,	First Saturday.
47	Ripley,	Ripley,	Second Friday.
48	Pythagorean,	Middleton,	Monday after full moon.
49	Greensboro',	Greensboro',	First Friday.
51	Hernando,	Hernando,	Second Monday.
52	Locke,	Natchez,	Second Monday.
53	Lafayette,	Quitman,	Second Saturday.
54	Sterling,	Paulding,	First Saturday.
55	Chulahoma,	Chulahoma,	First Monday.
56	Mississippi,	Rodney,	First Saturday.
57	Harrison,	Garlandsville,	Third Saturday.
58	Thomas Hinds,	Fayette,	Second Saturday.
59	Tappan,	Brownsville,	First Saturday.
60	St. Albans,	Columbia,	Second Saturday.
61	Eureka,	Richland,	Third Saturday.
62	Marion,	Marion,	Fourth Friday.
63	Asylum,	Woodville,	First and third Saturdays.
64	De Kalb,	De Kalb,	Third Saturday.
65	Silas Brown,	Jackson,	Third Monday.
U. D.	Panola,	Panola,	First Wednesday.
"	Houston,	Houston,	First and Third Fridays.
"	Varmatta,	Raleigh,	Fourth Saturday.
"	Holmesville,	Holmesville,	Second Saturday.
"	Evening Star,	Stearns' Creek,	First Saturday.
"	Joseph Warren,	New Albany,	First Saturday.
"	Wilson,	Enterprise,	Thursday before 4th Saturday.
"	Madison,	Vernon,	Saturday before third Sunday.
"	Camden,	Camden,	
"	Louisville,	Louisville,	

[The above list is as full and complete as we could make it from the Grand Lodge returns.]

CORRESPONDENCE.

Fredericton, New Brunswick, May 15, 1846.

Sir and Brother :—I have at length the satisfaction of announcing to you the organization of a Lodge of Free and Accepted Masons in this city, by the name of "Solomon's Lodge, No. 764," on the registry of the Right Worshipful the United Grand Lodge of England, to meet regularly upon the first Tuesday after the full moon in each month. The warrant arrived by the April mail, and on Tuesday evening last, the 2d instant, the first meeting was held.

As there is no Provincial Grand Lodge in New Brunswick, and we do not acknowledge any Masonic subordination to the Provincial Grand Master of Nova Scotia—the more formal ceremony of constituting and consecrating the Lodge, was of necessity omitted; but the Master of Albion Lodge, No. 590, with his officers, were invited to assist in the ceremony of Installation. They accordingly came hither, (about 80 miles,) and a goodly number of Brethren being in attendance, Worshipful Master Alexander Robertson, of Albion Lodge, opened the Lodge, and then duly installed the new officers into their respective stations. Thus has the Royal Craft been awakened from its long slumber of 16 years in Fredericton.

I learn that a Charter has also been received for the organization of a new Lodge in Carleton, St. John, and as the spirit of Masonry seems to be reviving in other parts of the Province, I think the time is not far distant when there will be a general resumption of work by the Lodges which have been dormant since about 1829.

It is, however, a subject of deep regret to all reflecting persons, that the English, Irish and Scottish Grand Lodges have equal Masonic Jurisdiction in the Province, and each, I believe, has issued Warrants for Lodges in New Brunswick: at least I know that two Lodges in St. John are Chartered by the Grand Lodge of Ireland. The evils of co-ordinate jurisdiction by several Masonic bodies, in the same colony, are too obvious for illustration; and although no very serious injury may ensue to the Craft, by the unavoidable difference of operations in the several bodies working under different rituals, yet the impossibility of ensuring even an approach to uniformity of lectures will of itself be no trifling inconvenience.

I beg to apologize for this trouble,—and to express my anxious hope that you may long continue to inform and instruct us in our Masonic duties; for I am persuaded that to you, mainly, is the Craft indebted for the impulse which has caused it to start up again with renewed vigor, from that lethargy which seemed all but universal and perpetual. I am, sir and Br. respectfully,

your Ob't Serv't,

Robert Gowan.

[The evil of which our correspondent complains, is one of too long standing to be easily removed, and is the natural consequence of the co-ordinate jurisdiction held over all the British Provinces by the Grand Lodges of England, Ireland and Scotland. The only effectual remedy lies at the fountain head. If the three Grand Bodies named, could be induced to take the matter up, and agree upon a uniform system between themselves, the evil might be easily removed. But something may be done, so far as New Brunswick is interested, by a mutual agreement among the Lodges, and the adoption of a uniform mode of work for the Province. We are not aware of the existence of any objections to such a course, in the Constitutional regulations of either of the parent Grand Bodies.—[EDITOR.

Solomon's Lodge, No. 74, La Fayette, Ala., May 23, 1846.

BR. C. W. MOORE,

Dear Sir:—After my respects, I take pleasure in acquainting you that our young Lodge is in a flourishing condition, and its members are getting along together like a *band of Brothers*, and are increasing in number. At a regular communication of the Lodge last night, it was agreed that the Brethren, in connection with our Brethren of Dudleyville and West Point Lodges, would celebrate St. John the Baptist's day, on the 24th June, in this place, and a committee of arrangements was appointed. I am much gratified to be able to state that Masonry in this section of the country is onward; I love Masonry for its principles, and I do honestly believe that a man who will endeavor to discharge his Masonic duties, will do to rely upon while travelling through this world of sorrow and temptation, and be prepared for admission into that celestial Lodge above, where he will forever be at refreshment; allow me before I close, to give you the names of our worthy officers, who all reside within our village. Brothers L. La Taste, W. M.; Matthew Phillips, S. W.; James H. Lowe, J. W.; William Daniel, Secretary; J. W. Bachelder, Treasurer; J. J. Steiner, S. D., and James Smith, J. D. I remain, as ever, yours Fraternally,

J. BACHELDER.

Indianapolis, June 2, 1846.

Br. MOORE:—Our Grand Lodge has just adjourned, after an interesting session of five days. We numbered 30 chartered Lodges and 10 Lodges under dispensation, all of which were fully represented. Our Grand Officers were all present except the Grand Chaplain who has left the State. The attendance both of Representatives and visitors was much larger than ever assembled on a similar occasion in Indiana, being about 150. We had the venerable Br. Barney with us. The proceedings were harmonious, and our procession and public installation of officers elect were imposing. Br. David Wallace, ex-Governor of Indiana, addressed us on the occasion. It would only be necessary for you to know him, in order to know that it was well done. Our officers elect, for the current year, are:

M. W. Johnson Watts, of Dearborn Co., G. M.; R. W. Caleb Schmidlap, of Madison, D. G. M.; James Hogins, of Danville, S. G. W.; Lewis Burk, of Richmond, J. G. W.; Rev. Anson Clarke, of Logansport, G. Ghaplain; John Taylor, of Lafayette, G. Lecturer; A. W. Morris, of Indianapolis, G. Secretary; John Foster, of Indianapolis, G. Treasurer; Br. Edward Barrel, of Lafayette, S. G. D.; Richard Sapris, of Aurora, J. G. Deacon; Samuel Rooker, of Indianapolis, G. S. and Tyler.

On the subject of the contemplated Convention at Baltimore in September, 1847, I think our Grand Lodge may be set down as in the affirmative. The whole matter is recommitted to the Subordinate Lodges, as we will have yet another meeting before the time of the proposed Convention.

I am respectfully and Fraternally yours,

A. W. M.

MASONIC INTELLIGENCE.

ILLINOIS.

WE present below several extracts from the able report of the Committee on foreign correspondence, in the Grand Lodge of Illinois, submitted at the annual communication in October last. There are some points in the report in which we do not fully concur, but we have neither room nor time to refer to them at present.

PHYSICAL QUALIFICATION OF CANDIDATES.

The subject of the pre-requisite Physical and Mental qualifications of candidates for initiation has been widely discussed within the past year.

The views of the Deputy Grand Master of the Grand Lodge of Mississippi, R. W. Harvey W. Walter, upon this subject, are so in harmony with those entertained by your Committee, that leave is begged to present them at length. The following question elicited the expression intended to be submitted:

"Would the loss of either of the three senses, feeling, seeing, or hearing, bar a candidate from the Degrees, or would the loss of sight prevent his initiation?"

"I think, Brethren," is the reply, "this question may be stript of all difficulties, by reference to the character of our work as Masons. Originally, it was strictly operative, and more attention was paid to the physical than mental condition of the candidate. In reference to this point, the Old Constitutions provide, that, 'every candidate for the mysteries of Masonry, shall be upright in body, not deformed or dismembered at the time of making, but hale and of entire limbs.' The Grand Lodge of Kentucky has adopted a rule more congenial to the *present* spirit of Masonry, where it declares, that, 'if the deformity of a candidate for initiation is not such as to prevent him from being *instructed* in the arts and mysteries of Freemasonry, his admission will not be an infringement upon the landmarks, but will be perfectly consistent with the *spirit* of our Institution.' Such, I conceive, will also be the opinion of every intelligent Mason, who reflects upon the great change which has taken place in the character of our work within the last two centuries. Physical labor has been superseded by mental action; and the man who retains these external senses, and is possessed of a good mental capacity, but of a weak and emaciated or even maimed body, would now be considered an eligible candidate, whereas he would formerly have been rejected; in other words, Masonry now requires of its votaries more of mind, and less of flesh and form, than it originally did. I think, Brethren, that we may safely conclude that, *a loss or partial deprivation of those physical organs which minister* ALONE *to the action of the* BODY *do not disqualify,—but that the loss of those upon which the* MIND *depends for its ideas of external objects, certainly would.* We have then only to determine, to which of these classes the eye, the ear and the nerves belong, to settle this difficulty. I cannot conceive how the mind could be very sanitive, deprived of all these, or how it could attain perfection with the loss of either of the first two. They are all its obedient slaves, and minister to it all the information upon which it depends for vigorous and healthy action. They are called, by way of eminence, the three *Masonic* senses, for reasons that will readily suggest themselves to the mind of every Brother familiar with our work. Indeed, Brethren, I cannot conceive how a person deprived of them, or either of them, would efficiently discharge the duties, or perform the labor required at his hands. Intricate and embarrassing as the subject confessedly is, I have no doubt but that calm and serious reflection will enable you to adjudicate it correctly."

The Grand Lodge of Wisconsin had embodied nearly the same views, and, quite the same principles in her Constitution, some time previously. "By the ancient regulations," says the article, "the physical deformity of an individual operates as a bar to his admission into the Fraternity. But in view of the fact, that this regulation was adopted for the government of the Craft, at a period when they united the character of *operative* with that of *speculative* Masons, this Grand Lodge, in common, it is believed, with most of her sister Grand Lodges in this country and in Europe, has authorized such a construction of the regulation, as that, where the deformity does not amount to an inability honestly to acquire the means of subsistence, it constitutes no hindrance to initiation."

Your Committee learn from the Committee on Correspondence of the Grand Lodge of Maryland, that the Grand Lodge of Alabama has adopted as a resolution, "That being maimed, as by the loss of a leg, or an arm, does not disqualify a man from receiving the degrees in Masonry, when there is no other objection except that of being maimed;" upon which that Committee remarks:

"This has been, and still is, a matter of controversy among the Fraternity; and is one which the Grand Lodges should decide, so that uniformity of practice may prevail among the Lodges. This question affords arguments worthy of consideration for and against justifying the difference of opinion prevailing among the Fraternity, and from this division your Committee are not exempt. In opposition to this resolution of the Grand Lodge of Alabama, we have an ancient regulation couched in language positive and unequivocal. In answer to this objection, or as a reason why it should not be rigidly observed, it is, and may, with force, be urged, that a subsequent part of the same regulation, couched in language equally clear and unequivocal, is not observed, nor has its observance been advocated within our knowledge; that is, to keep an apprentice seven years. Many more reasons might be urged against this law did the nature of this report admit of such discussion. Your Committee will merely give the general declaration, that the philanthropic principles inculcated by the Institution, are at variance and seem to forbid the rigid observance of this rule. They are not unanimous in the opinion that the language of the Alabama resolution is fully admissible; although Masonry has assumed the speculative character, they are not certain that the operative should be entirely discarded."

Your Committee will take leave of this subject, by repeating that their views are in coincidence with those which have been thus adduced, and notifying that they intend to submit a resolution embracing the same, which was adopted by the Grand Lodge of Mississippi, and ask for its adoption by this Grand Lodge.

GRAND LODGE JURISDICTION.

To your Committee it seems clear that, under our circumstances, the very notion of Grand Lodge jurisdiction, in any sense, carries with it that of a specific territory within which, such jurisdiction may be exercised. What, indeed, signifies the title by which this or that particular Grand Lodge is designated? What is denoted by "The Grand Lodge of Maryland;" "The Grand Lodge of New York;" "The Grand Lodge of Ohio;" "The Grand Lodge of Wisconsin?" What, but that each is a Grand Lodge for the State whose name distinguishes it? Is not this idea inherent in every such organization? It is submitted, whether, when a Grand Lodge is organized, it be not emphatically and expressly to take cognizance of the interests of Freemasonry in a given district—to exercise jurisdiction in the State or Territory, in which it is formed, and whose name it assumes. If this be not so, then is each Grand Lodge an organization, having a name simply to denote its locality, with powers at large, and the free right to exercise its functions in every Territory, State, County, City, Town, or Village throughout the land, without let or hindrance from opposing principle; and candidates in any community are, by consequence, free to choose the superior body, under whose cognizance they will severally come. Each particular community might thus have established, and in exercise, within it, several concurrent Masonic governments, as many as there are or may be Grand Lodges in the Union, or in the world. And what, in this case would be the limit for the formation of Grand Lodges? If a Grand Lodge, when formed, be not for a specific State or Territory, what shall prevent the formation of an indefinite number of Grand Lodges; as many as fancy or caprice may suggest? And thus we should be thrown back upon the early principle of the independence of each particular Lodge, derived through the inherent rights vested in the Fraternity at large, to meet, act, and work, as to them should seem good and proper within the limits of the "Ancient Charges."

This, then, is the ultimate ground to be re-chosen; or we must stand firmly by the principle of confederation, for which it has been long abandoned. There is, there can be, no middle way; either the principle of confederation, which we have professedly chosen, must be rigidly adhered to, or we must go back upon the ancient ground, long since practically yielded. This, it is believed, is nowhere meditated; and if it were, would be found impracticable. By the principle we have professed to adopt, must we therefore be governed; by this principle interpreted in its application, by the very notion of a Grand Lodge, by the name it bears, by practical results, by ecclesiastical, civil, and all sorts of usage, and by common sense. By this principle, in the length of it, and in the breadth of it, do your Committee recommend that this Grand Lodge take her stand, and insist that her territorial jurisdiction is co-extensive with the civil jurisdiction of the State of Illinois; beyond which, in any State or Territory in which there may be a Grand Lodge established, she will not exercise her powers or privileges; within which, she will not patiently endure that another Grand Lodge shall establish, exercise, and maintain jurisdiction.

GENERAL GRAND LODGE.

Your Committee desire not to conceal, that the Workings of the General Grand Masonic bodies already in existence in the United States, have come before them in this connection, and delighted them with the agreeable contrast which they have presented to all that is here set forth.

"To your Committee, therefore, it appears, that the organization of some similar tribunal, with carefully guarded powers—having authority to decide upon, and provide for the means of instruction in the mystic work and ceremonies of Masonry—is probably the best, if not the only means, now remaining to us, whereby the necessary and indispensable uniformity among us can be maintained, and perpetuated; whereby our mystic rites and universal language may be freed from hurtful interpretations, and be continued to us, pure and uncontaminated. To your Committee, it is obvious, that unless a supreme authority shall be established, to whose decision, questions respecting our mysteries and traditions, our constitutions and our principles, may be referred; and whose final judgment shall be obligatory upon all, the greatest and most ruinous disparity must continue to prevail. One form will be adopted and taught here—another, and different one, there; each refusing to yield to either of those differing from him—each claiming to 'possess the *true* light,' will set forth, and contend for his long cherished *system;* and thus, at no distant period, we shall hear of, not only 'York and English—French and Scotch rites,' but of N. England Masonry; Missouri Masonry, and Pennsylvania Masonry; of Kentucky, Ohio, and Virginia rites—thus rendering that which should be now, and which might be continued to us and our descendants for all time to come, *One* in form, and precisely similar in expression, as *variant* in both, as are the features of those that constitute the several Grand Lodges. It is time that we should surrender our claim to absolute infallibility, and constitute one supreme power, with adequate authority to decide for all. This, doubtless, constituted a principal reason for the organization of the two Grand Lodges of England, and was afterwards the cause of merging those into one Grand Lodge."

In short, the opinion is, that this Grand Lodge should not contribute towards the proposed system of Triennial Conventions, but follow out to a consistent result the able argument of our Brethren of Missouri, quoted above at such length, by doing what it may to secure the formation of a General Grand Lodge, on principles similar to those on which the General Grand Chapter and the General Grand Encampment of the United States are based, to exercise powers and to perform offices relative to Ancient Craft Masonry, corresponding with those exercised and performed by those General Grand Bodies with regard to their respective Subordinate Bodies. This General Grand Lodge would be the organ of Foreign Correspondence, the body to be represented and to receive representatives, to correct abuses and irregularities, to hear and determine appeals, and to provide for the supply of all the wants of the several departments of the Institution. It "appears, therefore, to be imperiously demanded, not merely for the *welfare* of the Craft, but for the preservation of our very existence, as a Fraternity." It is a measure fraught with no horror, in the minds of your Committee; would be submitted to most cheerfully, and its good it is believed, would largely overbalance all the evil that can be anticipated to result from it.

CONFERRING DEGREES.

Your Committee have had great happiness in observing that thoroughness in work appears now to be sought for among the Lodges, equally with uniformity and harmony. A disposition is beginning to be manifested every where, rather to make good and thorough, than to make many Masons; it is now realized that the strength of the Institution, is rather in the quality than the quantity of its members. The practice of hurrying candidates into the Institution after they have petitioned, and when initiated, of carrying them on from one degree to another, irrespective of proficiency in the degree or degrees taken, is undergoing correction in almost every quarter. It is some happiness to know that this comparatively youthful Grand Lodge has been forward in remonstrances against such haste. In 1841—the second year of her existence—she instructed, that "petitions of candidates should not be acted on, unless the same had lain over at least one month;" and in 1843, pronounced it to be one of the greatest irregularities of which there was reason to complain in certain quarters, that there was a "disposition to push candidates on through the Second and Third Degrees, before they could possibly be skilled in the First or Second," and declared, that "the Ancient Landmarks of the Order require, that the Lodge should know that the candidate is well skilled in one Degree, before he is advanced to another;" and in 1844, gave force to her expressions in these regards, by exemplary discipline in the memorable cases of Nauvoo. Several Grand Lodges have adopted the same or similar rules. That of New Hampshire has enacted, that "no candidate for initiation, can be proposed, balloted for, or made a Mason, at a Special Lodge, nor at any time, unless his application has laid over for the consideration of the Members, at least four weeks, before he can be balloted for, without a dispensation for that purpose;" and that "all Entered Apprentices must work five months as such, before they can be admitted to the Degree of Fellow Craft. All Fellow Crafts must work in a Lodge of Crafts three months, before they can be raised to the Sublime Degree of Master Mason: *Provided*, nevertheless, that if any Entered Apprentice or Fellow Craft shall make himself thoroughly acquainted with all the information belonging to his Degree, he may be advanced at an earlier period at the discretion of the Lodge."

A Foreign Grand Lodge, that of Hanover, has ordained, that "an Apprentice shall remain two years in that Degree, and a Fellow Craft one year in that Degree;" and the M. W. Grand Master decides against any deviation from the rule, on the ground, that "notwithstanding any assertion to the contrary, it is absolutely impossible for a Brother, let his capacity or assiduity be what it may, to acquire in a shorter space, the knowledge of his Degree, even in regard to its forms and customs. To neglect this regulation," says he, "and advance, at the expiration of a few months, nay sometimes a few days, a newly initiated member to the Master's Degree, is an intolerable abuse; and it has likewise this fault, that it strips away all the merit from that Degree, which is the most sublime one, and ought never to be attained, but as a reward for zeal, aptness and perseverance."

The Grand Lodge of Indiana provides, that a candidate shall not be initiated in less than one month from the time of the filing of his petition;" and that "more than one Degree shall not be conferred upon the same candidate in less than one month." Our youthful sister of Iowa has decreed that "no Lodge shall receive any petition for initiation or admission, except on the day of a stated regular monthly meeting thereof; and no ballot shall be taken upon such petition, except seven members are present, nor until the next monthly meeting after the date of its presentation; nor shall a candidate be advanced to a superior Degree without satisfactory examination as to his proficiency in the last Degree he took." The provisions of the Grand Lodges of Michigan and Wisconsin are in effect the same. "The practice of examining candidates in the prior Degrees, before admission to the higher," says an able Grand Master, the want of the proceedings of whose Grand Lodge has already been noticed—M. W. A. H. Robertson, Grand Master of the Grand Lodge of New York—"in order to ascertain their proficiency, is gaining the favorable notice of Masters of Lodges, and cannot be too highly recommended to Lodges in this jurisdiction. It necessarily requires the novitiate to reflect upon the bearing of all that has been so far taught him, and consequently to impress upon his mind the beauty and utility of those sublime truths, which have been illustrated in the course of the ceremonies he has witnessed in his progress in the mystic art. In a word, it will be the means of making competent overseers of the work—and no candidate should be advanced until he has satisfied the Lodge by such an examination, that he has made the necessary proficiency in the lower Degree—those made under dispensation only excepted.

These views formed the basis of the resolution already adopted by this Grand Lodge,—to the strict observance of which it is trusted the Subordinate Lodges will be held. It certainly had become necessary that the demand of "suitable proficiency" in a previous Degree, prior to further promotion, should be authoritatively defined; for, practically, it had well nigh lost all significancy. The definition given by this Grand Lodge, it will be seen from the above, is in accordance with the formed expression of a large and most intelligent portion of the Fraternity; *i. e.* that perfection in the preceding Degree is necessary to satisfy the demand. By concurring with sister Grand Lodges in enforcing this rule, the Grand Lodge of Illinois will contribute much towards raising the standard of Masonry, and harmonizing its practice with its theory and its principles, for she will make Masons, not merely ceremonially, but intellectually and morally.

SOUTH CAROLINA.

WE acknowledge the receipt of a copy of the proceedings of the Grand Lodge of South Carolina, for 1845. We give such portions as we have room for, and as seem to possess a general interest. At the meeting in February, 1845, the following preamble and resolutions were adopted:—

DEATH OF P. G. M. ECKHARD.

Whereas, it has pleased the Supreme Grand Architect of the Universe, in whose hands are the issues of life and death, to withdraw our beloved Brother GEORGE B. ECKHARD, late Most Worshipful Past Grand Master of this jurisdiction, from the labors of this earthly Lodge, to a seat among the just made perfect, there to participate in the eternal refreshments of his celestial Lodge:

Therefore, Resolved, That this Grand Lodge, while it bows in humble resignation to the inscrutable decree of Providence, yet deplores the death of its late Brother, as a loss to the Judiciary of an able and impartial expounder of the laws; to the State of an upright and useful citizen; and to the Fraternity of a virtuous Mason and pure Acacian.

Resolved, That this Grand Lodge sincerely sympathizes with the relatives of him, whose life exemplified the virtues of the dutiful son and the affectionate Brother, and whose death, though to him it has been a gain, is to them an irreparable loss.

Resolved, That this Grand Lodge at its next quarterly communication, be clothed in black, and that the members be requested to wear the usual mourning for thirty days.

Resolved, That a copy of this Preamble and these Resolutions be transmitted by the Grand Secretary to the aged mother of the deceased, and that the same be published in the papers of the city.

Br. Eckhard was buried by the Grand Lodge in Masonic form.

GRAND LECTURER.

At the meeting in March, 1845, R. W. Br. ALBERT G. MACKEY was elected Grand Lecturer, under the following instructions:—

"He shall visit all the Lodges in this State, at least once in every year, and as much oftener as may be found practicable. He shall instruct them in all such matters as may be conducive to the harmony, unity, and good government of the Masonic family. At every such visit, he shall lecture in one or more of the degrees of Ancient Freemasonry, and give such explanations of our Rites, Ceremonies and Customs, as shall demonstrate the excellence and usefulness of the Masonic Institution. He shall explain the Constitutions of the Order, and the Rules and Regulations of the Grand Lodge, so as to promote a uniformity of principle and operation in the several Lodges in this State.

GENERAL GRAND LODGE.

A communication was read from the Grand Lodge of Maryland in relation to the constitution of a General Grand Lodge of the United States, when, on motion of Brother BARBER, the following resolution was adopted:

Resolved, That in the opinion of this Grand Lodge, it is inexpedient to form a General Grand Lodge of the United States, as they believe the present Representative System, and the triennial meeting of the Grand Lecturers are sufficient for all purposes for which the formation of a General Grand Lodge is intended.

In a communication submitted to the Grand Lodge by Br. Mackey, in March last, we find the following:—

The subject of a General Grand Lodge has, during the past year, occupied the attention of the Masonic Fraternity. Some Grand Lodges have been favorable to such a measure, while others have opposed it. The Grand Lodge of this State has already expressed an opinion adverse to the establishment of such an institution. It may be attended with inconveniences, though there is no doubt that the advantages which would accrue from such an institution, would be a greater uniformity and regularity of system.

On this subject the Grand Master of North Carolina makes the following remarks which are certainly worthy of attentive consideration.

"I am decidedly in favor of establishing a General Grand Lodge, for the purpose of protecting the ancient landmarks and usages of the Order, and of settling all questions that may arise in reference thereto, in preference to any other partial tribunal that may be occasionally set up, whose acts may be confirmed at pleasure."

The triennial convention having failed, we presume the Grand Lodge of South Carolina will withdraw its objections to a general G. Lodge, should such an institution be finally determined on by a majority of the Grand Lodges in the country.

EXPULSION FOR NON-PAYMENT OF DUES.

At the communication in September last, the following Resolution of Br. MACKEY was adopted:

"*Resolved*, That the penalty of expulsion for non-payment of arrears be abrogated by this Grand Lodge, and that the only punishment hereafter to be inflicted for such defalcation, shall be a discharge from membership of the Lodge.

INITIATION OF SOUJOURNERS.

We make the following extract from the communication of the Grand Secretary, before referred to:—

The Grand Secretary has noticed in the proceedings of the Grand Lodge of Maryland, that the Grand Master of that jurisdiction, has animadverted in censurable terms upon the "practice pursued among many Lodges in different parts of the country" of admitting temporary residents to the Order, and that too without inquiry into the character of the applicants, further than it may happen to be known at the places of such "temporary residence." There can be no doubt, that such a practice is often attended with injurious effects to the Order, and injustice to its members; for persons whose moral character and standing in their community at home, would prevent them from obtaining access to the institution where they are known, may, by visiting some more distant place, or some different State, be invested with rights as Masons, which at home would never have been conceded to them by their neighbors. On this subject the Grand Lodge of Alabama has directed, on occasion of all such applications, that the Secretary of the Lodge to which the candidate has applied, shall write for information to the Grand Secretary of the State from which he comes. This is an excellent regulation, and one which it would perhaps be wise in every Grand Lodge to adopt.

The Grand Lodge of Ohio has gone still further, and decided, that persons residing under that jurisdiction, who wilfully and knowingly obtain the degrees of Masonry in a foreign jurisdiction, shall not be regarded as Masons. This is perhaps extending the powers of a Grand Lodge beyond what is consistent with the ancient landmarks, and involves important principles which are entitled to serious attention. It however, shows the spirit of condemnation with which that practice is viewed by the Grand Lodge of Ohio.

GRAND LODGE CERTIFICATES.

No *transient* person shall be examined at the door of any Lodge under this jurisdiction, on his presenting himself as a visitor, unless he first furnish the examining Committee with a *Grand Lodge* certificate.

The above shall be construed so as not to extend to the members of any Lodge under this jurisdiction, provided they furnish the examining Committee with a *Lodge* certificate.

Obituary.

AT the annual communication of the Grand Chapter of Georgia, in May last, the following resolutions, offered by Comp. Jason Burr, were unanimously adopted:

Resolved, That in the recent melancholy death of our ever to be lamented Companion, Dr. AMBROSE BABER, of Macon, one of our most influential and respected P. D. G. H. P., and a much loved P. H. P., of Constantine Chapter No. 4, of which he was the founder, the Masonic Institution, and especially this Grand Chapter, has been deprived of one of its most useful and brightest ornaments; that our deceased Companion so blended all the higher qualities of mind and heart, as to present to the world a character worthy of all commendation,—the intelligent, benevolent, moral and active Philanthropist—a character that has survived the body which has perished, and will long continue a model for the laudable imitation of his surviving Companions of the "Mystic Tie."

Resolved, That we entertain the most cordial sympathy for the bereaved widow and orphans of our departed Companion; that in their future welfare and happiness, we, as Masons, and as individuals, shall ever feel the liveliest interest; and that we do especially commend them to the Divine care and protection of our GREAT HIGH PRIEST, who "relieveth the fatherless and the widow."

Resolved, That the members of this Chapter, in token of their sorrow for the death, and their respect for the memory, of our deceased Companion, will wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be forwarded to the widow of our deceased Companion; and that they be published in the Macon papers, and in the Masonic Magazine at Boston.

In Buffalo, N. Y., on the 17th ult., Dea. JOHN W. BEALS, aged 55 years—formerly of Boston. He was an honest man, a sincere Christian, a firm and consistent Mason, and for a number of years Master of the Lodge at Canandaigua. During his residence at Buffalo, he filled several important offices, and was highly respected by his fellow-citizens. He has left a widow and numerous children to mourn his loss. J. B. H.

MASONIC CHIT CHAT.

Masonic Lamp.—We have for a short time past, had in operation a new Parlor, or Centre-Table Lamp, the invention of Brother **Theo. F. Strong**, which we take pleasure in recommending to such of our Brethren as may be in search of good *light*. It is beautifully ornamented with a variety of Masonic emblems and mottos, and has been patented by the inventor as the "Masonic Lamp." We think it is destined to supersede the use of the Solar and other similar Lamps—over all of which it possesses several important advantages. It is perfectly simple in its construction, and requires very little care to keep it clean and in order for use. It casts comparatively *no shade* upon the table, and, on this account, is peculiarly well adapted for the study. It gives a steady, more diffusive and milder light than the Solar or Astral, and consumes less oil. It may be made equally or more ornamental, and is afforded at about the same price as the common lamp. The manufacturers are Messrs. Gooding & Gavett, No. 12, Hawkins street, Boston, where it may be examined.

☞The committee on foreign correspondence in the Grand Lodge of Pennsylvania, objects to the establishment of colleges, manual labor schools, emigrant societies, (the latter of which we never before heard of in this connection,) by the Grand Lodges in other States, and doubts their "compatibility with the principles or Constitution of our Order." If the committee would take the trouble to inform themselves in the Constitution and history of the Order, their doubts would probably be removed, on this and some other points. They might also learn a useful lesson from the early history of their own Grand Lodge, if they would but read it. Their objections, however, will not be likely to interrupt or retard the progress of the wise and *truly Masonic* labors of their more enterprising and energetic Brethren in other States.

Presentation of a Sword.—Columbus, (Ohio) Lodge, No. 30, on the 5th June last, in the spirit of patriotism which seems to animate all classes of the community, presented an elegant Sword to Br. Capt. **Geo. E. Walcutt**, the gallant commander of the Montgomery Guards, of that city, who had promptly responded to the call of their country, and volunteered their services in the pending war with Mexico. The addresses on the occasion were spirited and appropriate, and the Sword, we cannot doubt, was committed to patriotic and worthy hands,—to the hands of a Brother, who, if he shall be called to meet the enemy of his country in the dreadful conflict of arms, will not forget that, *victory is the more glorious when tempered with mercy*.

Grand Chapter of Georgia.—We notice that the 4th Sec. of the 3d Art. of the Constitution of this Grand Chapter, as revised in May last, authorizes the issuing of Charters for Lodges of Mark Master Masons, as distinct bodies from R. A. Chapters. Our Companions are not probably aware that this is expressly prohibited by the 5th Section of the 2d Article of the Constitution of the General Grand Chapter of the United States.

☞The celebration at Fitchburg was all that its friends anticipated, or could have desired. We shall notice it more particularly in our next.

☞The legislature of Maine, adjourned over on the 24th, in order to allow the Fraternity, celebrating in Augusta, the use of the Representatives' Hall.

To Correspondents.—We have several letters and communications on file, some or all of which shall be attended to next month. Our correspondents are requested to mark their communications "private," when they intend them to be so. We sometimes find it difficult to determine what their wishes are in this respect.

☞Some of our agents and subscribers are quite too negligent in the settlement of their accounts. We would respectfully, but pressingly, call their attention to this matter.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. V.] BOSTON, AUGUST 1, 1846. [No. 10.

THE THREE POINTS, OR HIEROGLYPHIC ∴

In the Magazine for June, (page 236,) we gave a short essay on the above hieroglyphic, from the pen of Br. Yates, in which reference was made to the explanation given of it by Br. Mackey in his Masonic Lexicon. In a note to a business letter, since received from Br. Mackey, he says :—

> "I cannot agree with the writer in tracing the origin of the abbreviation to so remote a derivation. As the parallelogram ▭ is used to designate the word "Lodge," because it is the representation of the "oblong-nate square," which is said to be the form of our Lodge, so do I think that the *three dots* alluded symbolically to Masonry, as signifying the three degrees, the three lights, the three supports, &c."

We do not, of course, in matters of this nature, hold ourselves responsible for the correctness of the speculations of any of our correspondents. We are always happy, however, to lay them before our readers ; because, the obvious tendency of such inquiries, is to lead the intelligent mind into a train of investigation, quite too much neglected by our Brethren. We allude to the origin and true interpretation of Masonic symbols, or hieroglyphics. It is undeniably true, that in the same proportion in which these are understood, the mystical moral beauties of Freemasonry are developed and appreciated. And it is a matter of deep and sincere regret to every well informed Mason, that many of the most beautifully expressive symbols, used by our ancient Brethren to illustrate the hidden mysteries and ceremonials of the Order, have been lost through the lapse of time, or rejected from the want of sufficient knowledge to interpret them. Their place has been, in some measure, supplied by others ; but this has not always been done with good taste nor proper discrimination. Any attempt to correct these mistakes, or to restore the originals, would, probably, be regarded by a very considerable portion of our Brethren, as inexpedient ; and by others, as radical innovations, on what they, in their wisdom, esteem to be the "ancient landmarks." But it may be well that we should all understand, that many of the Masonic symbols, at present in use in this country, are of American origin, and are not used by our European Brethren. On the contrary, many of those used in Europe, are not understood, and would not be acknowledged by us as legitimate. An examination of the Diplomas, or Grand Lodge Certificates, with which every foreign Brother is required to furnish himself, will establish the truth of this. Or, if we take the English Tracing Board, instead of a *five* pointed Star, we find one of *seven* points.* We also find the "Lewis," (formerly known in our Lodges, but now rejected,) the "pencil" and "skerrit," (as working tools,) and other emblems, equally unintelligible to most of our American Brethren. But the evil does not stop here. There are other and more essential differences, to which we may not, in this place, more particularly refer. We are all ready to admit that this is a state of things which ought not to exist, and yet we manifest very little disposition to seek the remedy.

To return to the hieroglyphic ∴ As the character is here represented, and in the form in which it is generally used, it cannot, we think, be received as a Masonic symbol, or as having any special Masonic application or significance. It is, as is very justly stated by Br. Mackey in his Lexicon, an abbreviation, and nothing more. We have not the remotest idea, or the slightest evidence, that it was ever intended to be regarded as symbolical of the three degrees, the three supports, or the three lights. Its use is almost exclusively confined to our French Brethren, and is employed by them irrespective of any such application. They use it in all their official documents, whether emanating from a Lodge of three degrees, or the Supreme Council of thirtythree, and invariably as an abbreviation, thus: "L' Excel.·. et Parf.·. F.·. ASTIER, 30°." [The Excellent and Perfect Brother Astier, of 30 degrees.] "L' Orat.·. de la Gr.·. L.·." [The Orator of the Grand Lodge.] In the last word of the latter example, it is used instead of the parallelogram, and if intended to be received as anything more than a mark of abbreviation, would signify the Lodge, instead of the three lights, &c. Again—"Avoir addressé au G.·. A.·. de l'Universe." These examples are sufficient to show the sense in which it is understood and used by our French Brethren, to whom we are indebted for it. We think nothing more can properly be made of it, in the *form* in which it is generally printed in Masonic documents.

But let us inquire whether the idea of the use of the *three points* as an abbreviation, is not derived from a legitimate Masonic symbol, not less beautiful

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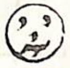
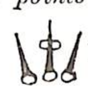
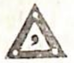
* The lecture, however, makes no reference to the number of the *points*. That is American. Nor has the star itself a Christian reference. That is American also. The *double triangle* was, and is, in Europe, an emblem of ancient Craft Masonry. It has *five* points, but was never designed to represent a *star*, though it has probably been mistaken for, and given birth to, that emblem, in this country. The blazing star is not necessarily restricted in the number of its points.

than expressive, the origin and true significance of which have been lost sight of by our French Brethren, and the existence of which is unknown in the practical Freemasonry of the present day.

The Essenes practised the rites of Freemasonry. The Tetragrammaton, or Ineffable Name of Deity, was preserved and transmitted by them. It was always communicated in a whisper, and under such a disguised form, that, while its component parts were universally known, the connected whole was an incommunicable mystery. They used, says the learned Dr. Oliver, in common with the whole Jewish nation, the ancient and significant symbol by which this Name was designated, viz. three jods, with the point kametz placed under them, thus,  "to express the equality of the three Persons of which they believed the godhead to be composed." This Holy Name they held in the utmost veneration. Calmet says, they believed the name of God to include all things. "He who pronounces it, say they, shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world with its power. The other names and surnames of the Deity, are arranged about it, like officers and soldiers about their sovereigns and generals; from this KING-NAME they receive their orders."

Another celebrated symbol of this august Name, was the disposal of the *three points* in a radiated form, so as to represent an imperial diadem.  The letter Shin, too, ש, (the *three points* in another form,) was adopted as a mysterious emblem to designate the Tetragrammaton; and hence this letter was supposed to comprehend many valuable qualities. It was, therefore, says the learned Brother before quoted, deeply engraven by the Jews on their phylacteries, both before and behind, to induce the protection of the omnipresent deity it represented.

Another symbol was an equilateral triangle, (still preserving the *three points,)* illuminated with a single jod.  This initial letter, jod, "denotes the thought, the idea of God. It is *a ray of Light,* say the enraptured cabbalists, which darts a lustre too transcendant to be contemplated by mortal eye; it is a point at which thought pauses, and imagination itself grows giddy and confounded. "Man," says M. Basnage, citing the rabbies, "may lawfully roll his thoughts from one end of heaven to the other; but they cannot approach that inaccessible Light, that primitive existence, contained in the letter jod."

We submit for the consideration of our respected correspondents, whether they have not mistaken an arbitrary sign of abbreviation, for a legitimate Masonic symbol, and given to it a significancy which does not belong to it. We should be most happy to see the genuine symbol restored to its primitive place and use, but we cannot consent to accept as a substitute for it, a character so entirely devoid of Masonic pertinency and illustration, as the one proposed. As a sign of abbreviation, it is unobjectionable; but here let it stop.[*]

PETITIONS FOR INITIATION.

Thomaston, Geo. June 9, 1846.

Br. MOORE,—To preserve the Ancient Landmarks and the purity of our Order from innovation, should be the wish of all Masons,—to do this, it is necessary, when any point arises which is not *clear*, to apply to some Brother who is well informed, and such I have always found ready and willing to dispense such light as they may be in possession of, to those less informed.

I wish to propose for your consideration, two questions, which I hope will prove to be of sufficient importance to elicit an answer, either by letter or through your excellent Magazine.

1st. Has any one the power to withdraw the Petition of a Candidate, after it has been regularly read and received by the Lodge? And is not the Lodge violating the ancient usage, to suffer it to be withdrawn, even though a majority of the members be in favor of such a course?

My humble conviction is, that after a Petition has been received by the Lodge, it is then the property of the Lodge, and the only way to dispose of it is by the ballot box. It would be presumption in me to offer my reasons for this conviction, or to hint, even, at the evil of suffering a petition to be withdrawn, by the friends of the petitioner, to save him from the mortification of being rejected.

2d. The next point is not so much a question, as to ask how to be relieved from what you will see to be peculiar and embarrassing circumstances. Suppose an individual wishes to become a member of our Institution; he has his petition properly drawn up and duly recommended by a Brother, whom you know to be "a good man and true." You are asked to "vouch" for the petitioner, and although you are not as well acquainted with him as you might wish to be, yet your confidence in the Brother who recommends him, induces you to "vouch" for him. Now, suppose, after this, before the petition is acted upon, you become dissatisfied with the qualifications of the candidate, so much so that you cannot conscientiously vote for his being received. What course would you then adopt?

As my ignorance is already shown, it will not make it worse by stating what I think would be the proper course. When the petition is called up, I think, the voucher should state to the Lodge, that, since signing the petition, he has become dissatisfied with the candidate, giving his reasons, and so withdraw his name as voucher. If no other Brother then vouches in his place, the petition of course is not received. I don't know that I have authority for my notions, and it is this doubt which induces me to apply to you for information.

With great respect, J. W. W. DRAKE, P. M.

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[*] The use of the *three points* in the worship of *Ogmius*, or Hercules, as noticed by Vallancy, probably had reference to the last and greatest of his twelve labors, that of bringing upon earth the *three*-headed dog Cerberus. His figure in the British Museum, may perhaps be symbolical of his deified nature, or of the two *serpents* sent by Juno to devour him, and of the eleventh of his celebrated labors,—obtaining the *apples* from the garden of Hesperides. It is to be remembered, however, that most of the symbols, as well as the ritual of the genuine mysteries, were adopted into, and corrupted by, the *spurious* mystic worship. This may have been the case with the symbol in question.

The practice referred to by our correspondent in his first inquiry, is, we believe, peculiar to the Lodges in the United States, where it prevails to a considerable extent. It is, nevertheless, in our judgment, a wrong and a dangerous practice,—one which is neither sanctioned by the regulations nor authorized by the usages of the Institution. The Constitutions provide, that applications for initiation shall be made in writing and laid before the Lodge,—that they shall lie over one calendar month, (except in cases where dispensations are obtained,) in order that due inquiry may be made into the character of the candidates. The ballot is then taken, and if it be unanimously in favor of the applicant, he is admitted; if otherwise, he is rejected, and the record is made accordingly. No provision for a different disposition of applications for the degrees, is made by the Constitutions, and any different practice we hold to be unauthorized and irregular. If the petitioner be unworthy to receive the honors of the Institution, it is the duty of the Lodge to which he applies, to reject him; and thus render it difficult, if not impossible, for him to gain admission elsewhere. This is a sacred duty, which the Lodge owes to itself and to the Fraternity. It has no right to shrink from the discharge of it, though it may sometimes be attended with unpleasant consequences. If the petitioner be allowed, through his friends, to withdraw his petition, he is at full liberty to apply to another Lodge, if there be another in his place of residence, or, in case he change his residence, wherever he may reside; and in this way, though unworthy, he may succeed in gaining admission, to the serious detriment of the character of the whole Fraternity.

There may be special reasons why, in certain cases, a candidate should be allowed to withdraw his petition (as a change of pecuniary circumstances, or removal from the town); but these form exceptions to the rule. And even in such cases, it would be preferable to proceed with the ballot, and if the applicant be admitted, to return him his deposit, with a certified copy of the record, stating the circumstances.

We are aware that a different practice prevails in many of our Lodges, and that it is attempted to be justified by the practice of legislative assemblies, in allowing petitioners "leave to withdraw." But Lodges are not legislative bodies, nor are they governed, in the admission of candidates, by Parliamentary laws.

It is undoubtedly true, that a worthy candidate may sometimes be rejected through individual prejudice or personal dislike, and that the mortification of such a result might be spared to him, were his friends at liberty to withdraw his name before the ballot is taken. But such instances are of rare occurrence, and the evil arising from them is not sufficient to counterbalance the greater evil which would result from permitting the unworthy to escape, without the restriction imposed by a rejection, on their applying for admission to another Lodge, in which, being less known, they might be more successful. With a view to mitigate the severity of rejections, from motives such as are here suggested, the Grand Lodge of Massachusetts has incorporated into its Constitutions, the following provision :—

> Art. 3. *Sec.* 2.—"No candidate, whose application may be rejected by a Lodge, shall be initiated in any Lodge under this jurisdiction, other than the one to which he first applied, without a recommendation from six members of the said Lodge, of whom the Master and Wardens shall be three. And when the Master and Wardens are unwilling so to recommend a candidate, who has been rejected, it shall be their duty to communicate such rejection to the Grand Lodge, or to the District Deputy Grand Master, who shall immmediately communicate the same to all the Lodges under his jurisdiction. And if any Mason knowingly assist, or recommend for initiation, *to any Lodge whatever*, (within this jurisdiction,) any candidate rejected as aforesaid, who may not have obtained a recommendation as before provided, such Mason shall be expelled from the Institution."

It will be perceived, that by this regulation, the Master and Wardens, and any three members of the Lodge, if in their opinion a candidate has been rejected from personal motives, and not from moral delinquencies, may recommend him for admission to any other Lodge, constitutionally competent to receive him. Thus enabling him to go beyond the influence of the real or supposed personal prejudice which may have caused his rejection. This is an important power, but it is believed to be sufficiently guarded to secure it against abuse. And while it affords all the relief to a worthy, but rejected applicant, of which the nature of the case admits, it saves him from the mortification of having his name returned to the Grand Lodge, as unworthy to be received as a member of any moral and benevolent institution.

To the second inquiry of our correspondent, we answer : that a Brother ought never to vouch for, or recommend, any candidate for the degrees, whom he does not know, and with whose moral character and qualifications he is not well acquainted. But, if he is incautiously induced to do so, and subsequently ascertains that he has been deceived, it is perfectly correct for him to withdraw his name, at any time before the petition has been accepted by the Lodge. After it has been accepted, or referred to a committee of investigation, he has no control over it. There is no necessity for waiting for the petition to be called up. We fear we do not understand our correspondent here. If a Brother wishes to withdraw his name from a petition, he must do so before any action has been had on it by the Lodge, and, properly, before it has been publicly read by the Master or Secretary. He cannot do so at the meeting at which the ballot is to be taken, nor at any time subsequent to the meeting at which the candidate was first proposed. But after all, the better way, in a case like the one stated by our correspondent, would be to let the application take the usual course. Investigation might remove the objection ; or, if it did not, the same reasons which would induce a Brother to withdraw his name from the petition, would constrain him to cast a negative ballot on the question of admission.

We wish our correspondent to understand, that although we entertain the opinion that it is not competent for a Brother to withdraw his name from a petition, after action has been had on it by the Lodge, we are equally clear in the opinion, that it is his imperative duty, before the ballot is taken, to state to the Lodge, that he signed the petition under a misapprehension as to the moral qualifications of the candidate, and that he does not *now* wish to be considered as recommending him for admission. He may give his reasons or not ; but so much he is required to state, not only for the information and government of the Lodge, but in justification of himself.

CANDIDATES FOR MEMBERSHIP, &c.

Houstonville, Ky., May 8, 1846.

My Dear Sir and Brother,—Permit me to propose a few queries in relation to some differences which have arisen here.

1st. In a Lodge of Master Masons, a Brother Master Mason petitions for Membership and is rejected. Does it affect his standing in that or other Lodges? or is he, after said rejection, entitled to the privileges of the Order, in visiting that and other Lodges?

2d. Are the proceedings of a Lodge of Master Masons binding and legal, until they receive the signature of the Master?

An answer to the above inquiries, will oblige,

Fraternally Yours,
George Murrell.

1st. The rejection of a candidate for membership, does not affect his standing as a Mason, and he may continue to visit the Lodge rejecting him, or any other, until charges are regularly preferred against him, and he has been formally suspended or expelled. The refusal of the Lodge to receive him as a member, does not necessarily imply moral delinquency.

2d. The signature of the Master is not necessary to give validity to the proceedings of the Lodge. The approval of the Lodge and the signature of the Secretary, make the records complete, unless the by-laws require the signature of the Master. But in this case, the record would stand good, even though the Master should withhold his signature. Were it otherwise, the Master might at any time annul the whole proceedings of the Lodge. He possesses no such power. It is rarely that the Master of a Lodge is required to sign the proceedings.

EXPULSION OF ENTERED APPRENTICES, &c.

Houston, Miss., May 4, 1846.

Br. C. W. Moore,—Has a Master's Lodge the right to try, suspend or expel, a Brother of the first or second degree, for unmasonic conduct? I have answered this question in the affirmative; but promised the Brother propounding the question, to ask your opinion. He differs, owing to your settlement of a previous question, viz. "Does suspension from a Chapter of R. A. Masons, deprive the suspended Companion of the privileges of a Blue Lodge?"

Your answer produced in his mind a similar answer in this case, overlooking the fact, that the first and second classes are subordinate to the third, and may at pleasure, upon good cause shown, be thrown aside.

Fraternally, J. J. D.

Our correspondent is unquestionably right in the view he has taken of the question proposed. A Lodge of Master Masons has entire jurisdiction over all the degrees it is authorised to confer; and as it admits Apprentices and Fellow-Crafts, it may, for sufficient cause, expel them,—subject to the regulations of the Grand Lodge under whose jurisdiction it works. It matters nothing that Apprentices are not enrolled members of the Lodge. If they reside within its jurisdictional limits, they are amenable to it for Masonic delinquency. So with Fellow-Crafts. In this respect, both classes stand on a footing with Master Masons. The rule is, that any Lodge may take cognizance of the conduct of a Brother, (not attached to any particular Lodge,) sojourning or residing within its jurisdiction, upon a charge of unmasonic conduct. If it be conceded, that a person who has received the first and second degrees in Masonry, is a Brother of the Fraternity, (and this we presume will not be denied,) the question is settled by the rule, and need not be argued. The approved practice, we believe to be in conformity with this opinion.

The distinction made by our correspondent, between a Companion suspended by a Chapter and a Brother suspended by a Lodge, is also coincident with our own views. The Lodge is not amenable to the Chapter for any of its proceedings. It recognizes but one superior, and that is the Grand Lodge. It cannot be controlled in its proceedings by any other body. It Masonically knows no other; and is independent of all others. The reverse of this, however, does not hold. The members of the Chapter owe an allegiance to the Lodge, which they may not throw off. They know their duty towards a suspended or expelled Mason, and this they may not disregard, without denying that the Chapter is a Masonic body. If a member of the Chapter feel himself aggrieved, because a suspended Companion is permitted to visit the Lodge, he has his remedy, and it is his duty to apply it.

MASONIC CELEBRATIONS JUNE 24, 1846.

AT FITCHBURG, MASS.

The anniversary of St. John the Baptist, was celebrated at Fitchburg, Mass., on Wednesday, 24th June, under the direction of Aurora Lodge. The day was favorable, and the number of Brethren present was larger than usual on such occasions, though smaller than it would have been had not the weather for several days previous been stormy. We had no opportunity of ascertaining the precise number in the procession, but estimate it at six hundred, including about four hundred Masons and two hundred ladies—the wives and daughters of Masons.

The procession was formed at eleven o'clock, under the direction of Col. Ivers Phillips, Marshal of the day. Escort duty was admirably performed by the Boston Encampment of Knights Templars, under the command of R. W. Br. Winslow Lewis, Jr. The ranks of this excellent corps of the "Military Brotherhood," were full, and we have rarely, if ever, been more gratified with their general appearance. So far as our acquaintance with similar bodies extends, they stand unrivalled in the order of Masonry to which they belong, whether within their asylum or on public parade.

In the procession, were the Grand Lodge and Grand Chapter of the State, with their banners. The Grand Council of Princes of Jerusalem made their first public appearance, in their rich and expensive regalia, and added largely to the beauty of the procession. This body, in the absence of Ill. Br. E. A. Raymond, (who appeared in his place as S. G. Warden in Grand Lodge,) was under the command of Ill. Br. Enoch Hobart. It attracted much of the attention of the spectators, and was cordially welcomed by the Brethren. Besides these, there were a large body of Royal Arch Masons, and some eight or ten Lodges, the names of which we did not note down at the time, and have now forgotten.

Soon after the procession was formed, it proceeded to the dwelling house where the ladies were assembled, who were received under a salute from the escort. The procession then marched through the principal street of the village, counter marched, and proceeded to the Unitarian Church, where the following exercises took place:—

VOLUNTARY.

By Flagg's (Boston) Brass Band.

PRAYER.

By Rev. Br. Albert Case, of Worcester.

HYMN.

No. 85, from Br. Power's Masonic Melodies.

Music:—"*Bermondsey.*"

Blest Art of ancient fame!
Let echo's voice proclaim
The welcome word:
May this divine decree—
Man's dearest bond shall be
Indulgent Charity—
Still sound aloud.

When Chaos fled from earth,
Then Order first had birth
In forms of Light:
'T was Wisdom's own behest,
That Strength should ever rest
Where Beauty stood confessed,
In radiance bright.

Then God's most perfect plan,
In love to feeble man,
Was kindly given:
With Level, Plumb, and Square,
Form rose from rudeness there,
Proportions just and fair,
The boon of Heaven.

Should sorrow seek relief,
Then be another's grief
In mercy there;
Kindness for human woe,
Soft pity's warmest glow,
Let each true Brother know,
Our constant care.

Come, join a Brother's joy;
In sweetest song employ
This festal day;
Let each fraternal tie
Its purest Faith imply,
Our Hope still fixed on high,
In clouudless ray.

READING OF THE SCRIPTURES.

By Rev. Br. Case.

HYMN.

No. 84, from Br. Power's Masonic Melodies.

Music:—"*The Indian Philosopher.*"

When darkness veiled the face of man,
Then Light, with radiant beams, began
To cheer his clouded way;
In graceful form to soothe his woes,
Then Beauty to his vision rose,
In bright and gentle ray.

Immortal Order stood confessed,
From Farthest East to distant West,
In columns just and true:
The faithful Plumb and Level there,
Uniting with the trusty Square,
The temple brought to view.

Descending, then, from Heaven most high,
Came Charity, with tearful eye,
To dwell with feeble man;
Hope whispered peace in brighter skies,
On which a trusting Faith relies,
And earth's best joys began.

Abroad was seen the boon of Heaven;
Fraternal Love was kindly given,
And touched each kindred heart:
The sons of Light, with transport then,
In kindness to their fellow-men,
Unveiled the gentle Art.

Let grateful pæans loudly rise,
O'er earth's domains, to azure skies,
As time shall onward move!
A Brother's joy and woe shall be
Undying bonds to mark the free,
To wake a Brother's love.

ORATION.

By Br. John H. Sheppard.

ODE.

BENEDICTION.

OLD HUNDRED. By the Audience.

The Oration by Brother Sheppard was full of classic beauties and rich imagery. It was the production of an elegant scholar—enriched by a vivid imagination. Some portions of it were of surpassing beauty. A contemporary, in speaking of it, says:—"It was the testimony of an honorable, talented, and upright man and worthy Mason of thirty years standing,—who has gone through nearly all the degrees or orders,—in favor of Masonry. The orator gave some humorous hits at the various new-fangled doctrines and humbugs of the day, and concluded with an eloquent appeal to the Brethren to take measures to erect a suitable monument, at Mount Vernon, over the remains of Washington—who was an illustrious and worthy member of the Order, and who has left on record his testimony in favor of the institution and its principles." We are happy in being able to state that the address has been published by the Lodge before which it was delivered, and is on sale at the bookstores in this city.

The prayer by the Rev. Br. Case, was a fervent, eloquent and impressive invocation to Deity,—worthy of the high reputation of that excellent Brother as a preacher of the Gospel and a practical and devoted Mason. The music by the choir was excellent and added much to the interest of the services in the Church.

The dinner was provided by Messrs Jaquith & Comee, and served up in a spacious pavilion on the square in front of the Church. The tables were well arranged, and abundantly supplied with whatever the market afforded. The interior of the pavilion was tastefully decorated with flowers and evergreens, under the direction of the excellent lady of the junior partner—who is the daughter of a most excellent Mason, and who inherits no inconsiderable share of the Masonic fervor of her respected father.

In the absence of the Master of the Lodge, the Senior Warden, Dr. J. A. Marshall, presided at the table, to the entire acceptance of the company. Owing to the early hour at which the cars left for the city, little opportunity was afforded for sentiments or speeches. Some of the Brethren, however, seemed very much disposed to improve, in this way, the time allowed them, and some excellent speeches were made, and sentiments given. In fine, the occasion was one which will long hold a place among the pleasant recollections of the past. We believe that all were satisfied with what they saw and heard, and participated in. The ceremonies took place in one of the most beautiful and romantic villages in New England, and in the midst of an intelligent, liberal, and respectful community. It was a holyday, in which all present, whether Masons or not, seemed to rejoice. And indeed it could not well have become otherwise, for an *army of Ladies* were there, with their bright eyes and smiling faces!

We understand that the celebration next year will be held at Worcester, under the direction of Morning Star Lodge.

AT PORTSMOUTH, N. H.

Portsmouth, N. H., 30*th June*, 1846.

R. W. Br. Moore:—Presuming that some account of the celebration of St. John the Baptist, in this town on the 24th inst., will be gratifying to you and the patrons of the Freemasons' Magazine, I send you this, with a request that if agreeable to you, it may have a place in the Magazine as early as convenient.

The celebration was most delightful and gratifying in all its parts. The weather was all that could be desired. The Brethren of Portsmouth were honored by a visit from a large number of the Fraternity from the vicinity. About two hundred and fifty persons, of both sexes, were present from Portland, and a great number from other places in Maine, New Hampshire, and Massachusetts.

The procession, which numbered three hundred Masons, consisted of St. John's Lodge, Washington Chapter, De Witt Clinton Encampment, and the Ineffable Grand Lodge of Perfection, of this place; Portland and Ancient Landmark Lodges, Mount Vernon Chapter, and Maine Encampment, of Portland, Me.; the following Lodges from Massachusetts, viz: St. Matthew's, Andover; Mount Carmel, Lynn; Essex, Salem; Jordan, Danvers; and many visiting Brethren and Companions.

The procession was duly formed under the direction of R. W. Br. J. G. Hadley, Grand Marshal, and, accompanied by the Portland Band, marched to the Universalist Church, where a most excellent and appropriate address was delivered by Rev. Br. John Moore, of Troy, N. Y., and suitable religious and musical services were performed. Rev. Brs. Samuel Kelley and Arthur Caverno, (Chaplains of the G. L. of New Hampshire,) officiated as chaplains of the day.

After the close of the exercises in the church, the procession returned to Masonic Hall.

At 2 1-2 o'clock, P. M., the subscribers to the dinner, repaired in procession to Jefferson Hall, where a sumptuous repast was served up by Br. Hadley. M. E. Comp. James C. Churchill, G. H. P. of Maine, presided, assisted by several Brethren. The following regular sentiments were offered at the table:

The Ancient and Honorable Fraternity of Free and Accepted Masons—It is "*ancient*, as having existed from time immemorial: *honorable*, as tending to make all men so, who are strictly obedient to its precepts."

The Day we Celebrate—Reverenced by Masons throughout Christendom. It reminds us of the visible ties which so early bound Masonry to Christianity.

Our Visiting Brethren—We tender to them our fraternal sympathies and regard. May the recollection of the festivities of this occasion, make brighter and stronger the bonds which unite us.

Our Brethren wheresoever scattered abroad, who this day "celebrate Ancient St. John"—May the benediction of the Great Architect rest upon them and theirs.

The Memory of our Distinguished Brethren, Washington, Lafayette, Warren, Franklin, Livingston, Clinton, Marshall, and Jackson—Their names shine as brightly upon the records of our Institution, as they do upon the pages of our country's history.

The Tenets of our Profession: Brotherly Love, Relief, and Truth—Beautifully explained in the Lodge: out of it, they are among the brightest ornaments of a Mason.

The Grand Lodges of the United States and of Foreign Climes—May the Grand Architect of the Universe so govern and control them in all their doings, that they shall be sources of light and knowledge to their several jurisdictions.

Our Female Friends—May our conduct ever be such as shall convince them that it is good for men to be Free and Accepted Masons.

The Memories of all the Departed Great and Good Men, whose Virtues beautify and adorn our Mystic Temple—They surround our beloved Institution with barriers, which the political demagogue and narrow-souled bigot have never been able to overcome.

Our Obligations as Freemasons—They do not conflict with the duties we owe to our God, our country, our neighbors, our families, or ourselves. If true to the Fraternity, we

"Cannot to any other men be false."

The Enemies of Masonry—The night of their persecution is ended, and as we emerge from its darkness into light, we still behold before us the great lights of Masonry undiminished in lustre.

The Fraternity of Ancient Free and Accepted Masons throughout the World—Wherever hand joins to hand, the heart responds to the grasp.

Of the volunteer sentiments given, portion only have come into my possession, and they are herewith furnished:

By Br. Alex'r H. Putney, of Portland. *New Hampshire*—Her abounding granite hills furnish countless specimens of the Rough Ashler. May their numbers only be equalled by the Perfect Ashlers, the living stones, she shall furnish for "that spiritual building, that house not made with hands, eternal in the heavens."

By a Brother, not able to be present. *The Memory of St. John the Baptist, whose Anniversary we this day celebrate*—It adds another link to the bright chain of evidence, that the genius of Masonry is still on the ascendant, and gives a glorious prospect of another and a brighter day.

By Rev. Br Cyrus Cummings, of Westbrook, Me. *The Whole Fraternity*—May we be enabled to give a more earnest heed to the things that we have heard.

By Br. J. Smith, of Salem, Mass. *The Ancient Fraternity of Free and Accepted Masons*—As members of which, may we cherish feelings of respect towards those *modern institutions* which are founded on those great principles which are the basis of our own: the promotion of "Friendship, Brotherly Love and Charity."

By Br. Albert R. Hatch, of Portsmouth. *Masonic Charity*—We do not rob others to enrich ourselves: we recognize to its fullest extent, that truly Masonic precept, which teaches to exercise charity towards all mankind, and more especially toward a distressed, worthy Brother.

By Br. John Christie, of Portsmouth. *Freemasonry*—An institution that, by its ameliorating and purifying tendencies and influences, has been the efficient agent of incalculable good to the human race. If the Fraternity would preserve this great moral engine unshorn of its strength, and unimpaired in its capacities for benefiting the family of man, let them never for a moment forget that this desirable end can be accomplished *only by a strict and unwavering adherence to the ancient Landmarks of the Order, and the most active vigilance in guarding against every innovation and change in its constitution and principles.*

By Br. John Nutter, of Portsmouth. *The Exemplary Mason*—He whose life is characterized by deeds of pure benevolence.

In conclusion, I would remark, that this festival will long be remembered, as an occasion which seemed to be peculiarly blessed with the approving smiles of the Almighty Father of the Universe. May He graciously grant that the exercises and services of this happy anniversary shall be productive of "the peaceable fruits of righteousness" in those who participated therein. So mote it be.

Yours, most truly and fraternally,

J—— C——, 33d.

AT NEWPORT, R. I.

The Festival of St. John the Baptist, was celebrated at Newport, by the Grand Lodge of Rhode Island, and the various Subordinate Lodges throughout the State, and several Lodges from Massachusetts. It being the annual meeting of the Grand Lodge, that body met at St. John's Lodge No. 1, immediately upon their arrival (about half-past 9 A. M.) and proceeded to transact the customary business, and to select its officers for the ensuing year. A much larger amount of business than usual coming before the Grand Lodge, at this annual meeting, it was half-past 12 o'clock before they adjourned, when the procession was formed by the Grand Marshal and proceeded from the Lodge down Spring and Mill streets, up Thomas and North Baptist streets, to the North Baptist Meeting House. On their way to the meeting House a large concourse of Ladies, who had assembled at the Town Hall, joined the rear of the procession, and, as might have been expected, were well taken care of and provided for by the Brethren.

The services at the meeting House consisted of Singing by the Choir, (under the direction of Messrs. B. Marsh, Jr. and T. Stacy, Jr.)—Prayers by the Grand Chaplain of the State, Rev. G. W. Hathaway, and an Address by Rev. George M. Randall, of Boston—the whole interspersed and enlivened by Music from Dodsworth's celebrated Band, from New York. The Address was a masterly defence of the Institution of Freemasonry, and must have carried conviction to the minds of all who heard it, that it was formed and instituted for wise and good purposes. We regret that our limits compel us to omit further notice of the Address at the present time, but we presume it will be published, and when it is, we will transfer it to our columns entire.

The services being over at the Meeting House, the procession was again formed, and marched up Farewell, down Thames to Bowery, and up Bowery street to the Ocean House, where between five and six hundred of the Brethren with their Ladies, partook of a most sumptuous Dinner, expressly prepared for the occasion by the indefatigable host, Mr. John G. Weaver.

Owing to the lateness of the hour at which the procession sat down to dinner, and the unfinished business before the Grand Lodge, together with the anxiety of many of the members to return to their respective homes in the boat which left at 5 o'clock, the arrangements for an interchange of sentiment, usual on such celebrations, were greatly interrupted.

The following are the regular toasts prepared by the Committee for that purpose for the occasion:—

1. *The day we celebrate.*—Commemorative of the voice in the wilderness, which came to give light to those who sit in darkness, and to guide our feet into the ways of peace.

2. *Masonry.*—May its borders be enlarged, and may the three great rounds of its ladder (Faith, Hope and Charity,) always distinguish its members.

3. *The Reverend Clergy:*—

> With Faith their guide, and humble hope,
>   Warm Charity and Love,
> May they at last be rais'd to share
>   The perfect Light above.

4. *The Grand Lodge of Rhode Island.*—In her members we see proofs of the flourishing condition of Masonry within its limits; may she keep her Jewels bright.

5. *Washington, the Father of his Country,* who laid aside honors which his grateful countrymen showered upon him, but still continued to wear the apron of our Craft.

6. *The Ladies,*—whose presence adorns and cheers the festivities of the day. In operative Masonry, their fair hands are not made to wield the trowel: so in speculative Masonry, they need no gavel to divest their hearts of the common vices of life.

7. *The enemies of Freemasonry*: Let them see of a trnth, that it is not a cunningly devised fable—Let them see and feel how good and how pleasant it is for Brethren to dwell together in unity.

7. *Rev. George M. Randall:* The Orator of the day. By his eloquence this afternoon, we trust that he has added one more link to the chain of our time-honored Institution.

9. *Secrecy:* One of the ancient landmarks of our Order; the worthy seek, and find; when they knock it is opened unto them.

10. *Our aged Brothers:* Although their lights have nearly expired, their fervent interest in the ceremonies of this day, convinces us that their work has been well done, and that it will merit the approval of the Grand Master of the Universe.

11. *Our absent Brethren:* Although necessity separates them from us, personally, to-day, still we are one in spirit.

12. *The Institution of Freemasonry:* It has been transmitted to us from a venerable antiquity, and we preserve its sanctity untarnished.

13. *Our Common Country:* May an all-wise Providence preserve it from domestic discord, as well as foreign aggression.

14. *Our visiting Brethren:* We give them the Right Hand of Fellowship, and welcome them to this "Eden of America."

The Newport Herald of the Times, adds:—"The gathering of the Masons in this place yesterday, was the largest that has taken place in this town for many years. In the ranks of the procession, were to be seen many venerable Brothers of the Fraternity,—some residents here, and some from abroad. Their countenances seemed to beam with joy in being spared to participate in this celebration. The various Degrees of the Order were well represented, particularly those of the Knighthood. With their rich regalia, cocked hats and drawn swords, they made an appearance altogether imposing. Several of the Lodges displayed very handsome Banners.

The weather, which had been cold and rainy for some time previous, cleared off in the morning and was very pleasant during the day—neither too hot nor too cold. No accident occurred to mar the festivities of the occasion.

AT AUGUSTA, ME.

The nativity of St. John, the Baptist, was celebrated at Augusta, Me., by the Fraternity, on Wednesday the 24th. The invitation was given by Bethlehem Lodge, of Augusta, which led off in the celebration, joined by the Grand Lodge of the State, the Jerusalem Chapter of Royal Arch Masons, Lodges from Hallowell, Livermore, Watertown, Union, Thomaston, Waldoboro', together with sojourners from nearly all parts of the State, and visiters from several other States of the Union.

The day proved pleasant. At 12 1-2 o'clock, a procession was formed, under the direction of B. Lancaster, Esq., Grand Marshal, assisted by Col. Pettingill and Maj. Chisam, which, accompanied by the Augusta Brass Band, marched to the Capitol, which was kindly granted for the occasion by the Legislature. The Hall of the House of Representatives, with its galleries, was full to overflowing; and probably as many went away unable to obtain entrance as succeeded in getting into the Hall. We never saw a more closely packed audience. The galleries and some reserved seats on the floor of the House, were filled with Ladies. The Masons filled the members' seats, and spectators stood in the aisles, and in all the other vacant spots that could be found. Deputy G. Master, Elisha Harding of Thomaston, presided, and announced the object of the assemblage. A fervent prayer was then offered by Rev. C. Pearl, one of the Grand Chaplains of the Grand Lodge, after which the Orator of the Day, Joseph R. Chandler, Esq., of Philadelphia, Past Grand Master of the Grand Lodge of Pennsylvania, was introduced to the audience. He arose and delivered one of the most truly eloquent Orations it was ever our pleasure to listen to. It occupied over an hour in the delivery; but the crowded masses stood or sat with entire silence during its delivery.

The Oration was a serious and literary production, having a respect to the dignity of the occasion and the subject, addressed to thinking people, supposed to be capable of appreciating the force of truth. We are not able to report the orator's discourse;—we hope it will be published, when we all can read it at our leisure; but suffice it now to say, his great object was to show the friendliness of Masonry to Christianity, to Republican government and to social order and happiness.

After the exercises at the State House, the procession re-formed and proceeded to the Mansion House, where an elegant Dinner had been prepared by Mr. Scruton in his best style. He had prepared tables, we believe, for nearly two hundred: these were very soon filled, and many Brethren were obliged to withdraw to make room for others.

The procession, as it moved through our streets, numbered nearly three hundred; and it had an appearance of special venerability from the fact that most of the members were old or elderly men, whose heads were frosted over with age. The procession embraced some of the most respectable men in our State—men whose characters as religious and moral men gave the living lie to every accusation hostile to the friendliness of Masonry to religion, morality or good government.—[*Abridged from the Gospel Banner.*

We regret not being able to find room for the sentiments, some of which were very excellent.

AT CLARKSVILLE, TENN.

The members of the several Masonic bodies at Clarksville, Tennessee, celebrated the anniversary of the birth of St. John the Baptist, with the utmost good feeling and fraternal harmony. The following sketch of the proceedings we extract from the Jeffersonian.

The Brethren of the Order assembled at the Masonic Hall at 11 o'clock, and formed a procession. They marched down Franklin street to 2d Cross street, to Main street and the square—through the square to Franklin street, up Franklin street to the Methodist E. Church. The order of services at the Church was as follows:—

1. Hymn. "Lo! what an enterprising sight."
2. Prayer, by the Chaplain.
3. "On wings of Harmony upborne."
4. Address, by E. P. McGinty.
5. Hymn. "Supreme Grand Master, most sublime."
6. Benediction.

The address was delivered to a highly intelligent and attentive audience, and we are confident we will be borne out in saying that it did credit both to the head and heart of the orator. It was eminently chaste and practical.

At the close of the services, the procession again formed, (the ladies of Masonic families joining, escorted by members of the Fraternity) and proceeded down Franklin street and through the square to the Washington Hotel, where they enjoyed an excellent dinner, served up by the worthy landlords, J. Heckendorn & Co.

After dinner the cloth was removed, and the Fraternity and the ladies were cheered with many enlivening toasts, some of which were not committed to writing, and some lost. This we regret, as we should be pleased to lay them all before our readers. The following are all that we could obtain.

REGULAR TOASTS.

The day we celebrate—In its festive ceremonies we gratefully commemorate the virtues of one whose name sheds lustre upon our Order.

2. *The United States of America*—"The land of the free and the home of the brave," the asylum of the oppressed of every clime. May our countrymen ever be as renowned for their clemency, wisdom and justice, as they are terrible for their valor.

3. *Tennessee*—May Wisdom direct, Strength support, and Beauty adorn all her councils.

4. *The Officers of the Grand Lodge of Tennessee*—May we continue to point to them with mingled sentiments of gratitude and pride, as ensamples of Truth, Love and Charity to the Brethren.

5. *Masonic Union*—May the genius of Brotherly Love continue to sway its sceptre over the councils of the Masonic bodies of Clarksville; arrayed under one banner, may their members ever be mindful that upon its folds are inscribed Faith, Hope, and Charity.

6. *Washington, Lafayette, Franklin, Warren and Clinton*—Victorious upon the field—triumphant in the hall—but for nothing more reverenced than for the bright effulgence of their Masonic virtues. They live in the hearts of the Brotherhood.

7. *Andrew Jackson and George Wilson, deceased Grand Masters of Tennessee*—Though they have passed from the stage of action, they live in the hearts of their Brethren.

8. *The Ladies*—Though they may not see the inmost recesses of the Temple, yet in their daily pilgrimage may they walk on the level, be guided by the plumb, part on the square, and finally, be admitted into that Lodge above, "not made with hands, eternal in the heavens."

VOLUNTEER TOASTS.

By C. M. Shelby.—*Our Companion and Brother, E. Howard*—The *Key-stone* of the Masonic arch in the town of Clarksville.

By J. T. Wynne.—*The Orator of the day*—A bright Mason, and Montgomery's favorite son. May his future career be as brilliant and unclouded as his past.

By E. P. McGinty.—*The young members of the Masonic Fraternity in Clarksville*—In the race for honorable distinction and meritorious excellence, may they ever be found on the *Wynn*-ing side.

By C. Faxon.—*The Fair*—Man's unfailing friend in all the vicissitudes of life, and his soother and comforter in the hour of death.

By J. G. Hornberger.—*Geo. Washington*—The hero, and the sage; the patriot and statesman; the friend of liberty, and the dread of kings and tyrants; the emancipator of his country, and the devoted patron of Freemasonry; may his memory be cherished in the temple of every heart; and be a beacon light to every Mason.

By E. P. McGinty.—*Freemasonry and the Ladies*—While the benign principles of the former sway the destinies of society, the latter will never want a friend and protector. *So mote it be.*

By Dr. E. B. Haskins.—*The Masons of Clarksville*—Though I am not one of that ancient and worthy Fraternity, and consequently cannot know the secret motives of their actions, yet from their *works*, the true data for judgment, I am willing always to live in a community of Masons.

By the Ladies.—*The Masons of Clarksville*—The Ladies' hearts are with them.

By J. T. Wynne.—*Mr Stacker, of Stewart*—May he ever reflect credit upon the county he represents, and the sacred Institution to which he belongs.

By Mr Stacker.—*Clarksville Lodge, No. 80, and Tannehill Lodge, No. 116*—May their good works stand a monument to future ages.

By E. Howard.—"In things *truly* essential, Unity; in things non-essential, Liberty; in all things, Charity."

By J. P. Wendell.—*Freemasonry*—May its benign influence be as extensive as its principles are universal.

The occasion passed off in the happiest manner. We attribute much of the good spirit and enlivening wit which prevailed, to the presence of the ladies, whom we should like to have make part of the company on all similar occasions.

AT COBOURG, CANADA WEST.

On Wednesday, 24th June, the anniversary of the nativity of St. John the Baptist, the Brethren of St. John's Lodge, No. 11, assembled at an early hour in their Lodge Room, at the Globe Hotel, when the following officers were installed in due Masonic order:

William Weller, W. M.; Thomas Hollowell, S. W.; George Perry, J. W.; H. Crosson, S. D.; W. H. Kittson, J. D.; Thomas Evans, Treasurer; R. H. Throop, Secretary; A. A. Burnham, I. G.; E. Tigh, Tyler.

The ceremony of Installation, singularly and strikingly impressive as it is, was rendered even more so, from the manner in which certain portions of that solemn rite were performed by Br. McClure, G. D., assisted by a deputation from St. Andrew's Lodge, Toronto, who were present on the occasion. It was also new to many Brethren, young members of the Craft, as well as some old Masons, who never before witnessed the ceremony, and left a deep impression upon all.

The necessary organization being complete, the Lodge formed a procession under the direction of Br. Bunbury, Marshal, and marched to St. Peter's Church, where a most excellent discourse was delivered by the Rev. A. N. Bethune, D.D., who, in the kindest manner, in the absence of a clerical Brother, consented to preach to the Brethren. After divine service the procession again formed, and headed by Kelk's Brass Band, marched in full costume through the streets, followed by crowds of the townspeople attracted by the novelty of a Masonic display, and returning to the Lodge Room, were duly called from labor to refreshment.

THE DINNER.

At 7 o'clock, P. M., fortyone of the Brethren sat down to decidedly the best dinner ever placed on the table of the Globe, and the Brethren are much indebted to Br. Sinclair, the landlord of that splendid Hotel, for the rich and elegant repast provided for them. Every delicacy of the season was there, new potatoes, ripe cherries, fruits of all sorts, ices, creams, jellies, &c. &c., in fact every thing to tempt the palate of the most fastideous. The wines, as usual at the Globe, of choice vintage.

The evening was spent in great hilarity, toasts, sentiments and songs followed each other, in quick succession, while harmony and Brotherly love shed a lustre over all.

The cloth being removed, the W. M. Br. Wm. Weller, proceeded to give the following toasts, making a few prefatory remarks to each:—

The Queen and the Craft.
The M. W. G. M. the Earl of Zetland.
The R. W. P. G. M. Sir Allen N. McNab.
The R. W. D. P. G. M. Br. J. G. Ridout.
The M. W. G. M.'s of Ireland and Scotland.
Our Sister Lodges around the Globe.
Visiting Brethren.
The P. M. and P. officers of this Lodge.
Masons' Wives, and Masons' bairns.
The deputation from St. Andrew's Lodge.
By Br. M'Clure.—The Master and Brethren of St. John's Lodge.
By Br. Hallowell, S. W.—*Secrecy and Silence*—the heart that conceals, and the tongue that never reveals.
The Junior Warden's Toast.

The last toast being given, at half past 10 o'clock, the W. M. resigned the chair to Br. McClure, G. D., who, in Masonic order, closed the Lodge in harmony.

Several Brethren from Darlington, Peterboro' and the surrounding country, took part in the ceremonies of the day, which being the first public festival celebrated in Cobourg by a Masonic Lodge, it is in no small degree gratifying to the Craft to be enabled to say, went off with considerable eclat.

Previous to closing the Lodge a unanimous vote of thanks was passed to the Rev. Dr. Bethune, for his kindness in preaching to the Brethren, and a committee appointed to wait on him with a request that he would permit the Lodge to publish the very excellent sermon which he prepared for the occasion.

We have been furnished with copies of the Address to, and the reply of, the Rev. Dr. Bethune, and most readily accede to the request made for their publication.

To the Rev. A. N. Bethune, D. D.

Rev. Sir,—Having been appointed a Committee of St. John's Lodge of Free and Accepted Masons, to wait on you, and in the name of the Lodge to thank you for the very prompt and kind manner in which you consented to preach for the Brethren on St. John's day, we beg to hand you an extract from our book of minutes, containing a resolution to that effect.

You will perceive, Rev. Sir, that coupled with the unanimous thanks of our Body, there is a request, which in the name of the Lodge we beg most respectfully to urge,—that you will accord to us the privilege of publishing the very excellent, truly Christian and Masonic Sermon, which on so short a notice, you were kind enough to prepare for the occasion. That privilege, Sir, we beg to assure you, will be esteemed by us as a great favor, and knowing as we all do, the anxious desire evinced by you on all occasions to disseminate the light of Gospel truth, we trust you will give a willing assent, and by so doing place it in our power to assist you in that labor of Love.

Our Brethren residing in distant parts of the country, some of whom had the pleasure of joining us in celebrating the nativity of the Holy Baptist, will be proud to shew their families and friends the nature of the doctrine to which Masons of all climes and ages, and of all denominations of Christians, nay, of all creeds, are willing to give their assent, and in the dissemination of which, our ancient and honorable Order humbly endeavors to assist.

As Freemasonry is based on Charity and Brotherly love, and as the written "Word" is still taken as our guide, and by which it is our endeavor to square all our actions, it is incumbent on those who have the government of Lodges to place every means of enlightenment within the reach of their less informed Brethren, hence our desire to be allowed to publish your sermon, being well aware that it contains those doctrines and principles, which we, as Masons, are taught to reverence and uphold.

Allow us, Rev. Sir, in the name of our Lodge, most respectfully to thank you for the important service conferred on the Craft, by you, on the Festival of St. John the Baptist.

(Signed,) Thos Evans,
H. W. Bunbury,
W. Corrigal.

Cobourg, June 26th, 1846.

To this Address the Reverend gentleman replied substantially, as follows:—

Gentlemen:—I have been taken so entirely by surprise by the kind and flattering approbation of the Sermon which, at your request, I preached on the Festival of St. John the Baptist, that I trust you will excuse a very brief and imperfect expression of my thanks in return.

The sermon, as you state, was prepared after a very short notice, and under the pressure of many other engagements which could not be set aside: but if, with its admitted imperfections, it is, in your indulgent estimation, calculated to be of any public benefit, I cannot refuse compliance with your kind request that it should appear in print.

From the haste in which it was necessarily composed, I must crave your permission to retain it a few days in my hands, that I may avail myself of my first leisure moments to revise it.

I have again to thank you for the obliging manner in which you have expressed these acknowledgments and conveyed this request: and I beg to assure you that it will ever give me unfeigned pleasure to hear of the welfare and prosperity of the ancient Order of which you are members.

The following is the Resolution alluded to above:—

St. John's Lodge, No. 11; Cobourg,
Nativity of St. John the Baptist, 5846.

Resolved, That the thanks of this Lodge be given to the Rev. A. N. Bethune, D. D., for the very handsome manner in which, in the absence of a Clerical Brother, he consented to preach for the Brethren to-day: and that he be respectfully requested to allow this Lodge the privilege of publishing the excellent sermon which he so promptly prepared for the occasion.

Ordered, That the following Brethren be a committee to carry the foregoing resolution into effect: viz. Br. Evans, Br. Bunbury, and Br. Corrigal.

Truly extracted from the Minutes of the Lodge.

(Signed,) B. H. Throop, *Sec'y.*

FREEMASONRY.

BY THE REV. BROTHER W. M. LEGGETT, M. A.

Dedicated to the Right Worshipful J. Stuart Hunter, Esquire, M. D., Provincial Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons, in the Bermudas; with the Author's best respects.

Hail, matchless tie, that so unites the hearts of fellow men,
That nought but crime can e'er dissolve their unity again!
Whether from Europe's proud domain, or Asia's ancient plains,
Or Afric's burning soil, or young America's wild scenes,
From East to West, from North to South. the still unsullied robe
Of true Masonic Charity, infolds the mystic Globe!

Its luminous display of truth, antiquity of fame,
And sacred preservation of the *three-one spoken name*,[*]
The friendly hand, the prudent lip, the well-instructed ear,
The holy memories enshrin'd within the heart sincere,
Are binding as th' eternal hills, that earthquakes cannot tear,
From their antique foundations, for *the arm of GOD is there!*

Freemasonry, the pow'r of old. ordain'd by highest Heav'n
To keep the sacred Rolls, that are for man's instruction giv'n,
Ev'n when a Deluge drown'd the world,[†] and when, in after days,
All other pow'rs would have consign'd them to the pagan blaze,—
Freemasonry, thou archetype[‡] of every truthful creed,
I love thee—O I love thee more, the more I feel my need!

The uninitiated ask whence sprang this matchless tie,—
With awe profound we point them to the Heav'n of Heav'ns, and say
The Architect supreme, by whose behest the world awoke
From chaos,—even He who thus omnipotently spoke
"*Let there be light!* and there was light!"—from this Great source we spring.
Our glorious Grand Master is the universal *KING!*

London, April 1, 1846.

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[*] The *Incommunicable name* of God has been preserved in its threefold sense, by a certain Order of Freemasonry.

[†] Vide the *Pillars*.

[‡] This Religion is of the highest antiquity. Would that all its professed disciples practically observed its precepts! Then every man would do to his neighbor, as he would be done unto by him!

MR. SHEPPARD'S ADDRESS.

We take pleasure in laying before our readers, the following extract from the excellent Address delivered by Br. Sheppard, at Fitchburg, on the 24th June. The description of the laying of the corner-stone of the Bunker Hill Monument, is surpassingly beautiful:—

In an Address I had the honor to deliver at the Anniversary of St. John, before the Grand Lodge of Maine, two years since, I traced our history through all the vicissitudes of fortune, to King Athelstane, grandson of Alfred the Great, A. D. 926. Nor did I stop there—but by a chain of evidence, the links of which were well rivetted together, I went back to a much earlier period. The investigation cost me the lucubrations of many days, proving that *most of the Fathers of the Church were Masons;* and The Discipline of the Secret was the result of this research and reading—a fact too little known to the Fraternity, and deserving the elucidation of some abler hand than mine.

But it was not my intention, on this occasion, to renew the subject of our antiquity. The recollections of my intercourse with the Brethren, whether in the Lodge, Chapter or Encampment of Knights Templars, are among the happiest of a life somewhat chequered, and not unacquainted with grief. There is a halo around them, cheering and vivid as the purple light of spring, or the freshness and buoyancy of our boyish days. To share with my Brothers in those social meetings, where the light grew brighter and brighter, as we went on our winding way—to meet them in the Lodge and out of it—at home and abroad, with kindness and cordiality—to know that a warm hand and open heart were not yet lost in the cold selfishness of a money-getting, dollar-adoring world—and to realize that there were those who would drop a tear on my grave, when I am gone, was a source of pleasing reflection. They are sunny spots in the reminiscences of the past. Yet these visions are now tinged with some shades of sorrow.

Brethren, my lot was cast in a once flourishing seaport, small in population, rich in refined society, and beautiful for land and water scenery, and the evergreen forests which shaded its distant hills. This spot was blessed with one of the oldest and most influential Lodges in the State. A Royal Arch Chapter, of bright reputation, was also there. The members of these societies, with scarcely an exception, were Masons, who did honor to the cause; some of whom were men of high bearing in the country, and some of ripe scholarship and superior talents. But of all these Brethren, with whom I often went up to that retreat, where we took sweet counsel together, the far greater part have bid adieu to the scenes of this world! They have gone home. The silver cord has been loosened and the bowl broken at the fountain. If the roll of the workmen should be called, how many would be missing! But their memories, like the fir trees of the North, are fresh and green as ever. When I sometimes visit that romantic spot, and pause on the hill-tops or by the banks of the deep waters, which flow near the dwellings they once cheered, their living likenesses seem to rise before me, and their excellent characters touch my soul with a mournful impression that they are gone! By their lives, they verified the principles of Masonry—by their death, they bore testimony that they endured to the end, and died as they lived, in the faith of the Brotherhood, which holds fast to the resurrection of the dead! And yet, when I sometimes muse upon those days of *Auld lang syne*, I could say in the words of the original and picturesque Macaulay, "New forms of beauty start at once into existence, and all the burial places of the memory give up their dead."

LAYING THE CORNER-STONE OF THE BUNKER-HILL MONUMENT.

It is now more than twenty years, since the corner stone of that lofty monument, which looms up on the battle ground of Bunker Hill, was laid. It was on the 17th of June, 1825. The ceremony was performed by John Abbot, Esq. G. M. of the Grand Lodge of Massachusetts, assisted by our illustrious Brother Lafayette, in the midst of more than four thousand Masons, and escorted by some of the choicest soldiery of New England; while a vast multitude of spectators hung round the declivity—a mass represented in the papers of the day, as greatly exceeding one hundred thousand persons. The spectacle was imposing, magnificent, sublime. Fifty years had passed since the battle. It was the jubilee of Freedom. More than forty veterans, the survivors of Bunker Hill, with their sparse, silver locks, waving like a banner over the spot, were there—nearly two hundred soldiers of the Revolutionary army, were there—and our Fraternity was there—seen and honored of all men. For an Almighty Providence, *in the hiding of his power*, had not then suffered innocence to be exposed to suspicion, falsehood and persecution. No stormy Petrel was then seen hovering in our sky—no hand breadth cloud, sign of the coming storm, then appeared in our horizon. We stood on elevated ground, in the pride of integrity, and in the sweet consciousness of meaning well and doing good. We looked on the face of Lafayette, and it seemed to shine, as it were, with the setting sunbeams of a glorious life. As we beheld him, we saw the living form of the days of Chivalry—a true picture of intrepid Masonry, ever ready to arm in the defence of humanity—a venerable and beautiful illustration of a great and good man, and our hearts burned within us.

There were many, who met on that hallowed spot; for delegates came from all parts of the land. Brethren came from the lofty hills and valleys of Maine, where summer wears its deepest verdure, and where the white fields of winter delight in the splendor of the Aurora Borealis—they came from the granite fastnesses and sylvan villages of New Hampshire—from the Green Mountains and meandering streams of Vermont—from the sea-beat shores and fertile glebes of Rhode Island, small, but Eden-like in her domain—they came, too, from the shady banks of the Connecticut, of which Barlow wrote one of the finest strains of American minstrelsy—

> "No watery glades in richer valleys shine,
> Nor drinks the sea a lovelier wave than thine,"—

and they came from other and distant States, on this memorable occasion. Masonry was then in the meridian of its greatness; and it was remarked by one of the R. A. cortege of Maine, who addressed the Grand Master in parting, that "there was a larger number of organized Fraternities on the first battle ground of American Independence, than had ever met together since the completion and dedication of King Solomon's Temple."

Never shall I forget the panorama of that august scene. The season of the year was propitious—a clear and cloudless sky—the sun at high meridian—the ocean air breathing wooingly upon us—the country around redolent of sweets and variegated with a depth of coloring peculiar to our Northern climate—the sky spreading its blue arch over land and water—the place, a spot consecrated to the manes of heroic men, eternized in the memory of millions—and an individual to address us, on whose mighty intellect, and commanding eloquence, both as a statesman and an orator, a nation looked with confidence and pride—all, all, united to give a deep interest and a kind of dramatic sublimity to the celebration. We stood on the ground, where, fifty years before, was first heard the key-note of *that Declaration of Independence*, whose murmuring echoes stole along the Atlantic shores, from mountain and glen, from city and village, until, reaching the day and the hour of July 4th, 1776, it sounded like the thunder of Heaven, when the Ruler of the world takes to himself his great power, and "the horse and his rider is cast into the sea!"

No, my Brethren, that day, that Olympian festival, cannot be forgotten. Beneath and along the sides of Bunker Hill lay a widely extended town, which had risen like a Phœnix, from the ashes of a conflagration fifty years before,—in front of us were anchored war ships, the pride and bulwark of the country—across the winding waters of Charles river, our enterprising metropolis spread out its riches, as the spires of its churches pointed to Heaven—a wide bay, fleets of merchantmen, verdant islands, and the distant blue of the ocean, appeared in the east, as from "thence we looked toward England"—the land of our pilgrim fathers,—and an amphitheatre of hills, hanging over fields and villages, lined the western horizon—all these points of vision contributed to fill up the ideal painting of the mind, as the eye, revelling in the picturesque, was ravished as it wandered into distance over the heads of the immense crowd.

It was a time of peace, of health, of prosperity. Every circumstance seemed to give a brilliant hue to the imagery, which even now, in all its gorgeous display, rises like the reality, before me. There, sat a venerable band, the lion hearted men of other days, the survivors of the battle, and near them a host of revolutionary patriarchs—here, were glittering rows of fashion and elegance, gathered from the roses and lilies of New England, beautiful as Venus when she rose into life from her native sea—not far off were citizens of rank, and soldiers in their military costume, densely filling the space—and near and around them, on semi-circular seats, sat the various Orders of Masonry, in their superb regalia—the Blue Lodges, the Crimson Chapters, the Red Cross Knights, and the sable Templars. In the rear hung thousands of spectators; and in front, was an elevated stage, where, in the midst of the dignitaries and choice spirits of the land, and with the venerable form of our illustrious visitor Lafayette, at his side, stood Daniel Webster, visible to all, and distinctly heard by the vast assembly which was before him, and even by a large part of that forest of human forms which shadowed the outskirts of the great gathering. With a voice which filled so much of this wide space with its clear and deep toned utterance, he held the breath of thousands, as of one man, while he portrayed the past struggles, the present glory, and the future prospects, of our Republic. How ravishing were those bursts of eloquence as he spoke under the open sky. His mind embraced a world in its patriotism, and his imagination, touching the central fires of the globe, as it kindled, seemed to shake the firmament. To see him, to hear him, to feel the grasp of such an intellect, is to remember him forever! He had drank deep of the spirit of '76, and he gave us to drink. Indeed, the whole was a splendid vision—a day of this world's glory—a white mark in the calendar of life. It was a dazzling contrast to that dismal scene, when, June 17, 1775, the sun went down on that hill in blood, and the daughters of Masonry wept over the remains of the immortal Warren!

" *Manibus date lilia plenis*
Purpureos spargam flores."
Give me the earliest lilies of the spring,
And purple flowers in rich profusion bring.
O'er the green spot, let fragrant memory spread
Perennial blossoms to the honor'd dead,
And while this Stone, by Masons laid, will tell
Where Freedom triumph'd, and where Warren fell,
Its column, towering up to Heaven, shall be
Th' eternal LANDMARK of the brave and free!

THE FREEMASON'S LEXICON.

[Translated from the German, for the Freemasons' Quarterly Review.]

Continued from p. 272.

Censor.—This is really not an officer of the Lodge, but introduced here and there. They are commonly found where the Lodge has its own private house, in which on certain days mixed assemblies are held of Freemasons and their families or friends. Of those assemblies the Censor has the superintendence; but as he must act with the greatest caution and circumspection, so as to avoid giving the least offence, while at the same time he takes due care that every thing is carried on with order and decorum, so this office requires to be filled by one of the most accomplished members of the Lodge, and one whose situation in the world entitles him to the respect of the visiters. To judge upon the morality of the Brethren, and when it is necessary to censure their conduct, is the duty of the W. M., W.'s and M. of the ceremonies.

Centraliston—Centralists.—A society which has broken up, but which, in the year 1770 to 1780, made use of the Alchmical Terminology and figures to conceal their secrets. It is believed that the object of this society was under this veil to propagate *Jesuitism.*

Ceremonion Meister. Master of Ceremonies—He must be the first at every assembly of the Brethren, that all preparations are made that are necessary for holding a Lodge, and then invite the Brethren to enter. He introduces the visiting Brethren, and shews them their places. He must enter into conversation with every stranger who comes into the ante-chamber, to discover if he is a Brother. In the Lodge he must pay attention, and see that every thing necessary for due solemnity is prepared before the Lodge is opened, and that nothing may disturb that solemnity while it is open. His seat is so placed that the W. Master has him in full view, and he can leave it as often as he thinks necessary without asking leave of the W. Master. He has the same charge at the banquet, and the serving Brethren are generally under his direction. Visitors generally apply to him first; and it is necessary to fill this office with an experienced Mason, and, if it be practical, with one who speaks different foreign languages.

Certificat. Certificate—Every Brother who travels, and who wishes to visit the Lodges in the cities he comes to, must not only provide himself with Masonic clothing, but with a certificate. These certificates are granted by the Grand Lodge of England to every one who has been regularly initiated, and contain an account of when and where the bearer was made, and a recommendation to all Lodges to admit him to their labors. They are sealed with the seal of the Grand Lodge, and are signed by the Grand Secretary, and the Brother to whom they belong. This description of certificate was introduced by the Grand Lodge of England, 24th July, 1755.

Chaldaische Mysterien. Chaldaic Mysteries.—The Chaldeans were inhabitants of Asia, and descendants of Shem. This widely-extended people are considered to have been the first workers in metals, and also the first discoverers of the science of astronomy. Their priests were pre-eminently distinguished by their knowledge, which they concealed from the people in their sacred writings. As far as we know, magic and conjuring were included in those secrets.

Chiffer Schreibart. Writing in Ciphers.—It is not customary in Freemasonry to write in cipher, neither is there any law commanding it to be done, although there is a very ancient cipher extant taken from the Square and Triangle. This is also called the Ammonian writing of the ancient Egyptian priests. In the year 1808, Bro. J. G. Bruman, Director of the Academy of Commerce and Professor of the Mathematics at Mannheim, published a programme of a Pangraphia or universal writing, and at the same time an Arithmetical Krypto-graphic, which was to be extremely useful in Freemasonry; but so far as we know, this work has never appeared.

Circulare. Circular.—The Brethren must be invited by circular from the secretary on every Lodge night; which circular must contain the place where and the time when the Lodge is to be held, as well as what degrees will be wrought (German custom.) This circular must be subscribed by every Brother to whom it is presented by the Tyler, but they are prohibited to write anything upon it but their name. Those who have any objection to the work described, must state their objections either personally or by writing to the W. Master. Subscribing the circular binds the subscriber to appear at the work or send an apology.

Clemens, Duke of Bavaria and Elector of Cologne, was born on the 16th August, 1700, and died 6th February, 1766. The suppression of the Order of Freemasonry by Pope Clement XII., in the year 1738, with which every Roman Catholic prince was obliged to comply, disgusted the Elector Clemens August, who was a Freemason, and was the reason why he founded the Mops Order in the year 1740.

Clerikat oder Cleriker—called also Clericorum Ordines Templar.—A system which arose in 1767, about the same time as the Strict Observance began to spread, but which has since been broken up. The discoverer of this system was the late Chief Court Chaplin Stark, in Darmstadt. He maintained that he had received those secrets from the fathers in Auvergne, and would probably have exercised the functions of the ancient High Priests—namely, of those who professed to be entrusted by the Almighty with the greatest secrets, and grand seal of nature; of which, also, Aaron and his successors in the Mosaic dispensation, were chosen Chief Preservers, in the Holy of Holies of the chosen people of God. It was given out that there was a secret Chapter of the Clerikers, who possessed the highest degrees of Freemasonry—which had penetrated into the most secret recesses—which knew the supremacy of the Order, and which did the secret work of the Orders: and not only of the Orders which Freemasonry had created, but the Order which had brought forth Freemasonry itself, and which made use of Freemasonry as of an hierogliphically wrought veil—those Clerikers now wished to be the priests of the new Order of Knights Templars. The degrees of this system were the three degrees Corrupted; 4, The Young Scot; 5, The Scottish Ancient Master and Knight of the Order of St. Andrew; 6, The Provincial Chief of the Chapter of the Red Cross; 7, The degree of Magus, which consisted of five divisions.

Clermontsches System, or High Chapter.—This was formerly wrought in the Clermontish College at Paris, and at the time of the system of the Knights Templars. The priests of this Order were said to be in possession of the secret of the higher degrees of Freemasonry, and that the source of all the higher degrees were to be found in its High Chapter. This Order became known in the years 1735 to 1746, but had existed previously.

Conferenz Loge. Conference Lodge.—These are commonly assemblies of M. M., in which the financial affairs of the Lodge, poor money,* correspondence, &c. &c. are discussed. It is good for the Lodge when such conference Lodges are held monthly, as they serve to strengthen the interest which the Brethren take in the welfare of the Lodge.

Constitution. Warrant.—In former times a Lodge formed itself without any ceremony wherever a sufficient number of Brethren dwelt to form a Lodge, and one of the neighboring Lodges formed it for them. But in 1717, the Grand Lodge in London determined that every new Lodge in England should have a patent, and since that time all those Brethren who wish to form a new Lodge, have to obtain a warrant from the Grand Lodge. The new Lodge then joins the Grand Lodge as a daughter Lodge, binds itself to work according to its system, and to keep within the ancient landmarks, and subscribes a small sum annually towards defraying the expenses which every Grand Lodge must incur. Then is such a Lodge called a just, perfect, and regularly constituted Lodge, and is acknowledged as such by every Lodge which works under the same constitution. This regulation was found necessary, because that here and there private Lodges were formed by false and unworthy Brethren, who formed a ritual according to their own ideas, and pretended to make men Freemasons for the sake of their money. Some countries, particularly Denmark and Prussia, have passed laws that no Lodge shall be held or formed, in any part of their dominions, without having first obtained a warrant from one of the Grand Lodges in the country. In Germany there are a few of the ancient Lodges which are independent, and which have not joined any Grand Lodge, but which, on account of their age, are acknowledged as regular Lodges by all the others. The present Grand Lodges are formed from united St. John's Lodges. No St. John's Lodge can form itself into a Grand Lodge of its own power.

Copenhagen Grand Lodge of Denmark.—Grand Master for 1792, Prince Charles of Hesse, Landgraff zu Thuringen; Royal Danish Field-marshal and Stadtholder of Schleswig and Holstein; resides in Gottorp.

St. John's Lodge, Zorobabel zur Nordstein, founded from London, 1745.

St. John's Lodge, Fredrich zur gekronter Hoffnung.

Besides these, the Grand Lodge of Denmark has daughter Lodges in Altona, Odensee, Rendsburg, St. Croix in the West Indies, St. Thomas in the West Indies, and Tranquebar.

Correspondence.—The Lodges correspond with each other, but more generally with their Grand Lodge, and send it an account of their activity. This correspondence is different from the circle correspondence. This correspondence generally takes place shortly after the festival of St. John, on their anniversary festival, and is frequently very interesting, and generally read in open Lodge; every Lodge should endeavor to have something interesting to communicate, and as soon as it has anything of the sort, should immediately communicate it. Many Lodges have a Secretary for recording the transactions, and another for the correspondence. Those letters are not addressed to the Lodge but to a Brother appointed for that purpose. In the Prussian States, where every Lodge possesses the privileges of a private individual, the letters may be addressed to the Lodge, as the secrets of a private correspondence are as much respected by the officers of the post-office as are those of a Freemason.

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*Before closing the Lodge there is a collection made for the poor every Lodge night.

CORRESPONDENCE.

Pepperell, June, 24th 1846.

Br. Moore:—It is with pleasure that I inform you of the Masonic Celebration on Mount Lebanon Hill, on the heights of Pepperell. The day was not so favorable as one might wish, though a cloudy sun sent a few cheering rays of light to gladden the scene. The ceremonies commenced at an early hour, (between 8 and 9 o'clock.) First, I fired a broadside, to help the Grand Lodge and Encampment along to Fitchburg. Did you not hear it? Second, a solemn invocation was offered to Him who sways the Universe with order and regularity, for the blessings which He has bestowed upon the true followers of our Order. Third, the Oration was delivered with *power* and *eloquence*, and was to the *point*. Fourth, the following sentiments were given:

1st. *The Memory of St. John the Baptist*—It will remain more imperishable than the splendid marble monument or the ever-enduring pyramid.

2d. *Mount Lebanon Hill and Grove* will remain where they are, while time is, or the sun shines, or the waning moon reflects her silver light, and all true Brothers and Knights may worship here in a temple dedicated to Universal Fidelity.

3d. *Freemasonry and Knighthood*—Twin brothers in the sacred cause of *Virtue* and *Temperance.*

4th. *Woman*—Not taken out of man's head, to *rule* and *triumph* over him. Neither was she taken out of his *heel*, to be *ruled* and *trampled upon*. But taken out of his *side*, to be his equal companion—his better half: the better, and not the worse, for being the wife of a Freemason.

Thus closed the third celebration of the 24th of June on this beautiful Hill, "with none to molest or make afraid." I would gladly have given the Grand Lodge and Encampment my hospitality in *eatables* and *drinkables* of my own raising, &c., had they been disposed to come and celebrate the day with me.

Yours, fraternally, Luther S. Bancroft.

[We are happy to learn that our Brother is still true to the old Constitution, which requires all good Masons to "meet in some convenient place on St. John's Day, to celebrate their festival." We suppose he made the beginning and end of his own procession—carried his own banner—marched to his own music—listened to his own oration—sang his own odes, and ate his own dinner! In fine, celebrated the day "on his own hook," as the backwoodsman at New Orleans did his fighting! Well, there is nothing, after all, like being independent!]

Richland, Miss., June 26, 1846.

Comp. C. W. Moore:—I have never said a word to you in respect to the prosperity of Masonry in Mississippi. It is onward. Eurika Lodge, No. 61, was organized in October, 1843, at Richland, Holmes Co., Miss., with 17 members. It now numbers about 80 members. It has never had a regular meeting when degrees were not conferred, except one; has a hall of its own, and a good one, and no Brother has, by direct tax or contribution, paid one cent more than his monthly and annual dues. The Lodge has some fine furniture, for this country; and when it is considered that the members are composed of the bone and sinew of the land, we can but think we are doing well. Moral rectitude will ensure success; and in this we have tried to elevate our Order to that pre-eminence to which it has such high claims. This course has brought to our fold the clergy of several persuasions—grey headed and venerable fathers, with many more, who for deep Christian piety, have no superiors. Our splendid choir tunes well sacred music, and the melodies of that distinguished *Power*, of old Massachusetts. Harmony alone reigns here. When we are a little more able, we will have a splendid parlor organ. Oh, if you could see us in our devotion to our grey old Order, it would do you good. We have paid to the Grand Lodge $305; owe no cumbrous debt, have no feuds, &c. Members constantly accumulating.

J. J. D.

Thomaston, Ga., June 9, 1846.

Br. Moore:—Masonry is flourishing in Georgia. Our little Lodge, (Morning Star, No. 27,) moves on harmoniously. Its members are all high minded, honorable men, who love to meet together, and give strict heed to the beautiful moral precepts which our beloved Institution inculcates. Br. Geo. L. F. Birdsong is our Master. I have the honor to be the watchman at the Western Portal. Bro. Amos Worrill, is Junior Warden, and Rev. Bro. Wm. Crawford, Secretary. They are all readers of your Magazine.

Fraternally, yours, J. W. W. D.

MASONIC INTELLIGENCE.

AUSTRALIA.

Tasmania (Van Dieman's Land).—The Lodges and Chapters at work here are all under the Grand Registry of Ireland, and are as follows:

No. 33, *Fusileer Lodge and Chapter*, originally held in the 21st regiment Royal Scots Fusileers, wherein it was worked for many years. In 1842, the Grand Lodge and Grand Chapter of Ireland granted Stationary Warrants for Hobart Town, where meetings are regularly held at Mezger's Hotel. Fees: Initiation, *3l.* 10*s.*; joining, 10*s.*; exaltation, 5*l.* 5*s.*; joining, 2*l.* 2*s.*

No. 313, *Tasmanian Lodge*, 1830, *and Pacific Chapter*, 1835. These were the first Stationary Civil Warrants ever worked in Van Dieman's Land; the meetings are held also at Mezger's Hotel. Initiation, 5*l.* 5*s.*; joining 1*l.* 1*s.*; exaltation, 5*l.* 5*s.*, joining, 2*l.* 1*s.*

No. 326, *Union Lodge*, 1832, meets at the Lodge Room, Davery-street, Hobart Town. Initiation, 5*l.* 5*s.*; joining, 1*l.* 1*s.* There is a Lodge of Instruction attached to this Lodge, which meets monthly.

No. 345, *Tasmanian Operative Lodge*, 1834, meets at Mezger's Hotel. Initiation, 5*l.* 5*s.*; joining, 1*l.* 1*s.*

St John's Lodge, established at Launceston, under a Dispensation granted by the Operative Lodge, No. 345. Initiation fee, 7*l.* 10*s.*

In this Colony, as well as in Sydney, there have been established a Benevolent Fund for distressed Masons, their widows, and orphans, which, if not realizing all the expectations of the promoters, is effecting some good. The Tasmanian Lodges took the lead, and have succeeded better than those in Sydney.

AFRICA.

Cape of Good Hope.—On the 6th of October, the corner-stone of the Gas Light Company's Works in Cape Town, was laid by the Honorable John Montagu, Secretary to the Government of this Colony, as the deputed representative of His Excellency the Governor, who was himself prevented by indispostion from being present on that occasion. Lady Sarah Maitland and family, and nearly all the ladies of distinction in Cape Town and the vicinity were present. It was an enlivening scene, and one which will not be quickly forgotten at the Cape.

The Master of the Supreme Court, Clerke Burton, Esq., as Prov. G. M. of the English Masons, and the Hon. Michiel Van Breda, Esq., Member of Council, as the Acting Prov. G. M. of the Dutch Masons, together with Br. Neave, the Deputy Prov. G. M. for Bengal, represented their respective Grand Lodges, namely, that under the Constitution of England, and that under the Constitution of the Netherlands, several other military, naval, and Indian Brethren of distinction being present, and assisting at the ceremony.

The Procession was formed at the Commercial Exchange, and proceeded to the site of the intended building. On arriving at the ground, the Masons halted and opened column to the right and left, forming a lane through which the Grand Lodges, the Hon. Mr. Montagu and suite, and the visitors, passed towards the foundations. An anthem was then sung by a choir. As the stone descended an anthem was sung. The Prov. G. Master invoked a blessing as follows:

"May the All-bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay. And grant to us all, in needed supply, the corn of nourishment, the wine of refreshment, and the oil of joy. *Amen—So mote it be.*"

FRANCE.

Paris.—A highly interesting and most extraordinary initiation took place on the 11th April last in the Lodge Mount Sinai, in Paris. A deaf and dumb professor of the institution for teaching the deaf and dumb, had been proposed as a member of the above Lodge; the Supreme Council was written to about it, and permission was granted, if the candidate were otherwise eligible, he might be initiated. The highly gifted and very talented Worshipful Master, Br. G. Weil, as well known for his literary as legal attainments, undertook the duty. The candidate was subjected to an examination of his talents, which being satisfactory, he was requested to explain his thoughts in reply to the question—"What is your opinion of the eloquence of speech?" We shall take the earliest opportunity of publishing the answer; but we could not refrain from publishing the above interesting fact: an epoch in Freemasonry which united to the family of humanity an otherwise isolated being.

The Grand Lodge of Sweden made known officially to the Supreme Council of France, the death of Charles John Bernadotte, King of Sweden, and Grand Master of the Masons of Sweden, likewise of the accession to the throne and Grand Mastership of the Freemasons of Sweden, of Oscar the First. The Supreme Council thereupon sent letters of condolence and congratulations.

The finance committee of the Grand Orient of France reports that the funds stands thus in hands of the Treasurer, 1030 fr., 7 treasury bills of 3240 cts. value, make 22,680 fr., 3 obligations of the city of Paris 1450 fr. value, 1451 rentes, 7200 fr., making a total of 35,261 fr. This shows a diminution in the funds; the same period last year having had in hand 46,293 fr.

Statistics of French Freemasonry, copied from the Calendar of 1845:—There exists in France 281 Lodges at most, 127 Chapters, 38 Councils, making 446—the number of representatives in the Grand Orient, not being officers thereof, is 80, and representatives who are officers 62, making 142.—Surely these cannot be called a full and fair body of representatives of the Freemasons of France.

CANADA.

MONTREAL.—At a numerous meeting of St. George's Lodge, No. 643, held Jan. 30, it was

Resolved, unanimously, "That Bros. the Rev. Dr. Oliver, vicar of Scopwick, and Dr. Crucefix, of the Grove, Gravesend, England, be Honorary Members of St. George's Lodge, and that the Worshipful Master do request their acceptance of this mark of respect due to them for their great and disinterested services in the cause of Freemasonry."

Provisional Grand Lodge for the District of Montreal and William Henry. At an Especial Grand Lodge, holden at the St. George's Lodge Room, Mack's Hotel, in the city of Montreal, on Wednesday the 20th May, 1846:—Present:

R. W. the Hon. PETER MCGILL, Grand Master.—R. W. Rev. J. Bethune, Past D. P. G. M. and P. M. St. Paul's Lodge, as D. P G. M.—V. W. Wm. Badgley, Past S. G. W. and P. M. St. Peul's Lodge, S. G. W.; V. W. Wm. Snaith, Past J. G. W. and P. M. Zetland Lodge, J. G. W.—Br. Rev. W. A. Adamson, St. Paul's Lodge, G. Chaplain.—W. Br. T. D. Harington, W. M. St. George's Lodge, G. Secretary.—W Br. I. Aaron, P. M. Zetland Lodge, S. G. D.—Br. J. Glass, P. Warden, St. Paul's Lodge, J. G. D—Br. H. H. Whitney, St. Paul's Lodge, G. Pursuivant.—Br. J. Darby, St. Paul's Lodge, G. Tyler.

V. W. Br. F. Griffin, Past S. G. W. and P. M. St. Paul's Lodge.—V. W. Br. J. H. Dorwin, Past S. G. W. and P. M., St. George's Lodge.—V. W. Br. J. S. McCord, Past J. G. W. and Past G. Sec'y and P. M. St. Paul's Lodge.—Br. M. B. Hayes, Past G. Sword Bearer, and the Masters, Past Masters and Wardens of various Lodges.

The Grand Lodge was opened in form by the R. W. the D. P. G. M. with solemn prayer, and the Regulations for the Government of the Grand Lodge during the time of public business were read.

The Brethren summoned to assist at the Installation were admitted and acquainted that the P. G. Lodge was convened for the purpose of installing into office, according to ancient form, R. W. the honorable Peter McGill, whom it had pleased the Earl of Zetland, our M. W. Grand Master, to appoint Provincial Grand Master for the District of Montreal and William Henry.

The Patent under the hand of the M. W. Grand Master, and Seal of the United Grand Lodge, appointing R. W. Peter McGill, P. G. Master for the District of Montreal and William Henry, dated 22d day of February, 1846, was then read.

R. W. Br. Peter McGill was then presented by V. W. Brs. Dorwin and McCord, and the Brethren, not Installed Masters, having retired, he was duly installed, by the R. W. the D. P. G. M., Provincial Grand Master for Montreal and William Henry.

The Brethren then returned, and the newly installed P. G. M. was proclaimed and saluted according to ancient custom.

The R. W. the P. G. M. after addressing the Brethren present, was pleased to announce that he had made the following appointments, as officers, viz:

R. W. Br. Rev. J. Bethune, D. P. G. M.—V. W. Br. Wm. Snaith, S. G. W.—V. W. Br. J. G. Denter, W. M. St. Andrew's Lodge, J. G. W. (By proxy.)—Br. Rev. W. A. Adamson, G. Chaplain.—Br. G. Grundy, St. George's Lodge, G. Registrar.—V. W. Br. T. D. Harington, G. Secretary.—W. Br. I. Aaron, S. G. D.—Br. J. Glass, J. G. D.—V. W. Br. J. H. Dorwin, G. Sup't Works.—Br. J. S. Elliott, St. Paul's Lodge, G. D. C.—Br. C. S. DeBleury, St. George's Lodge, Ass't do.—Br. M. J. Hayes, G. Sword Bearer.—Br. C. W. Macon, St. George's Lodge, G. Standard B.—Br. H. H. Whitney, G. Pursuivant—Br. J. Darby, G. Tyler.—W. Br. Noxon, Brs. Kinnear, Derbishire, Thompson, Townsend and Chalmers, G. Stewards.

The P. G. Secretary then presented Br. T. A. Cary, of St. George's Lodge, and requested the concurrence of the R. W. the P. G. M. to his appointment as Assistant P. G. Secretary, which the R. W. P G. M. was pleased to approve.

V. W. Br. Fred'k Griffin, was unanimously elected Treasurer of the P. G. Lodge for the current year, and was duly installed in his office.

The R. W. P. G. M. was pleased to appoint the following Brethren a *Committee of General Purposes,* viz:

R. W. the D. P. G. M. (Chairman.)—V. W. the S. and J. G. Wardens.—V. W. F. Griffin.—V. W. T. D. Harington.—W. Br. M. S. Davis, W. M. St. Paul's Lodge.—W. Br. William Browne, W. M. Zetland Lodge.

All business being ended, the P. G. Lodge was closed in due form and with solemn Prayer.

T. DOUGLAS HARINGTON, *P. G. Sec'y.*

The Quarterly Communications of the P. G. Lodge are held on the second Monday in March, June, September and December.

Obituary.

DIED in Wilmington. N. C. on the 12th July, Capt. HARVEY ADAMS, *Vice Consul* for Her Britanic Majesty. Capt. A. was a native of Aberdeen in Scotland, and was about 52 years of age. He came to this place 8 years ago, and by his suavity of manners and correct deportment, had gained the universal esteem of our citizens. He has gone, leaving an enviable name behind, that will be long chrished by his numerous friends here.

His remains were taken charge of by the honorable Fraternity of Masons, who interred them in their usual and imposing form; the deceased being a worthy member of their body. They were accompanid to the grave, in the Episcopal Burying ground, by a very large number of our citizens.

EXPULSIONS.

Locke Lodge, No. 52, F. and A. M., NATCHEZ, *Mi., May* 14, 1846.

CHARLES W. MOORE, Esq., Editor Monthly Magazine, Boston.

Dear Sir and Br.:—At a regular meeting of this Lodge held on the 11th inst. at this place, the following Resolutions were unanimously adopted:

"*Resolved,* That James C. Jones be *expelled* from all the privileges and benefits of Masonry for gross unmasonic conduct.

"*Resolved,* That said expulsion be published in the Natchez newspapers and in the Monthly Masonic Magazine at Boston."

I am very Fraternally yours,

E. L. GLASSBURN.

Grand Lodge of the District of Columbia,
Grand Secretary's Office, July 7, *A. L.* 5846.

R. W. SIR AND BROTHER:—At an adjourned meeting of the semi-annual communication of the Grand Lodge of Free and Accepted Masons of the District of Columbia, held on the 6th instant, in the Hall of Potomac Lodge, No. 5, Georgetown, the following resolution was unanimously adopted, viz:

Resolved, That A. A. MULLER, D. D., Grand Chaplain of this Grand Lodge, be expelled from all the rights and benefits of Freemasonry for grossly immoral and unmasonic conduct.

A true copy from the minutes.

In testimony whereof, I have hereunto set my hand and affixed the seal of said Grand Lodge, this 7th day of July, A. D. 1846.

By order of the M. W. Grand Lodge.

H. C. WILLIAMS, *Grand Secretary.*

MASONIC CHIT CHAT.

CAUTION.—We are requested by the Grand Secretary of the Grand Lodge of the District of Columbia, to give notice to the Fraternity, that at the last communication of that Grand Lodge, the *Rev. A. A. Muller, D. D.*, lately a minister of the English Lutheran Church in Washington city, was unanimously expelled from all the rights and privileges of Freemasonry, for "gross immoral and unmasonic conduc." He has heretofore sustained a fair character, presided over a large and respectable Congregation, and was Grand Chaplain of the Grand Lodge, in the District of Columbia. Our correspondent adds, that "the charge against him was the seduction of a girl of tender years, the daughter of his friend, patron, and a member of his Church. A more revolting, diabolical case of unmitigated villany, the annals of crime can scarcely furnish. It is supposed that he will wend his way eastward or towards Canada, and may attempt to impose on the Fraternity, before the publication of his villany is made." He will hardly succeed in doing so, in any quarter of the world, after the publication of this notice. [Since writing the above, we have received the official notice of the expulsion, which will be found in a preceding page.]

☞We are happy in being able to announce, that a "*Supreme Grand Council, 33d, Ancient and Accepted Rite, for England and Wales*," has just been organized at London, by virtue of a patent from the Supreme Grand Council 33d, for the Northern District and Jurisdiction of the United States. Ill. Br. ROBERT THOMAS CRUCEFIX, L.L. D. is its M. P. S. G. Commander, and Ill. Br. GEO. OLIVER, D. D. its Lt. Gr. Commander. Its members are all composed of Brethren equally distinguished for their great moral worth and high intellectual attainments. It is destined to take, and to maintain, high rank and influence in the Masonic Fraternity in Europe.

☞Our correspondent at Tuscaloosa, Ala. under date July 4, writes as follows:—"I am much gratified to inform you of the onward march of our beloved Order throughout this State. Since the last annual communication of our Grand Lodge, five new Lodges, viz: Acacia, No. 73, Lowndsboro'; Solomons, No. 74, Lafayette; Turnbull, No. 75, Turnbull; Auburn, No. 76, Auburn; and Uchee, No. 76, Uchee.—two Chapters, viz: Eureka, No. 29, Lowndsboro'; and James Pen, No. 30, Jacksonville, and two new Councils, one at Athens and the other at Mobile, have been established."

☞Br. William J. Armstrong, Jr. will hereafter act as agent for the Magazine in New-Orleans.

☞ It will be seen by reference to a preceding page, that a Provincial Grand Lodge has been formed in Canada, for the District of Montreal and William Henry, on which we most heartily congratulate our Canadian Brethren, who have long felt the necessity for a controlling body nearer home than the parent Grand Lodge. We are requested to say that communications from the Grand Lodges of the United States, will be cheerfully reciprocated.

☞We acknowledge the receipt of an account of the celebration on the 24th June, (including the address,) at Huntsville, Mo. It came to hand too late for the present month. The address will occupy more space than we can well spare, but as the committee have been at the trouble to forward the manuscript, we will do our best to comply with the request of the Lodge, in our next.

☞We learn that the Brethren at Cumberland, Md., celebrated the 24th, by a procession, dinner, &c. The address was delivered by the M. W. CHARLES GILMAN, Esq. of Baltimore, G. M. of the State. A large number of Brethren were present, and the occasion passed off in a very agreeable manner.

Erratum.—The compositor in correcting the proof of the first page of the present number, has introduced the word "oblong*nate*," which the reader will please correct by substituting therefor the word "oblong."

THE LAW OF NEWSPAPERS AND OTHER PERIODICALS.—1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible till they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing, and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. V.] BOSTON, SEPTEMBER 1, 1846. [No. 11.

LODGES IN THE ARMY.

Richmond, Ky., July 17, 1846.

BR. C. W. MOORE,

Dear Sir:—Having a very high regard for your knowledge and information in Masonic Jurisprudence, I have concluded to ask your opinion touching the following matter:—I had a petition from a competent number of worthy Brother Master Masons of this State, volunteers in the service of their country for the seat of war in Texas or Mexico, as the case may be, praying for a Dispensation for a Lodge to be attached to the army. After due deliberation, I concluded it would in no wise invade the rights and privileges of our sister Grand Lodges, and that there could be no impropriety in granting their petition, which I accordingly did, restricting their operations to the volunteers of Kentucky, alone.

Since this, I learn that some of our worthy Brothers, for whose opinions I have great respect, differ with me, and think that in granting this Dispensation, I have transcended my power as Grand Master.

Will you oblige me by giving me your views touching this matter?

With great respect, yours fraternally,

WILLIAM HOLLOWAY.

The existence of Military, or Army Lodges, may be traced to a very remote period in Masonic history. Prior to the last century, they were created by the same authority, possessed the same powers, and were subject to the same regulations, as civil or local Lodges. Specific Charters from Grand Lodges, were not then required. Lodges, whether civil or military, were formed and held by inherent right, and were subject only to the ancient constitutions, charges, and regulations, and such special ordinances as were promulgated at the occasional "General Assemblies" of the Fraternity. Any sufficient number of Brethren, convened together, whether as military men or citizens, possessed the inherent power of opening and transacting the business of a Lodge, subject only to the general restrictions before alluded to. But at the reorganization of the Fraternity, in the beginning of the last century, this power was revoked, or surrendered, and it was formally decreed, "that the privilege of assembling as Masons, which has been hitherto unlimited, shall be vested in certain Lodges or assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and without such warrant no Lodge shall be hereafter deemed regular or constitutional." Both civil and military Brethren were, by this regulation, restricted in their original powers and subjected to the same limitations; neither were permitted thereafter to open and hold Lodges for Masonic purposes, without the permission of the Grand Master, subject to the approval of the Grand Lodge. In this and all other respects, the two classes were placed on an equality. And, as the local Lodges were permitted to receive all who applied for initiation, without reference to their place of residence, so were the Military Lodges permitted to initiate whom they pleased, without reference to the district or country in which the regiments to which they were attached were stationed. The rights of jurisdiction were not then much respected.* But at a subsequent period, the powers of the Military Lodges were restricted and defined by the Constitutions of the Grand Lodge. The existing regulations for their government, are as follows:—

OF MILITARY LODGES. It being essential to the interest of the Craft, that all Military Lodges should be strictly confined to the purposes for which their warrants were originally obtained; and, very great abuses having arisen from the improper initiation of Masons by such Lodges, every warrant, therefore, which is held by a Military Lodge, shall be forfeited, unless the following laws be complied with, in addition to those specified under the head of Private Lodges.

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2. No Military Lodge shall, on any pretence, initiate into Masonry any inhabitant or sojourner in any town or place at which its members may be stationed, or through which they may be marching, nor any person who does not, at the time, belong to the military profession.

3. When any Military Lodge, under the constitution of England, shall be in foreign parts, it shall conduct itself so as not to give offence to the Masonic authorities of the country or place in which it may sojourn, never losing sight of the duties it owes to the Grand Lodge of England, to which communication is ever to be made, and all fees and dues regularly transmitted.

4. If the regiment, battalion, or military body, to which a Military Lodge is attached, be disbanded or reduced, the Brethren shall take care that the warrant be carefully transmitted to the Grand Lodge, that it may not fall into improper hands; but, if a competent number of the Brethren remain together, they may apply for another warrant, of the same number, to be holden as a civil Lodge, at such place as may be convenient, and which may be approved by the Grand Master. Such warrant to be granted without any additional expense.

Such are the regulations which govern the proceedings of Military Lodges, holding under the authority of the Grand Lodge of England; and we are not aware that they differ essentially from the regulations of other European Grand Lodges,—most of which have, to a very considerable extent, granted Charters for such Lodges. How far they are applicable to this country, our correspondent is well qualified to determine. There are not, to our knowledge, any Lodges attached to the American army; or there were none, until our correspondent issued his Dispensation for one to be held in the volunteer corps from Kentucky. Nor are there any special regulations in the general Constitutions, or the local Constitutions of the States, providing for their existence or government. The regulations, therefore, as they exist in the Constitutions of the Grand Lodge of England, being in conformity with the practices of the other Grand Lodges in Europe, are to be received as the *general usage of the Fraternity*, until different regulations shall have been adopted, or a different usage obtain in the Grand Lodges of America. General *usage* is the *common law* of the Fraternity, and by it all cases, not regulated by *statute law*, must be decided. If this proposition be admitted, then it is only necessary for us to inquire, whether the course pursued by our correspondent, in granting a Dispensation for a Lodge to be held in the volunteer corps from Kentucky, was in conformity with the usage, as indicated by the regulations of the Grand Lodge of England? This is to be decided by the terms of the Dispensation. In the absence of which, our correspondent informs us that he has restricted the operations of the Lodge to the volunteers from his own State. This being true, we cannot perceive but that he stands fully justified by the usage, and by the regulations of the Fraternity, so far as any regulations on the subject exist.

We have said that there are no Lodges attached to the American army. This is true; but it has not always been so. As early as 1738, a Dispensation was granted by the Grand Lodge of Massachusetts, to R. W. Abraham Savage, "to congregate *all* Free and Accepted Masons in the expedition intended against Canada, at Lake George, *or elsewhere*, into one or more Lodges, as he shall think fit." In the same year, a Dispensation was granted by the same Grand Lodge, for a Lodge in "His Majesty's 28th (English) regiment, stationed at Louisburg." In 1756, the M. W. JEREMY GRIDLEY, Esq. Grand Master of the Grand Lodge of Massachusetts, commissioned his Brother, the R. W. Richard Gridley, "to congregate all Free and Accepted Masons in the present expedition against Crown Point, and form them into one or more Lodges, as he shall think fit, and to appoint Wardens and other officers to a Lodge appertaining." In 1779, the Grand Lodge of Pennsylvania, granted a Warrant to Col. Proctor, of the artillery, then stationed at Tioga Point, to hold in the camp a "*movable Lodge*." In the same year, the Grand Lodge of Massachusetts, granted a Charter to Gen. Patterson, and others, to hold

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*Very little progress in this respect, has since been made by any of the Grand Lodges in Europe.

a "*travelling Lodge*" in the American army, called "Washington Lodge." Other cases might be cited; but these are sufficient to show that the establishment of Military Lodges is not inconsistent with the practices of Freemasonry in this country. Their utility in softening the rough features of the soldier's character, and in meliorating the evil passions and morose feelings, which are almost necessarily excited by the duties of the field and the operations of war, are beautifully and touchingly illustrated by well authenticated anecdotes. And we doubt if the Grand Lodges can do a better service, or more surely and acceptably promote the cause of humanity, in the time of war especially, than by the establishment of a well regulated Lodge, in every regiment raised by volunteers or enlistment. The question of Grand Lodge jurisdiction, in such cases, is out of place. The army belongs to the country—its home is where duty calls. There let the beneficent genius of Freemasonry preside over it, soothing the sufferings of the afflicted, inculcating kindness and humanity in the superior, and obedience and respect in the subordinate—and in both, sympathy and compassion for the unfortunate, whether friends or foes. Let us not stop to inquire whether the regiment to which the Brethren petitioning for a Lodge are attached, may be stationed for a few days or a few months in this or that State. Such an inquiry would forever exclude Lodges from the army. It would be hazardous for any Grand Lodge to authorize them, lest the regiment, in the discharge of its duty, and in obedience to orders, should leave the State, and take up its quarters within the jurisdiction of a sister Grand Lodge. The thing is absurd. Military Lodges are "*travelling Lodges.*" They have never been regarded in any other light, at any time or in any part of the world. This is their nature,—it cannot be changed without destroying them. Let their operations be restricted to the regiment to which they are attached, and it is impossible that they can " invade the rights and privileges" of any Grand Lodge whatever. Jurisdiction over sojourners, is a claim which the Grand Lodges in this country are not generally disposed to assume for themselves or concede to each other. In the particular case under consideration, the regiment is wholly composed of citizens of Kentucky. While they remain such, a Lodge under a foreign jurisdiction, would not be at liberty to entertain their applications for initiation, if presented. Their admission, therefore, in the Lodge attached to the regiment, cannot properly interfere with or invade the rights of any Grand Lodge whatever; for, under the practice which, in this country, has become the settled usage, none other than the Grand Lodge of Kentucky or its subordinates, can rightfully exercise jurisdiction over the persons composing the regiment.

EXPULSION OF MEMBERS FOR THE NON-PAYMENT OF LODGE DUES.

Br. Moore:—I promised to say a word upon a subject upon which I differ from you and the Grand Lodge of Mississippi, "*the expulsion of Masons for the non-payment of Lodge dues.*" It is held by you and that body, that a Lodge has not the right to expel a member from the benefits of Masonry for non-payment of dues. Some of our Brethren have even gone so far as to say, and indeed, one of our Lodges has acted under that supposition, that a Lodge can only suspend from membership, and not from the benefits of Masonry, for such a cause. If the Brother is *unable* to pay without inconvenience to himself and family, I agree with you, and will even go farther and say, that when such is the case, the Lodge ought not to suspend even from membership; but should remit the amount cheerfully to the debtor; for it is not intended that Masonry should injure any one. Such indeed is the course of the Lodge of which I am a member. If we even suspect that it would incommode a Brother to pay his dues, they are remitted to him without any petition from him and without his knowledge at the time. Of course, we cannot prevent his being acquainted with the fact subsequently. But if a Brother, whom the Lodge supposes to be able to pay, does not apply for a remission of dues or for time, and neglects to pay for six months, we suspend him from the benefits of Masonry; and if *he will not* pay, being able, we hold that we have the right, and that it would be our duty, to expel him from all the benefits of Masonry. It is true that a Lodge by their By-laws may at discretion, make the penalty less for violating those By-laws, but when the penalty is left open, we hold that *continued* contumacy, would be a violation of a well known duty, which he has voluntarily assumed, viz: that of abiding by the By-laws of the Lodge. We hold that it is as much of a crime to cheat, wrong or defraud, a Lodge, as it would be, a neighbor; and if we would expel for the latter, we think we have a right to expel for the former crime. And we think, if a Brother has promised to pay the Lodge annual dues, (and surely the consideration for that promise is ample,) and can pay, without inconvenience to himself or family, but obstinately and wilfully refuses, that he does cheat, wrong and defraud the Lodge, and therefore deserves to be and ought to be expelled; for if he will defraud one Lodge, he will other Lodges; and if other Lodges, then Brethren of the household, as well as those not of the Fraternity.

Q. E. D.

Our correspondent has presented his case well and forcibly; but we apprehend that he has overlooked the main point in the argument. A candidate for the degrees is not, by the mere ceremony of his initiation into the Fraternity, admitted to membership in any particular Lodge. That is a subsequent transaction—a new and independent compact with a certain number of his Brethren, who have voluntarily associated themselves together, under new and particular regulations, for certain specified purposes. The two transactions have no other necessary connection, than that admission into the former is an essential qualification for admission into the latter. The former is governed by the general laws of the Craft—the latter, by conventional regulations. We maintain that the rights acquired through the first, cannot be impaired by the mere non-fulfillment of the conditions of the second. A foreigner is made a citizen of the United States, by the laws of naturalization; but he is not thereby invested with the privileges of municipal citizenship. They are acquired in another way, and are subject to other conditions. He may also forfeit his privileges as a citizen of a municipality, and yet exercise his rights, and claim protection, as a citizen of the United States. But the converse of this proposition does not hold. If he forfeit his rights as a citizen of the United States, his municipal privileges are also forfeited; because, the condition on which he acquired and held them, no longer exists. And this is the distinction we would make between the members of the Masonic community, as a whole, and the members of a private Lodge.

A Lodge, in introducing an individual into Masonry, acts by authority of the Grand Lodge, to which it is subordinate, and for the Fraternity at large. The regulations which govern its proceedings in this respect, are the general regulations of the Craft, usually denominated the "Ancient Constitutions." They are the original and fundamental laws of the Fraternity, and may not properly be changed by either Grand or subordinate Lodges. If our correspondent can point to a single sentence in these regulations, which authorizes or justifies the expulsion of a Brother for the non-fulfillment of a private contract, and in the absence of evidence of intentional fraud, such as would be admissible in judicial proceedings, we will cheerfully yield to him all that he claims.

To wrong or cheat a Brother, or a Lodge, maliciously and wickedly, would, undoubtedly, if proved on trial, constitute cause for expulsion. But the failure to fulfill the conditions of a contract, or the mere refusal to do so, would not at law, and ought not Masonically, to imply fraud; for it may proceed from causes which, if explained, would exonerate the delinquent from injurious imputation. The failure to perform any of the conditions, would legally be a violation of a civil contract, so far as to release the opposite party from his obligations, and generally entitle him to bring an action for damages, if any were sustained; but it would not enable him to maintain criminal proceedings against the delinquent. If a member fail to pay his assessments, he breaks his contract, and the Lodge brings an action for damages; which may result in the discharge of the delinquent from his membership, and a release of the Lodge from its special obligations to him. But before a criminal action can be brought, there must be evidence of manifest and intentional fraud. This evidence is not furnished by, nor is it to be inferred from, the mere neglect or refusal to fulfill the contract. Were an opposite rule to obtain, every man in the community, who should fail to fulfill his pecuniary obligations, would be liable to indictment as a criminal. We cannot, therefore, admit that the charge of non-payment of dues, imports, of itself, anything more than the non-fulfillment of a pecuniary contract; which offence, the delinquent may, with the best and purest intentions, be compelled, by pecuniary embarrassment, to commit. There may be cases where occurrences growing out of the non-payment of dues, might render expulsion right and justifiable. Contumacy in the discharge of any Masonic duty, if attended with bad passions and base and unmasonic actions, would probably be a proper subject for Masonic discipline.

We cannot subscribe to the views of our correspondent, as respects the intention of the particular clause to which he refers. We are inclined to give to it a broader and more general construction than he is disposed to do. It is not a universal provision, if it exist anywhere out of this country. It was, probably, originally intended as an embodiment of one of the old charges, regulating the ordinary business transactions between Brethren of the Fraternity. We believe we are authorized in this construction by the fact, that it did not originally *contain any reference whatever to the Lodge.* It was broad and general as the charges themselves. The evidence of this is in our possession. It is important only as showing that it did not originally contemplate the relation of Lodge membership, but the more general relation of confraternity. This being true, it follows that any action which may then have been had under it, must have been instituted upon a broad or specific charge—affecting general character—or, a particular transaction. In either case, specifications must have been required—the hearing had—judgment rendered, and sentence announced and confirmed, before punishment. We apprehend that no such proceedings take place at the present time, in the expulsion of members for the non-payment of Lodge dues. But it is perfectly manifest to our mind, that expulsion, for any cause, without such proceedings, is unwarrantable.

One word as to the By-laws of a Lodge. They are both general and particular. The engagement to abide by them, is, in the first instance, a general one. So far as the By-laws conform to the regulations of the Grand Lodge and the general regulations of Masonry, it is obligatory; but when they militate against either, it is not; because a prior and superior obligation to the contrary exists. If a Lodge incorporate into its By-laws, a provision inconsistent with the general regulations of the Craft, or the particular regulations of the Grand Lodge, it transcends its powers; and any action had under such provision, would be nugatory. So, if a Lodge expel from Masonry, for a cause not recognized as an offence by the general regulations, the expulsion cannot stand; because, the offence does not involve any violation of the original conditions on which admission into the Fraternity was obtained. We will illustrate. A Lodge may require, by its By-laws, that its members shall not only abstain from the use of intoxicating drinks, but that they shall not traffic in them, nor fellowship with those who do traffic in them. A violation of this regulation, would exclude a member from the Lodge; because, it was one of the conditions on which he was admitted to membership; and "every Lodge has the power of framing By-laws for its own government, provided they are not contrary to or inconsistent with the general regulations." But it would not justify the expulsion of a member from Masonry; because, it would not be an offence involving moral delinquency, or a violation of his general duties and obligations as a Mason. Again. Our correspondent is a Southern Brother. He lives in a community where the holding of slaves is not regarded as inconsistent with good morals, or the general duties of good citizenship. We will suppose that he is surrounded by Brethren who profess to believe that slavery is a sin of great magnitude, and allege that they cannot, consistently with their belief, associate in Lodge with slave-holders. They petition the Grand Lodge and obtain a Charter. Under the general power to make regulations for their own government, they incorporate into their By-laws, a provision that no member shall hold slaves. A member breaks this By-law, and is expelled from Masonry, "for a violation of a well known duty, which he has voluntarily assumed, viz: that of abiding by the By-laws of the Lodge." Would our correspondent regard his expulsion, under such circumstances, as binding on the whole Fraternity? We should not; and the Grand Lodge would probably set it aside, on the ground that the By-law was a particular regulation, affecting the members of the Lodge in their associate capacity only, and that, in not complying with it, the member had not violated any of the general laws, usages, or obligations, of Masonry. But the breaking of the By-law would justify his exclusion as a member of the Lodge; because, he had failed to fulfill one of the conditions of his membership. "A Lodge may be either general or particular," say the constitutions. It is general, when acting as an agent of the Fraternity, and in the discharge of the general duties prescribed by its Charter. It is particular, in the admission and government of its own members, and in the regulation of its local concerns. Its By-laws necessarily partake of this mixed character. The original engagement to abide by them, is general. The signing of the By-laws, is a special or particular promise, and constitutes the condition of membership. Expulsions proceed from neglect of primary, or general duties,—forfeiture of membership, is the just punishment for neglect of secondary, or particular duties. The payment of Lodge dues, is a particular duty, imposed by a particular regulation of the Lodge. It is not required by the general laws of the Fraternity. We desire to be distinctly understood here, as speaking of *Lodge* dues, and nothing else. What the Grand Lodge may have the power to do, is not now the question under consideration.

We concur with our correspondent in his reprobation of the conduct of members who, being able, wilfully neglect or refuse to discharge their pecuniary liabilities to the Lodge, and admit that they deserve to be punished. But this may be done without resorting to the highest penal power known to the Institution,—a power which ought not, in our opinion, ever to be resorted to, except in extreme and aggravated cases. Let the Grand Lodge of the State exercise its power, and incorporate among its regulations, a provision that no Brother, not a member of a subordinate Lodge, shall be allowed to visit the same Lodge, in the place of his residence, more than once, without enrolling himself as a member; nor any Lodge out of the place of his residence, and within the State, without producing a certificate from the Lodge of which he is, or was last a member, that he is in good standing, and has paid his Lodge dues. Under such a regulation, the delinquent would be as effectually cut off from the privileges of the Institution, to the extent of the jurisdiction within which he resides, as though he were expelled. Such a punishment would be just, because apportioned to the offence. If a Brother will not bear his proportion of the labor and expense of the Lodge, it is right that he should not be allowed to enjoy its privileges and benefits. But we cannot admit that it is right to punish him criminally, for a civil offence, the commission of which may, by any possibility, have been unavoidable.

We must still adhere to the conclusion, that non-conformity to the particular regulations of the Lodge, while it operates as a forfeiture of membership, does not necessarily impair the general rights of the recusant, as a Mason.

COUNCIL OF RITES FOR SCOTLAND.

We regret to perceive that our respected cotemporary of the London F. M. Review, has been led into an error, or designedly imposed upon, in relation to the position which the Supreme Council 33d, of the Northern Jurisdiction of the United States, holds to the Council of Rites for Scotland. The latter body is not recognized by the former as a Supreme Council 33d. of the "ancient and accepted rite." It is true, that the Scotch Council tendered to the Sov. Commander of the American Council, and his next officer in rank, the compliment of honorary membership in their body; but, for reasons promptly and fully communicated to their presiding officer, the intended compliment was declined, and the certificates returned. This transaction took place some months ago; and as the correspondent of the Review is probably a member of the Scotch Council, the presumption is that it was known to him. If it were not, he should have waited until he had informed himself correctly, before he assumed to enlighten the Masonic public on a subject affecting the regularity of the proceedings of a foreign Council. The Scotch is a Council of *accumulated* rites, claiming to exercise a jurisdiction, the right to which is not conceded by the Northern Council for the United States. Our intelligent Brother of the Review, will at once perceive, that while this question remains open, any proceeding on the part of the latter, or its officers, tending to a recognition of the former, would be, to that extent, a virtual surrender of the matter at issue. He will also perceive that the claim of the Scotch Council may improperly acquire validity in Europe, from the relation in which that body is made to stand to the Supreme Council in this country. Until that relation is definitively settled, the acceptance of a compliment like that, the premature announcement of which in the Review, has elicited this notice, is not likely to take place.

SUPREME GRAND COUNCIL OF THE THIRTY-THIRD DEGREE, FOR THE NORTHERN JURISDICTION OF THE UNITED STATES.

Universi Terrarum Orbis Architectonis per gloriam Ingentis.

ORDO AB CHAO.

From the East of the Grand and Supreme Council of the M. P. Sov. Grand Insp. Gen. of the thirtythird degree, under the C. C. of the Zenith, near the B. B., answering to the 40° 42′ 40″ N. lat. and 2° 51′ 0″ E. lon. meridian of Washington City:

To all to whom these Presents may come, Greeting:

Health,—Stability,—Power.

Know ye, That the undersigned, M. P. Sov Grand Inspectors General, in Supreme Council of the Thirtythird Degree, for the Northern Masonic District and Jurisdiction of the United States of North America, duly and specially congregated, at our Grand East, in the City of New York, this 29th day of Tamus, A. Hm. 5606—A. Libis. 2382, which corresponds to the 23d day of July, 1846, of the Christian Era, and A. Ois. 728, and A. Mm. 532, at our Grand Council Chamber, where reign

Union,—Contentment,—Wisdom:

By unanimous consent and resolve, *Order*, that the following official announcement be published in the "Freemasons' Monthly Magazine," at Boston, for the information and government of all true and enlightened Brethren, throughout the world:—

"Whereas, it has been officially communicated to us, that in pursuance and by virtue of the plenary powers delegated by this Supreme Council, the '*Grand and Supreme Council of M.·. P.·. Sov.·. G.·. Insp.·. Gen.·. of the* 33d *degree, Ancient and Accepted Rite, for* England *and* Wales,' has been duly and constitutionally organized and proclaimed, at the city of London: Therefore, be it known, to all enlightened Brethren over the two hemispheres, that the same is hereby acknowledged and declared to be a just and legal Council, constituted in conformity with the provisions and requirements of the Grand Constitutions, and in all respects complete and regular.

It is further announced and declared, that its present officers and members consist of the following true and well beloved Brethren, viz:

M. Ill. Bro. Robert Thomas Crucefix, M. D., LL. D., *M. P. Sov. Grand Commander, ad vitam.*
" " " Rev. George Oliver, D. D., *Insp. Lt. Grand Com.*
" " Henry Udall, Esq., Barrister,
" " Henry B. Leeson, M. D.,
" " Richard Lea Wilson, Esq.,
" " Thos. Pryer, Esq., Solicitor,
" " Davyd Wm. Nash, Esq., Barrister,
Sov. G. Insp. Gen. 33d.

And they are hereby acknowledged and greeted with the highest Masonic honors, and with the warmth of sincere fraternal affection.

In making this announcement, and in presenting to the Masonic world the first Grand Council of the 33d degree, of the ancient and accepted rite, which has been, or can hereafter be, constitutionally established in England, the Grand and Supreme Council for the Northern Jurisdiction of the United States, may be permitted to indulge a just paternal pride, and to avail themselves of the occasion to congratulate their Ill. Brethren throughout the world, on the acquisition, as co-laborers in this part of the Masonic vineyard, of Brethren so pre-eminently distinguished for their high moral and intellectual qualities, for their long experience, unwavering fidelity, and devoted attachment to the principles and interests of our beloved Institution. They cannot but believe that the event is auspicious of a renewed prosperity, a purer ritual, a more healthy system.

They feel themselves constrained further to declare and proclaim, that the Supreme Council, formed and organized as herein set forth, is the *only* Grand and Supreme Council of the 33d degree, in *Great Britain*, which they do, or lawfully can, recognize and acknowledge as constitutional and legal. Against the acts and pretensions of all other bodies, under whatever name or title they may exist, claiming to exercise control or authority over the " ancient and accepted rite" of the 33d degree, they caution their Ill. Brethren, wherever dispersed. *Accumulation of Rites*, whether under the designation of Councils or Colleges, is an anomaly in Freemasonry, which can never receive the sanction of this Supreme Council, nor the approval of any intelligent body of Masons, sincerely devoted to the purity, happiness and prosperity of our Illustrious Order.

DEUS MEUMQUE JUS.

J. J. J. Gourgas, M. P. Sov. Gr. Commander, *ad vitam.*
Giles F. Yates, M. Ill. Ins. Lt. Gr. Commander.
Edward A. Raymond, Ill. Gr. Treasurer Gen. of the H. E.
Charles W. Moore, Ill. Gr. Secretary General of the H. E.
Ruel Baker, Ill. Gr. Master of Ceremonies.
John Christie, Ill. Captain of the L. Guards.
Killian H. Van Rensselaer, Sov. Gr. Inspector General, 33d.
Archibald Bull, Sov. Gr. Inspector General, 33d.

MASONIC CELEBRATION JUNE 24, 1846,

AT HUNTSVILLE, Mo.

Huntsville, Mo., June 24th, 1846.

COMP. C. W. MOORE:—Sir—Agreeably to previous arrangement, Huntsville Lodge (No. 30) of Free and Accepted Masons, proceeded to celebrate the anniversary of St. John the Baptist (24th June,) in the following manner. At an early hour, a number of Brethren met in Masonic Hall, the W. Master, Comp. J. C. Shaefer, presiding. The Brethren moved in procession to the Baptist Church, where, after prayer by Rev. Comp. Isaac Foster, the R. W. Comp. J. C. Shaefer, proceeded to publicly install the officers elect, viz:

Comp. N. B. Coates, W. Master; Bro. A. McKinney, S. Warden; Comp. N. B. Christian, J. Warden; Comp. Milton Bradley, Secretary; Bro. H. T. Fort, proxy for Comp. J. C. Shaefer, Treasurer; Bro. Joseph Day, S. Deacon; Comp. Joel Smith, J. Deacon; Bro. A. J. Dinwiddie, St. and Tyler.

After singing an appropriate hymn, the Rev. Comp. B. Anderson, delivered an eloquent address, suitable to the occasion. The services were then closed with prayer by the Rev. Chaplain, Comp. Isaac Foster. An invitation was then given to all the wives, daughters, mothers, sisters and widows, of M. Masons, to join the procession and partake of a dinner, prepared at the Union Hotel, by Mr Wm. M. Withers. The table was most splendidly furnished with the choicest dainties this country can afford. After returning to the Hall, our W. Master, Comp. N. B. Coates, was conducted to the Chair according to Masonic custom; after which Comp. J. C. Shaefer, offered the following resolutions, which were unanimously adopted:

Resolved, That the thanks of this Lodge are due to our worthy Comp. Anderson, for the eloquent address with which he has favored us on the present occasion.

Resolved, That Comp. Anderson be requested to furnish a copy of said address to the Committee of Arrangements, to be published in the Freemasons' Magazine.

In compliance with the foregoing resolutions, we herewith forward the following Address, delivered by our worthy Comp. B. ANDERSON.

N. B. CHRISTIAN,
J. G. MCCAMPBELL, } *Committee.*
JOEL SMITH,

ADDRESS,

BY REV. B. ANDERSON.

Ladies, Gentlemen, Companions and Brothers:—For many centuries, the custom of Free and Accepted Masons has been, to convene on the birthday of St. John the Baptist, the great patron and supporter of our Order. The reasons prompting us to meet, seem to be four-fold: First, to show to the world that, whilst the tenets of our Order teach us to draw the veil of charity over the foibles, and to forgive the injuries and insults of men, we still cherish a grateful remembrance of the favors conferred upon us by our friends. Secondly, to show that, whilst our Order claims not to be a Christian body, we still delight to render our meed of praise to those who have been eminently useful in the service of God, and whom God delights to honor. Thirdly, to enjoy social intercourse with distant Brethren, thereby strengthening the sacred bonds of our general union; and, fourthly, to set forth the tenets of Freemasonry, to remove improper prejudices, and to answer objections urged by those who, in consequence of not understanding the principles of Masonry, are in the habit of unintentionally misrepresenting us. In the discharge of these various duties, the ablest pens and noblest spirits of the world have been engaged. Men of every species of intellectual greatness,—the man of numbers, lines and circles, who scans all things around, above, beneath, by the unerring laws of mathematics,—the statesman, who has learned to steer at the helm of government, and guide nations in the way to prosperity and glory,—the poet, whose pen seems to have been dipped into the inspiration of Heaven,—the philosopher and astronomer, whose towering intellects delight to revel in the harmony of rolling worlds, to trace the creative power of God, through the labyrinths of nature, and, far as possible, to "look through Nature up to Nature's God,"—the divine, who, from the statutes of Heaven, has acquired a knowledge of the polities of three worlds, and who, upon the strong wing of Revelation, has gone far into the unmeasured depths of eternity,—have delighted to unite and fraternize under the peaceful banners of Masonry, and to call forth all the energies of their minds in defending and setting forth her heaven-inspired doctrines.

In standing before you this day, I have, in common with this intelligent audience generally, and with my Brothers of the mystic tie particularly, to lament the failure, on the part of the Brethren of Huntsville Lodge, to call some abler hand to the performance of the task which devolves upon me. In this discourse, it is not my intention to make an effort to occupy the whole ground of Masonry. I leave that to abler men. But I intend to speak—first, in reference to St. John the Baptist, as he is presented to us in the Bible. Second, in reference to the principles and tenets of Freemasonry.

I. Let us contemplate the character of John the Baptist, as it is presented to us in the Bible. So far as my information extends, all Christian denominations, Protestant and Catholic, concur in believing that John occupied elevated ground, and performed vastly important duties in the religious world. All, we believe, concur in pronouncing him an eminently good and useful man: hence, Christians venerate his name. These reasons, primarily, and his devotion to Masonry, secondarily, move us this day to unite with Christians in setting forth the merits of John the Baptist. In the wilderness of Judea, we behold a man of singular appearance. His clothing is of camel's hair, begirt with a leathern girdle; his meat is locusts and wild honey. He says to those around him, "Repent ye, for the kingdom of Heaven is at hand." Excited by the novel appearance of the man, the novelty of his doctrines, and some, perhaps, by an honest desire to be instructed by him, vast multitudes assemble around him. With the fidelity of an honest servant, he sets forth the nature and design of his mission, and produces his credentials by which he expects to gain the benefits of a fair and impartial hearing. He claims not to be a teacher come upon his own authority, but says: "This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." From a computation of prophetic numbers, the expounders of the law of Moses and the writings of the prophets, were expecting the advent of Messiah. In Luke, iii. 15, it is said, "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered and said unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." He informs the multitudes that ancestorial righteousness is of no avail to them; that they, each for himself, must bring forth fruits worthy of repentance; that the time is come in which the axe is laid at the root of the trees, and that every tree which bringeth not forth good fruit, is hewn down and cast into the fire. When the people ask, "What shall we do then?" he answers, "Let him that hath two coats impart to him that hath none; and let him that hath meat, do likewise." When the publicans inquire, "Master, what shall we do?" he answers, "Exact no more than that which is appointed you." To a like inquiry from the soldiers, he replied, "Do violence to no man, neither accuse any falsely, and be content with your wages." The Pharisees and Sadduces, dominant parties among the Jews—parties, who, without the intervention of the controlling power of God, could exalt a man to the enjoyment of the highest honors in the gift of the Jewish people, or sink him to the lowest state of degradation—were required to live in conformity to the same rigid rules of piety and godliness, to the observance of which the meanest Jew is called. Herod, the vicegerent of the Roman government, is attached to John: he does many things, and hears him gladly: but even Herod, who holds the power of life and death in his hands, cannot be guilty of an act forbidden by the law of God, and escape the burning reproof of this God-fearing man. Herod has entered upon an alliance within the forbidden limits of the law of Moses. John says to Herod, "It is not lawful for thee to marry thy brother's wife." Therefore, Herodius quarrels with John, and would kill him, but she cannot. John, however, is cast into prison, and subsequently beheaded. Thus he falls a martyr to truth, and the victim of the whim of a malignant and wicked woman. These allusions to the life and death of St. John the Baptist, present him to us as the turning point between the law of works and the reign of grace; as the unassuming forerunner of the Messiah—the inculcator of universal benevolence—the teacher of sound and practical duties, and a martyr in the unvarying path of duty. While living, his influence was extensively felt throughout all Judea: and even now, though dead, he still speaketh. In the life and spirit of John the Baptist, we see much of the genius and spirit of Freemasonry.

But we come now, more directly, in the second place, to speak of Masonry as an Institution. George Washington says, "The Masonic, is a Society whose liberal principles are founded on the immutable laws of Truth and Justice." With reference to any fact, theory, or science, we presume it will be admitted by all, that they who are best acquainted, are best prepared to give a fair representation. As collateral evidence of the excellence and purity of Masonic principles, we invite your attention to an enumeration of a few names which are found enrolled on Masonic records. From the long list of names of men distinguished alike for wisdom, for greatness, and for goodness, let the mention of a few suffice. Sir Isaac Newton, a man of a most towering mind and giant intellect, a philosopher, whose unequalled genius unlocked the door to some of the secret departments of nature, discovered her laws which govern the machinery of the universe, and developed secrets which corrected the theories of former ages, and which philosophers in all past time, had sought after in vain, was a Christian and a Mason. Sir Matthew Hale, supreme Judge in the Court of England, whom, as a man of equity and skill in jurisprudence, England never saw a greater, was a Christian and a Mason. Mr John Locke, to the highest pitch of devotion and adoration, a Christian—a man, whose pathetic, burning, and eloquent strains, have held admiring thousands in listful silence, was a Mason. Leaving the eastern, let us come back to the western world. Benjamin Franklin, the philosopher, whose discerning mind discovered the identity of electricity and lightning, whose inventive genius devised a plan of defence against that destructive and dangerous fluid—whose philanthropy and patriotism moved him to stand forth in defending the rights of his oppressed country—whose masterly pen gave firmness to the wavering, concert of action to the brave, and even infused courage into the minds of the timid, engaged in the American Revolution, was a Mason, and, if I mistake not, the first Grand Master of the first Grand Lodge in America.* The Marquis Lafayette, the coadjutor of Washington, in contending for the liberties of the Colonies of North America—the man whom disinterested benevolence for an oppressed people, prompted him to draw from his own private resources, the means of supporting an army of men, of equipping that army, and of

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*Error. He was the first Master of the first Lodge in Pennsylvania.—Ed. F. M.

bringing it across the ocean to our rescue; to leave, for a time, his own native land, and to hazard his own fortune, his own liberty, and his own life, in the defence of the fortunes, the liberties, and the lives of strangers—was a Mason, devoted to Masonry. George Washington, the good and the great, the "Father of his Country," who, when he saw his country laboring under almost every species of difficulty, with a brave heart and a firm reliance upon the protective power of God, took command of her armies, and boldly marched into the field. Opposed by superior numbers, of superior discipline, *Triumph and Liberty, or Death,* engraved upon his heart; 'mid the din of martial music, the clang of arms, the roar of artillery, and the whiz of bullets, with a steady step he moves upon the battle-ground, and, by his presence, his example, and command, brings every power of the soldiery into the struggle. The battle ended, he retires to the silent grove, and, looking beyond the point where stars revolve their round, holds communion with that Being whose fiat is law to the universe; with the unyielding grasp of faith, lays hold of that arm that moves the world, and calls down the blessings of the God of Armies, upon the troops engaged in a struggle for the enjoyment of those privileges for which they were designed in their creation. Ere the commencement of the war, George Washington had bowed before the altar in the lamp-lighted hall, and imbibed the Masonic principles sanctioned by all correct perceptions of right. During the war, he had floating Lodges, which, as a member, he attended, while the Gavel was held by a subordinate soldier; and after the close of the struggle, he continued firmly devoted to Masonry. We could extend this list to a much greater number, but on the present occasion, and for our present purpose, we deem it unnecessary. In another part of our address, we shall again allude to these distinguished men. For the present, we pass on to a consideration of the constituent principles of Masonry.

In a heathen land, or in a community of Infidels and Atheists, we would here, as a matter of primary consideration, pause to establish the authenticity of the Holy Scriptures. But, as we are in a land of Christians, we will make a few postulates and proceed—First, that the Bible is the word of God. Second, that the precepts of the Bible are all good. Third, that it is right for men to inculcate them; and—Fourth, that an Institution founded on the teachings of the Bible, cannot be materially wrong. These granted, and we ask no more. The Bible is the great light of Masonry. We will proceed to exhibit the principles of Masonry, and show that they are taught us by the word of God. Masonry professes belief in the existence of God, and makes a profession of the same belief indispensable to the success of every candidate who knocks for admission into her body. The Bible, also, teaches the same truth. We deem it unnecessary to prove this. The cardinal virtues of Masonry are Temperance, Fortitude, Prudence, and Justice. "Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice." "Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice." "Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness." "Justice is that standard or boundary of right which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society, and, in a great measure, constitutes the really good man." Upon every Mason, Masonry enjoins three great duties—"to God, to himself, and to his neighbor. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore his aid in all laudable undertakings, and to esteem him as the chief good: to himself, in avoiding all irregularity and intemperance, which may impair his faculties, or debase the dignity of his profession: and to his neighbor, in acting upon the Square, and doing as he wishes his neighbor to do unto him." The fruits of Masonry are, "Brotherly Love, Relief, and Truth." "By the exercise of Brotherly love we are taught to regard the whole human species as one family; the high, the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance." Relief:—" To relieve the distressed, is a duty incumbent upon all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with them in their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections." Truth:—" Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity." These are the principles, the duties, and the fruits of Masonry. It is a summary; but, in our humble judgment, it occupies the whole Masonic ground. Could all men be induced rigidly to observe these sacred teachings, civil discord and crimes of every variety would be banished from the earth, and the world, in a moral point of view, would present an aspect upon which angels would look with pleasure.

But we have said that the Bible teaches the principles of Masonry. Let us adduce the proof. In the list of the cardinal virtues of Masonry, " Temperance" stands first. St. Paul, in pleading his cause before Felix, " reasoned of righteousness, *temperance*, and judgement to come." In his letter to the Galatians, he informs us that " the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, *temperance:* against such there is no law." St. Peter says: " giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge *temperance*, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Next stands " Fortitude," which is a medium between rashness and cowardice. Patience is an effect of which fortitude is the cause. Fortitude is that firmness of mind which enables one, with coolness and courage, to meet danger, and, without murmuring, depression, or despondency, to bear evil and reproach. Patience is the quality of bearing injury and offence without anger or revenge. The word of God requires us to be found in the exercise of both these principles. By reference to the original, from which the passage, " add to your faith virtue," is translated, you will find that the word *arete*, here rendered " virtue," means, also, valor, courage and firmness. To the exercise of temperance, add that of patience, says St. Peter. Prudence:—" The simple believeth every word; but the prudent man looketh well to his goings. A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished."—*Prov.* " Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."—*Jesus.* Justice:—" Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are *just*, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." The Bible also teaches the duties of Masons:—" Thou shalt not take the name of the Lord thy God in vain." " Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." " Thou shalt love thy neighbor as thyself." " As ye would that men should do unto you, do ye even so unto them."

Again: Masonry enjoins the exercise of brotherly love on every Mason. Masonry teaches us to look upon the whole human family as brethren, and to regard all as bound to cherish kind and fraternal feelings towards each other. " Love one another," and " love your enemies," are commands given by our Lord and Saviour Jesus Christ. Relief:—" Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."—*St. Paul.* " But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—*John.* Thus you perceive the Bible teaches us to relieve both body and mind. Truth:—" Thy righteousness is an everlasting righteousness, and thy law is the truth." " All thy commandments are truth."—*Psalms.* " Buy the truth and sell it not; also wisdom and instruction, and understanding." —*Prov.* In support of the fundamental principles, the leading duties, and the fruits of Masonry, I have brought up the authority of God's holy word. I have done this with the intention to convince the opponents of Masonry that they must either reject the Bible, or admit the purity of Masonic principles.

All the implements and badges of Masonry, to the intelligent Mason, speak a language which he cannot misunderstand, and inculcate moral precepts which stand in intimate relation to the rectitude and happiness of himself and all the human family. For the use of these, we do not claim the direct sanction of the Bible; but we contend that the word of the Lord does indirectly sanction their use. When the work of creation was ended, the Lord instituted the Sabbath, a day commemorative of the creative power of God, and preceptive as to the worship of God, and the moral duties of the servants of God. Previous to the crucifixion of our Saviour, he instituted, what is termed by Christians, the Lord's Supper, commemorative of his broken body and spilled blood. When the work of atonement was ended, the Lord's Day was set apart as a day of rest and religious worship, as a day commemorative of the resurrection of our Lord, and preceptive, as to the moral and religious duties of Christians. Finally, for the secrets of Masonry we claim the indirect sanction of God himself. In the works and in the word of God, there are secrets which proud science has never learned. Men of science believe (and no doubt correctly,) that the nerves are intermediate links between the mind and body. Take two of the human senses, sight and hearing, for instance. Light reflected from a surrounding object, enters the pupil of the eye, and, in its passage through the different humors thereof, undergoes different refractions, till, converged to a point, it forms an exact representation of that object on the retina. An exact idea of that image, the optic nerve conveys to the mind. The mind determines that this idea of the image of the object shall be communicated to a second person. It communicates this design through the nerves, to the muscles connected with the organs of speech. The muscles obey the mandate of the mind, and operate upon those organs. A sound is produced, so modified by the organs of speech as to convey the idea of the image of that object through the media, air, drum of the ear, and auditory nerve, to the mind of the second person. Who can explain, or even understand, the manner in which this intermediate agency between mind and matter, is carried on? No mortal being. It is one of the secret things which belong to God. So in regard to the other senses. Nature, in all her ramifications, presents a "*thus far and no farther*," to the investigating mind of man. The Bible, the holy word of God, the transcript of his divine will, presents depths of secrecy, which the searching minds of the profoundest theologians have never been able to fathom. As in the world terrestrial, so in the world celestial, there are various orders of creatures. On earth, we behold an almost infinite variety of things inanimate and of creatures animate;—so that, in passing through the chain of creation, from the meanest inorganic, up to man, the highest organic creature, we find one order differing from the next inferior or superior order, by an almost imperceptible shade. So in hierarchies of heaven: we see grade rising above grade, till we reach the archangelic, the highest order, which, from our distant view, seems merged into the perfections of Deity. Among the sons of glory and light, the inhabitants of the heavenly world, the companions of God, why is this difference found? The reason is locked up in secrecy. God, in his wisdom, has never revealed it. As Masons, we take the ground that whatever God does is right: God draws the impenetrable veil of secrecy over many good things: we, therefore, conclude that it is right in us to conceal some good things from the world. Thus we discover that the works and the word of God indirectly sanction secrecy. In addition to this, Reason justifies us, and, to a reflecting, discerning, and understanding mind, points out the necessity of concealing those signs and tokens which serve as tests, and enable one Mason to know another as well by night as by day. There are privileges to which a Mason, and none but a Mason, is entitled. Should we reveal those secrets which have been so solemnly committed to our care, we would at once become the subjects of the imposition, not of the good, the high-minded and the honorable, but of the base, the wicked and deceitful class of men, and that general confidence which exists among Masons would be destroyed. Though we have secrets, and intend to keep them, yet, in our judgment, we speak the truth, when we say, all the *principles* of Masonry are published and given to the world. At a small expense, you may procure a good Masonic library, and with a little labor, you may become acquainted with the principles of our Institution. If you wish to know what the Masonic world is doing, you can obtain this knowledge in a condensed form, by perusing the *Freemasons' Magazine*, published monthly in Boston. The editor is a man who carries the head, and wields the pen, of an honest gentleman and a Mason.

Masonry, in its present form, appears to have been established by King Solomon the wise. Though there were Lodges in various parts of the world before the building of the Temple at Jerusalem, yet it appears that there were differences in their ritual, their design, and their principles. Masonry, in its present form, should not, I think, be dated farther back than the time of building the Temple. In the performance of that great work, 150,000 laborers, 3,300 overseers, and 3 Grand Masters were engaged. In its execution, the wisdom of Solomon, the strong support of Hiram, King of Tyre, and the beautifying genius of Hiram, the son of a widow, were united. Men of different countries were brought together, and Solomon knew that some system must be adopted in order to harmony among the laborers, and success in the undertaking. Here his wisdom is apparent. He devised a scheme which, while it required all the laborers to believe in the existence of one sovereign Ruler, still allowed them to worship God under their own vine and fig tree, according to the dictates of their own consciences, and to call their God by whatever name they thought proper, whether that name be the "Great Spirit," "Jehovah, Jove, or Lord." In this system is embodied a set of rules which inculcate pure morality, benevolence, truth, strict honesty, impartial justice, and, in fine, all those principles and duties which are essential to the existence of a moral and social being. He thus established a system which may be received by the good and the true in every clime, in every age, of every sect, denomination and party, political and religious. A system which has stood the test of ages, we here behold. Nations have risen, and systems have been devised, and time has buried them: but Masonry survives their fall, and it will doubtless continue to live and spread its benign influence till time shall be no more.

Notwithstanding the beauty and purity of this Institution, enemies, bitter, malignant, implacable enemies, have used the pen of misrepresentation, the tongue of slander, and the death-dealing weapon, for the purpose of crushing her. Politicians and Kings have fought against her; and even the Church, her younger, nobler, but sometimes misguided sister, has, and does, sometimes, take a stand against her. In the light of reason, we ask, why this opposition? What is there in the genius and spirit of Masonry to which a good man can object? Can he object to the principles, the duties, or the fruits of Masonry? No, no: if he is a man of sense and intelligence, he would blush in doing that. For all these duties are made obligatory upon us by the word of God, and sanctioned by the universal consent of all good men. If all good men and the holy word of God sanction and approve the principles, the duties, and the fruits of Masonry, we ask again, why does the Institution meet with opposition? Here come some objectors. The first objects because we have secrets which we say are good, and which we will not give to the world: this, he says, is putting the candle under the bushel: a thing forbidden in scripture. To the charge of secrecy, if there is any crime in secrecy, we plead guilty: but we enter our protest against the inference drawn from the charge. By a reference to the passage of scripture cited in this objection, you will find that by the expression, putting the candle under a bushel, a neglect of *good works* is alluded to, and not the concealment of secrets. Hear the next passage: "Let your light so shine among men, that others seeing your good works, may glorify your Father which is in heaven." But, take care that, in urging secrecy against us as a crime, you do not criminate the God of Heaven himself! God's works and God's word, as we have shown, and could much more fully show, abound in secrets. How comes it to pass, that it is right on the part of God, and criminal on the part of Masons, to have secrets?

The second objects, because we have bad men—profane swearers, drunkards, liars, and a variety of unenviable characters in our Lodges. The charge is true, but aimed amiss: And do you not suppose that every good Mason within these walls and without these walls, heartily laments the fact? But, to him who urges this objection, I appeal as to a candid opponent: which shall be condemned, *Masonry*, or the *Mason* who, by drunkenness, falsehood and profanity, tramples upon the principles, and insults the genius and spirit of Freemasonry? I am willing to let our generous opponents decide. A disorderly, profane and wicked Mason meets not one approving smile from the Genius and Spirit of Masonry. But, if you choose to urge this objection against the *Institution*, take care that it do not prove too much for you. The Army of the United States has produced an Arnold: the Church of Jesus Christ has produced an Owen—who, though once a preacher of the everlasting Gospel, subsequently became the proud contemner of all religions, and the daring champion of Infidelity. Even in heaven itself, we read, that there was war: Michael and his angels fought, and the Dragon and his angels fought. So, if the Church of God, and Heaven, the habitation of the holiness of God, have not escaped the polluting touch of the ungodly, shall an Institution, vastly inferior to both, be expected to escape? But, if the fact that bad men are found in the Lodge, proves the Masonic to be a bad Institution, does not the fact that many intemperate men and swearers are found in the Church, prove the Christian to be a bad institution? We have time to notice but one more objection.

The third objects, because the *ladies* are not permitted to become members of our Lodges. Does the objector complain because the ladies are not permitted to vote at our elections?—because they are not permitted, as representatives, to sit in our legislative halls?—because they are not permitted to take command of our fleets and armies? The exclusion of the ladies from the Masonic body, does not arise from the want of confidence in their capacity to keep secrets. Masonry was *operative* at the time of the adoption of our ritual. The ladies were, consequently, excluded. We would, for the sake of those who wish to become Masons, be glad if it were otherwise. But it is now too late: it is not our privilege to change. The reception of ladies would be an innovation.

Again: some are favorable to our Institution, but opposed to the members of Churches joining the Lodge: by them, one society is thought to be enough. We have often heard this objection urged: but it is so much in opposition to our every day's experience, as to make it almost unnecessary to pay it a passing compliment. But, lest the objector should consider himself slighted, we will say the Christian, who is a Mason, other circumstances being equal, has a better opportunity of deciding this question correctly, than the uninitiated. But Newton, Locke, Hale, and Washington, were both Masons and Christians, and, I suppose, as competent to judge of the propriety of a Christian's becoming a member of a Lodge, as are the most of those who oppose the membership of a Christian in a Masonic body.

Companions and Brothers:—I feel happy this day in meeting and in greeting you. The Nature, design, and, to a greater or less extent, the secrets of Masonry have been unfolded to your mind. You have learned the principles of Masonry and professed to revere them. You have become members of a body whose influence extends over the world. You have connected yourself to myriads whom in this life you will never see. While we are meeting here, our Brethren in other parts of the world are doubtless assembled, having in view the same thing that we have. Africa, Asia, Europe and America, have their Lodges and their members. Halls dedicated to Freemasonry, to virtue, and to universal benevolence, are found in the populous cities scattered through the refined nations of Europe: they bedeck the banks of the Ganges, send forth a moralizing influence upon the sable sons of Africa, adorn the beautiful vales and romantic heights of America, and from East to West, from farthest North to farthest South, they stand as moral directive and instructive fingerboards, pointing out the path of duty, of benevolence, of justice and of virtue. These halls have been erected by the members of an Institution, whose brow is adorned by the hoary and venerable locks of antiquity; whose courts have been attended by the wisest and best of men in every age; whose foundation and fortification, in all time, have been the moral law of God, and whose principles are destined to live as long as the wheels of time shall roll. Brethren, treasure up the principles, practise the duties, and exhibit the fruits of Masonry. By a life of unflinching fidelity and honesty, disarm blind prejudice of every sting. "Square your lives by the Square of virtue." Remember you are moving on the current of time to that country "from whose bourne no traveller returns." Remember Jacob's ladder, whose principal rounds are Faith, Hope and Charity. These, properly directed, together with a due observance of the requirements of the Great Ruler of heaven and earth, will qualify you for a happy life, a peaceful death, a triumphant admission through the gate into the city, and, finally, for occupying a place, as living stones, in that spiritual building, that "house not made with hands, eternal in the heavens," where the Supreme Architect of the universe forever presides.

EVIDENCES OF THE EARLY EXISTENCE OF FREEMASONRY IN ENGLAND.

[An Address delivered by Sir CHARLES LEMON, Bart., before the Provincial Grand Lodge of Cornwall, Eng., in May last.—Extracted from the Freemasons' Quarterly Review.]

"BRETHREN,—It is needless to remind you that we sprang from Operative Masons and Architects who practised their art through a long succession of ages. We are no longer such. We boast that we are good men and true, but I fear not very skilful Masons. It may do very well for the late Rev. Sidney Smith to ascribe to Lord John Russell such courage that he could undertake to build a Cathedral like St. Paul's at a day's notice; but courage of this kind is not to be met with amongst us. Few of us I think would wish to spend a wet day in a house roofed by our tyler, and fewer still to cross a deep and rapid river over a bridge constructed by our Brethren of the Royal Arch. To confess the truth, we are no Masons at all, but our existence is merely representative: and what do we represent?

First and foremost, that deep-seated principle which began with the human race, and probably rose up in the breast of every individual whom I see now before me, as early as he was conscious of any impulse at all—I mean the desire to associate. This is not mere instinct like that which gathers animals into flocks and herds. Perhaps fear is their motive, the mere instinct of self-preservation, entirely divested of all notion of Brotherhood. Men, on the contrary, associate where no fear is, and simply, because they are men, born with the impress of that Divine image of which Love is the substance. In the earlier stages of society this sentiment binds men into tribes and nations; but in the lapse of time, when populations became large and crowded, the same sentiment tends to break up the mass which it had formed, and to gather us into those smaller alliances, of which our Brotherhood is an example; closer and more intimate ties are thus formed, for which the simple desire to associate is often the only assignable motive. Our motives are more complex; but undoubtedly our association does represent this amongst other principles which govern men's actions.

The next principle which I think we represent, is the love of antiquity, and the desire which is natural to man to connect himself with that venerable name. How powerful this principle may become, we may judge by the struggles which so many nations of the earth have made to devise fables to account for their origin, and sum up their history far beyond the limits of authentic record.

Perhaps we, too, may have our fabulous history. I do not by any means intend to deny the justice of the claim to our almost primeval existence, which our excellent Chaplain has this day made for us in that sermon, the piety and eloquence of which have so much delighted us. But we may let that pass—it is a bone for the learned to pick; and we plain men may be content to dwell within the region of real history, and mark with pleasure the traces which are there found of our continuous existence, more ancient than that of any institution to be found in Europe, the institution of Religion alone excepted. This claim to antiquity is our own, and we have reason to be proud of it.

Now for the proof:—From the commencement of Gothic architecture, down to the period when it ceased to be original and became imitative, that is, down to the latest characterised style, belonging to any particular period (that of the Tudors,) the most indisputable evidence exists that Freemasonry accompanied it throughout the whole course. This evidence is first documentary, then from facts of a kind to which I will presently allude, and both these branches of proof are amply supported by tradition. The documentary evidence is to be found in the archives of many of our Cathedrals. In those of Salisbury for example, the actual contract made with a company of Freemasons, *ex nomine*, is still preserved; and innumerable instances might be quoted where companies of Masons, who could be no other than Freemasons, were brought from abroad to supply their art in the construction of our Churches. But supposing that every fragment of this paper or parchment were destroyed, we have still remaining a set of imperishable records attesting the fact, that all the sacred architecture of Europe (at least) was in the hands of an associated body of architects who acted together in the closest concert, and imposed their own rules on all who practised their Craft.

Tradition tells us that a body of this kind existed under the name of Freemasons, and I never yet heard it surmised that there was any other society capable of producing its effects, and sharing in its honors and reputation. Had there been any, history must have noticed it. The concert of which I speak, is proved by the marvellous uniformity of style which prevailed in different places, but at the same time.

Why did the Saxons and Normans always build short heavy columns, surmounted by cushion-like capitals and round arches, with the zig-zag mouldings of which we have many examples in this country? Why did the race which followed pass to the other extreme of lightness, make their windows lance-shaped, and introduce their peculiar ornament, the shark's tooth? Why did the architects under our three first Edwards, use wider openings with flowing tracery, and heavy crockets and finials? And why at last did all these styles give way to the minute and elaborate ornaments of our Sixth and Seventh Henry? There is but one answer to all these questions, and it is this:—

That these results are not mere coincidences of thought, the accidental agreements of different minds, in different places, nor are they the steps of regular progress in the art itself, gradually developing its resources. If it were so, we should not find at a very early period, so perfect a structure as that of Salisbury, than which there exists nothing which so forcibly shows the skill and daring of the architect. Let any one stand immediately under that stupendous spire, and then look about for the supports on which it rests, he must be struck with the extraordinary courage of the mind which could conceive such a project, and the skill and science which executed what appears to be so vast a design.

Then if the succession of styles to which I have alluded was not the effect of chance, nor the progress of art, there remains I think but one conclusion, that there existed all along some great corporation presiding over the architecture of each period, and teaching authoritatively the lessons of its own science, that it possessed the confidence of kings and nobles, and gave the impress of its own mind to the sacred edifices of its time. If no claim to this position can be set up by any other body, it follows that that corporation was no other than that which we jointly and feebly represent; and those who regard antiquity will esteem Freemasonry for the share which it has had in some of the greatest achievements of very remote times. The examples which I have given are all taken from our own country; but the argument need not stop here. Professor Whewell has shown that the architecture of France and Germany partakes of the same characteristics as our own; there have been at certain periods slight deviations of style, but they were transient, and the agreement was sooner or later restored.

The last topic on which I shall trouble you with any observation relates to our representative character, in connection with architecture itself, *as an instrument of civilization*, and on this I will be very brief. If we have a claim through our forefathers to some connection with the architecture of the middle ages, we stand in the same relation as to the sentiments which belong to it. We all know how much arts and science have contributed towards the improvement of mankind, and that the sense of beauty either with respect to the external or moral world, has been a powerful agent of refinement. I do not mean to infer that taste is virtue, or that arts and science and literature are in themselves morality, but they soften the mind, and prepare it to receive the lessons of virtue, and finally lead it on to better and nobler impulses. I dare say there may be men so constituted that they can stand before the portico of St. Paul's, and look up at its dome without emotion; but I would fain believe that they are exceptions to the common run of mankind, and certainly they are aliens from our Brotherhood. No, my Brethren, we are not so framed. We, I trust, relish the great productions of our art. We know that amongst the guides which have led on the human race from the semi-barbarism of the middle ages to the refinements of the present time, architecture has a place; and it has been so much the more a trustworthy guide, because all its noblest aspirations have been devoted to the service of Him who is the Great Architect of the Universe. In his works we read his wisdom, his power, and his benevolence; in His temples made by men's hands, we read the piety and devotion of souls which He had warned with his love, and enlightened with his fire, to do Him honor. These men were our founders: on us has fallen the task, however faintly and inadequately we perform it, to shadow out their past history, and never let us forget the duty which we owe to their Fame and their Memory."

In the course of the speech of Sir Charles Lemon on the subject of Masonry, he gave the following interesting statements. It happened last year that, travelling in Poland, the worthy P. G. M. was induced to visit a very ancient Jewish Temple, built in the year 600 A. C., and which is now preserved in the same state in which it was originally built and ornamented. On examining the ornaments inscribed on the various parts of the building, the worthy Baronet discovered that the greater proportions of them were the same as the Masonic Emblems now in use among the Fraternity. On being introduced, the Chief Rabbi of the Establishment, recognized the sign of the worthy P. G. M., and acknowledged the same. This is another Proof of the antiquity of the Order.

ADDRESS,

Of Br. N. W. Jones, W. Master of St. John's Lodge, 723, Antigua, W. I.

Brother Senior and Junior Wardens, and Members of this Lodge:—The time prescribed by our constitution having arrived, for my secession from this Chair, affords me the opportunity of offering my sincere acknowlegments to the Brethren of this Lodge, for the kindness and urbanity which I have received during the period I have had the honor of presiding over it as Master.

It will be a source of pleasing reflection to me, on my retirement from the duties of this Chair to know, my humble endeavors have merited your approbation; whilst it is my proud consolation to feel, that my utmost ability has been exerted for the good of Masonry and the welfare of this Lodge.

I cannot omit this opportunity of congratulating the Lodge on the success which has attended the efforts of the few individuals who, but some short months past, zealously strove to re-establish this our Ancient Order after a repose of so many years—and when I see around me the result of their exertions, and honorable accession which has since then been made to our ranks, I cannot but gratefully offer my acknowledgment of praise and thanksgiving to the Grand Architect of the Universe for past favors, and humbly solicit he may continue to support and adorn our Order by every accession of worth and merit.

My anxiety for the welfare of this Lodge, prompts me to offer a word in season to all, on their future proposing of Members.

Much as I rejoice in the rapid augmentation of our Lodge to its present strength, I would respectfully remind you, that the stability of our Lodge does not rest on its numerous strength, not on loose or ill arranged, materials; but as the GRAND LODGE is supported by Heavenly Wisdom, Power and Beauty, so must our Society be built up on the well-arranged materials of respectability, morality, and intelligence. It is on this basis and these excellencies, that its purity and duration depend.

Be not anxious then to add to the NUMBER of your Craft, but rather be careful to select such as will cement your Lodge by their moral and social virtues; and as Members of this our valued and ancient Fraternity, reflect an honor to their admission among us.

It will be my pleasing duty of inducting into the Chair, this evening, the worthy Brother, whom you have unanimously elected to preside over you. This pleasure is much enhanced by my personal knowledge of his worthiness, his zeal and assiduity in the cause of Masonry, and the steady discharge of those duties of the Lodge, which have been committed to his care—such worthiness inspires the confidence, that as Master of this Lodge, he will not fail in the more important trust now reposed on him.

Let me remark, however, that these duties, enormous in themselves and involving a heavy responsibility on the Master of a Lodge, are rendered comparatively light by the zealous co-operation of every individual; and whilst its requirements are binding on all, it imposes a more particular exaction of punctuality and attention on the part of the officers in the discharge of their relative duties—without their assistance, the most strenuous exertions of a Master will be rendered abortive.

In retiring from the more prominent duties of this Chair, it will not, I trust, be inferred, that I have relinquished all anxiety for the welfare and prosperity of the Lodge—having been instrumental in its organization, I cannot but feel a parental regard and solicitude in every thing which may tend to the advancement of its true interest—I beg to assure the Lodge that my humble ability shall as heretofore be exerted in every way that can be useful or promote so desirable an end.

I have to apologize for having trespassed so long on your time.

Commending you to the care and protection of the Grand Architect of the Universe, may he cement us in the Bond of Brotherly love and union—and during this our mortal career, so direct us to walk, as men professing the name of God, and by his precepts fit us as living Stones for that Temple not built with hands eternal in the Heavens.

SUPPRESSION OF DUELLING.

The following has been on hand sometime, and should have been attended to at an earlier day. It is not, however, too late for the purpose for which its publication has been requested, which is, to call the attention of the Grand Lodges throughout the country, to the object contemplated by it. The Brother communicating the Circular, believes that it is in the power of the Fraternity to do much towards the suppression of the evil complained of. In this belief we concur :—

Extract from the Minutes of Mississippi Lodge, No. 57, Masonic Hall, Rodney, Mississippi, April 12th, A. D. 1845. A. L. 5845.

The following Preamble and Resolutions were, upon motion of W. Br. C. B. New, unanimously adopted :—

"Whereas, The great prominent precepts of Masonry, are designed to impress on the mind the fact of the existence of an Almighty God, to whom we are all responsible for every act; and moreover intended to teach us our duties to Him, and our obligations to love and serve our fellow beings. Seeing He is the perfection of all holiness, and that immorality is an abomination in His eye, as Masons, if we aspire to deserve His approbation, we should imitate His holy example and obey His Divine Laws. Hence, regarding His holy word as the great light of Masonry, we dare not disobey its commands, without incurring His displeasure, and proving to the world the hypocrisy of all our professions. In the great Light of Masonry, the Book of Life, God has declared, in the most solemn manner, "Thou shalt not kill," it becomes therefore the duty of every Mason, not only to refrain from the shedding of human blood, but to prevent others from falling under the condemnation of the Divine Law:

"And whereas, in our opinion Duelling is not only a violation of this sacred law, but the result of an abandonment of all the principles, precepts and examples of our ancient fathers, as transmitted by the traditions of successive ages.

"*Therefore be it Resolved*, That this barbarous relic, the offspring of the savage custom of 'trial by combat,' being neither a test of courage nor a fair adjudication of questions at issue, should be discouraged by all true and worthy Masons.

"*Resolved*, That as Masons we hereby promise to use every means in our power to abolish this false 'code of honor,' and do now call upon our Brethren throughout the Union to aid us in effecting this desirable end.

"*Resolved*, That it shall be the duty of every Mason, when he hears of any difficulty between Masons, or between a Mason and citizen, which may result in any hostile meeting, to report the same to the Master of this Lodge; upon which information the Master shall appoint a committee, he being at all times a standing member of the same, whose duty shall be to bring about, by any honorable means, a pacific termination of the affair—failing in this, they are hereby commanded to have the parties arrested by an officer of the law.

"*Resolved*, That a copy of the foregoing Preamble and Resolutions be transmitted to the Most Worshipful Grand Master, with a request that he will order the same to be laid before the Subordinate Lodges of this State, and the Grand Lodges of other States, and urge upon all their adoption."

Given under my hand and the seal of the Lodge aforesaid, at the Masonic Hall, in Rodney, this 18th day of April, in the year of [seal.] our Lord 1845, and in the year of Light 5845.

C. B. New, *W. M. Miss. L.* 56.

CORRESPONDENCE.

Sparta, Tenn., 28*th July*, 1846.

C. W. Moore, Esq.—R. W. Sir and Brother:—I noticed, in perusing a late number of your excellent Magazine, a communication from a Brother, a member of Solomon's Lodge, No. 74, Lafayette, Ala., dated 23d May, 1846, describing the prosperous condition of that Lodge, and in which he says many other good things which meet my cordial approbation.

There is, however, one clause in his address which seems to me to be exceptionable, and which, I think, our Brother, upon mature reflection, would not have written; a belief of which is well calculated to lead astray our young, enthusiastic Brethren. He says:—"I love Masonry for its principles, and I do honestly believe, that a man who will endeavor to discharge his Masonic duties, will do to rely upon, while travelling through this world of sorrow and temptation, and be prepared for admission into that Celestial Lodge above, where he will forever be at refreshment."

So far as Masonic principles are concerned, it should be the delight of every Brother to study, love and practice them in their lives. I have, however, yet to learn, that the Masonic is a religious institution.

I am persuaded that the terms, "Celestial Lodge above," and "where he will forever be at refreshment," are metaphorical expressions. The first means the Kingdom of Ultimate Glory, in the presence of God; the latter, that, in that Kingdom, we shall enjoy the rich reward consequent on an obedient and well spent life in the service of God; into which Masonic principles, abstractly considered, can never prepare the soul to enter.

That Masonic principles are inseparably connected with Christianity, I am free to admit; but what *is* Speculative Freemasonry? It is "a beautiful system of moral science, veiled in allegory and illustrated by symbols"—whose benevolent principles "are founded on the immutable laws of Truth and Justice." These, however, *alone*, can never save the soul of man.

A man may, in the common acceptation of the term, be a good Mason; but a man cannot be a Christian, without possessing an additional qualification of heart, which we find abundantly taught in the Holy Scriptures, which as Masons, we profess to receive as the gift of God to man, for the rule of his faith and practice, and which are always open in our Lodges, and thus continually exhibiting to our view the whole duty of man, in every relation of life.

I am sorry that such opinions as those objected to, should be believed and propagated by any of my Masonic Brethren. After the dissemination of so much light, it is strange to me that any Brother could for one moment, entertain an opinion (as I think) so erroneous, and which is calculated to bring reproach upon our beloved Institution.

I have been a Mason for upwards of twenty years; have endeavored to study Masonry as a science, by every means in my power to obtain, from the degree of Entered Apprentice to that of Select Master, inclusive; and as yet I have not found the position successfully maintained any where, that abstract Masonic principles, aside from the doctrines of the Christian religion, requiring an absolute change of heart, can possibly save the soul of man.

Some few of our Brethren, in their zeal and enthusiasm, carry this doctrine, or principle, to an extent so unwarrantable, that they, in my opinion, do incalculable injury both to Religion and Masonry. They should have their "zeal tempered with knowledge."

Now, so far from inculcating the doctrine here objected to, it should be otherwise. I think that every ancient Free and Accepted Mason in Christendom is, or should be taught, not to rely upon any merit in his own works as a title to that rest above which is prepared for the children of God. He is, or should be, pointed to HIM who is "the way, the truth, and the life"—the Divine Redeemer, whose name alone is the only name given under Heaven, whereby men can be saved.

I am aware that this might be objected to as sectarian. If so, why let it drop from the words "children of God." I would then say, point him to the Holy Scriptures, which we receive as the infallible rule of our faith and practice, and impress upon his mind that therein is contained the whole duty of man. This is tantamount to the other, and can be *tolerated* in our Lodges without the charge of sectarianism.

I am free to admit, that the purely abstract principles of ancient Freemasonry teach the belief of the existence of God, and a correct and pure system of morality and benevolence—as pure as religion itself. In fact, many of our distinguishing tenets are inseparably connected with, and are essentially the same as those of Christianity. They, however, do not pretend to teach the pure and essential doctrines of salvation.

Your friend and Brother, N. OLDHAM.

[We noticed the sentence to which our correspondent has taken exception, and had intended to append a dissenting note, on publishing it; but it escaped our recollection. It, however, being a mere declaration of the belief of the writer, we did not attach so much importance to it. Had it been advanced as a Masonic principle, it would not, probably, have escaped us; but then it would not have elicited the very excellent communication with which our correspondent has favored us. So that, on the whole, we do not regret its appearance, unaccompanied by any comments of our own.—ED.]

Antigua, (West Indies,) March 10th, 1846.

R. W. C. W MOORE:—Dear Sir and Brother:—Presuming any information tending toward the advancement of our ancient and honorable Order, would be acceptably received, I have ventured to forward you the enclosed address,* delivered by me, on my retirement from the Master's chair, to the Lodge over which I had the honor to preside.

It may not be amiss to mention that, through the assistance of a few zealous Masons, I have succeeded in establishing Masonry in this island, after a repose of twentyfive years. The number of the Brethren was so small, who in the first instance petitioned the Grand Lodge of England for a charter, (its Constitution requiring seven,) that it had nearly been refused—but, owing to the petition being presented by our worthy Brother and Diocesan, Bishop Davis, this informality was overlooked, and a charter was granted, nominating me as first Master. In consequence, however, of the awful calamity of the earthquake in 1843, which reduced our city to ruins, a suitable Lodge room could not be procured, and we were compelled to hold our charter in abeyance till the month of June, 1844, when I opened our first Lodge. Since then, I am happy in stating it has steadily increased in number and respectability, and by the accumulation of our fund, has enabled us to extend to the distressed widows of our deceased Brethren, the cup of solace and comfort.

I remain, dear sir, yours sincerely and fraternally,

NATH'L W. JONES.

Rockville, Ia., 14th July, 1846.

R. W. BRO. MOORE:—Freemasonry is progressively flourishing in Rockville, and I believe throughout the jurisdiction of the G. Lodge of Indiana. Fifteen persons have been initiated in our Lodge, (Parke Lodge, No. 8,) the past year, and there is a prospect of quite an increase the ensuing year; and so far, I think, the materials we have collected are of the best kind. Our officers for the ensuing six months, were installed on the 4th of July inst., by R. W. Rev. Draper Chipman, P. G. Chaplain of the G. Lodge of Indiana, as follows, viz:—Peter Q. Stryker, W. M.; Joseph B. Cornelius, S. W.; Harry H. Hess, J. W.; Chas. Grant, Treas.; Robt. M. Gilkeson, Sec.; J. C. Smith, S. D.; E. Brown, J. D.; J. Jones, S. and Tyler. Yours, fraternally, P. Q. S.

MASONIC INTELLIGENCE.

MISSISSIPPI.

The Grand Lodge of Mississippi held its annual Communication at Natchez, in January last. The Grand Master, M. W. John A. Quitman, Esq., opened the session with the following interesting and business-like address:

Brethren of the Grand Lodge of the State of Mississippi:—Since the last Annual Communication of the Grand Lodge, our ancient and time-honored Institution has been eminently prosperous in this State. Pursuing its even and unobtrusive way, dispensing its charitable blessings to the afflicted, diffusing the principles of benevolence and good will to man, and inculcating every moral and social virtue, Freemasonry must prosper among a free, an intelligent and a virtuous people.

During the past year, Dispensations have been granted to nine new Lodges, and I doubt not that the returns will show an unusual increase of members.

The reports of the Grand Treasurer and Secretary, will exhibit the condition of the finances of the Grand Lodge. Although they present the Treasury exhausted, yet when we take into consideration the increased expenses for repairs made on the Masonic Hall, by the Grand Secretary, under order of the Grand Lodge, we have reason to be satisfied with the result. The income of the Grand Lodge is steadily increasing. With economical expenditures, we may indulge the hope of being enabled, after the current year, to set apart annually considerable sums for charitable, benevolent or educational purposes.

The correspondence with the Grand Lodges of foreign countries and of our sister States, has presented some matters of interest to the Fraternity, to which I beg leave to call your attention.

The Grand Lodge of Maryland, by resolutions adopted at their session in May last, have again presented the subject of the formation of a General Grand Lodge in the United States. This is a question of great importance to Masonry in this country, and will, no doubt, receive your serious consideration. It has heretofore been more than once agitated, but always unsuccessfully. Distinguished names have been arrayed on both sides of the question. Without intending to express a decided opinion upon its policy, I am inclined to view the proposal with favor, if a representation analogous to that of the States in the electoral college for President, can be secured.

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*The Address is given in a preceding page.

I submit to you a communication from the Grand Lodge of Texas, recommending the appointment of resident delegates near each Grand Lodge, and a letter from the M. W. Grand Master of Louisiana upon the same subject. I have declined to act upon this matter in any wise, without the express authority of this Grand Lodge.

At our last Annual Communication, upon the representation and request of many Master Masons residing in the State of Louisiana, a committee was appointed to visit and confer with the Grand Lodge of Louisiana or its officers, and to obtain as far as practicable, personal information upon the subjects referred to them, and I was requested, should said committee deem it necessary upon conferring with me, to call a special meeting of the Grand Lodge for the purpose of receiving their report and of acting thereon. As required by the resolution, a majority of the committee visited New Orleans, but I am not informed of the result of their mission, as no conference was had with me upon the subject, the committee doubtless deeming it unnecessary to make their report until this regular Communication. In the meantime, the subjects which gave rise to their mission, have assumed additional interest from the more formal action of Lodges and bodies of Masons in our sister State, some of which have been transmitted to us. I beg leave to lay before you the memorials, resolutions and letters in relation to this matter which have been received, and to recommend the whole subject to the most deliberate and serious consideration of this Grand Lodge. With the report of the committee which visited New Orleans, and the documents submitted, you will have all the requisite information. I will add, that in my opinion it is due to the Grand Lodge of Louisiana, as well as to the respectable memorialists and petitioners, that we should take deliberate, but final and decisive action upon this delicate subject.

I have thus briefly touched upon the leading matters which have been presented during the recess of the Grand Lodge. For other details, I refer you to the reports of the Grand Treasurer and Secretary.

May that All-Seeing Eye which for so many centuries has watched over our ancient and honorable Order, see nothing in the proceedings of this body, which wisdom or virtue would desire to blot out.

ELECTION OF OFFICERS.

The following Brethren were elected to fill the offices of the Grand Lodge for the current year:

John A. Quitman, M. W. G. Master; Benj. S. Tappan, R. W. D. G. M.; S. H. Johnson, G. S. W.; Wm. H. Stevens, G. J. W.; Wm. F. Stearns, G. O.; Dan'l L. Russell, M. R. G. Chap.; C. A. Lacoste, R. W. G. Treas.; Wm. P. Mellen, G. Sec'ry.

NORTH CAROLINA.

We continue below our extracts from the proceedings of the Grand Lodge of North Carolina, had at its last annual communication:

ADMISSION OF SOJOURNERS.

Resolved, That no Lodge, working under authority of this Grand Lodge, be allowed to admit a candidate applying from another jurisdiction, either within this or any other State, and whether he be rejected or not, without first obtaining the consent of such nearer Lodge, or from the Grand Lodge of the State from which he hails.

GRAND LODGE CERTIFICATES.

"The attention of your committee has been called to consider the importance of Grand Lodge certificates, as alluded to in the address of our M. W. Grand Master: They would urge the necessity of a provision being made for the convenience and benefit of the members of all subordinate Lodges within the jurisdiction of this Grand Lodge. Therefore,

Resolved, That the Grand Secretary, under the direction of the M. W. Grand Master, have printed a suitable number of Grand Lodge certificates, in proper form, to be furnished to the subordinate Lodges in such quantities as may be required, at 50 cents apiece; one-half of which amount shall be as a fee for the Grand Secretary, and the other half as funds of the Grand Lodge."

EDUCATION.

"The committee on Education, to whom was referred so much of the Annual Communication of the M. W. Grand Master as relates to the scheme for establishing a Charity School by this Grand Lodge, and to the duty of subordinate Lodges in regard to the education of poor children within the limits of their jurisdiction, have had the same under consideration, and respectfully report:

1st. In regard to the North Carolina Masonic Charity School, that it is a matter much to be regretted, that nothing has been done during the past year to further this great and noble object. This, however, is no cause of discouragement; it can only retard, not prevent, ultimate success. The benign and benevolent institution proposed to be established is too important, opens too wide a field for the useful operation of the distinguishing principle of Masonry, and promises too rich a harvest of glory and substantial benefits to our venerable Order, to be abandoned for any, much less for light and transient causes. And it is a matter of heartfelt gratulation, that there is no necessity for even the temporary suspension of efforts to provide the means of carrying it into execution, suggested in the first communication of our M. W. Grand Master, that able and vigilant officer, from information received subsequent to its delivery, having been convinced that continued, persevering and judicious efforts must be finally crowned with success.

The great object to be accomplished—the education of the poor—meets a hearty response in the bosom of every worthy member of the Fraternity; and the objections raised by some to the proposed plan of aiding in this important and interesting 'labor of love,' from a misapprehension of the means by which it is to be put in operation, and the principles upon which it is to be conducted, are vanishing away like mist before the rising sun. Many who at first opposed it, from this misapprehension, are now among its warmest advocates; and it is believed, that when the matter shall be well understood by all, every subordinate Lodge in the State will not only approve, but give their cordial co-operation in the work.

There is no reason to the contrary to be found in any of the principles of justice or generosity which govern the actions of individuals or associations. The Grand Lodge proposes to make no application of the funds raised for other purposes to this object—to appropriate to it not a cent of the surplus funds (if it had any, but it has none) raised by dues from subordinate Lodges, without their consent—to levy no contributions, to exact no dues for its establishment or support from the subordinate Lodges. Whatever may be done by Lodges or individuals, is to be like the participation in the feast of Ahasuerus, without compulsion—a purely voluntary offering—that the luxury of a willing and disinterested benevolence may by all be enjoyed. The simple proposition is, to raise by subscription, a fund sufficient to establish a seminary of learning, under the direction of the Grand Lodge of North Carolina, in which may be educated, free from charge, such poor and destitute orphans and children of living brother Masons, who have not the means to confer this benefit upon their offspring, as may be selected for the purpose, from among those who reside within the territorial limits of the respective Lodges throughout the State. The question, then, need not be asked, who is opposed to such a scheme? for none can oppose it; but who shall win the imperishable reward of giving to it the warmest, most liberal and efficient support?

2d. The next branch of the subject which claims the attention of your committee, is the education of the poor by the subordinate Lodges. This is of no less importance than that which has already been considered; and since it is shown that the duty will not conflict in the least with the design of the Grand Lodge, which proposes to absorb none of their funds, the committee feel the more free to express their entire concurrence with the views of the Most Worshipful Grand Master on the subject, and to recommend that it be earnestly urged upon all the Lodges under your jurisdiction, to carry out promptly and faithfully the measures recommended. All that is necessary to be said on the importance of moral and intellectual culture, is expressed in his expressive and comprehensive remarks; and the plan of aiding in this important work is also sufficiently indicated.

Let the general institution proposed by the Grand Lodge be established; let the subordinate Lodges apply their funds and energies to the instruction of youth within their respective districts; let each one strive to show, which, according to its ability, can do the most; let the local send scholars to the general institution; and that they send out teachers to them in return; and it must be obvious to all, that so far from conflicting, they may move on harmoniously and benignly in their respective spheres, as the orbs of heaven, reflecting light and imparting strength and beauty to each other, and conferring incalculable benefits upon the world.

It is true, the 'times' are rather unpropitious for entering upon enlarged fields of benevolent enterprize; but to the enlarged and liberal zeal, governed by the sublime maxims of Masonry, they present no insuperable barriers. The greatest obstacle to be met with is, that prevailing form of selfishness, and covetousness, which our great light, the word of God, teaches us utterly to discard. Let this be rooted out—let even a few small rivulets be diverted from the river which administers so abundantly to our personal wants, and sent off to irrigate the thirsty gardens of charitable enterprize; and soon "the wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

Masonry in North Carolina can no longer be satisfied with past parsimony and mismanagement of its means, but is awaking to the claims of enlightened charity and liberality. When this principle is abroad, the plan only is wanting to produce the grand and glorious result. A slight change in the language of a distinguished author, expresses the sentiment here attempted. An ancient writer relates, that the forest of the Pyrenean Mountains being set on fire, and the heat penetrating to the soil, a pure stream of silver gushed forth from the bosom of the earth, and revealed, for the first time, the existence of those rich loads afterwards so celebrated. Covetousness yields up its pelf for benevolent uses as unwillingly as if it were appointed to succeed the earth in the office of holding and concealing it; but let the melting influence of moral and religious obligation be felt; let the fire of genuine Masonry be kindled in the Lodges, and their ample stores shall be seen flowing forth from their hidden recesses, and becoming "the fine gold of the temple."

The Committee conclude by recommending the adoption of the following Resolutions:

Resolved, That a Standing Committee of three be annually appointed by the Grand Master, with authority and instructions to carry into effect as rapidly as practicable, the resolutions heretofore adopted by this Grand Lodge, with the view to the ultimate establishment of a seminary of learning; and that they report their proceedings annually to the Grand Lodge.

Resolved further, That while the Subordinate Lodges and individual Masons are appealed to for voluntary contributions in aid of this great enterprise, they are earnestly and affectionately urged to hold sacred all their initiation fees especially, for the education of youth and other benevolent purposes; and it is recommended to each Lodge, in accordance with the suggestions of the M. W. Grand Master, to appoint a Standing School Committee, and to take such measures as may be best calculated to advance the cause of education among them.

T. J. Lemay,
C. W. D. Hutchings."

In conformity to the above Resolutions, recommending the appointment of a Standing Committee on Education, the M. W. Grand Master appointed the following Brethren on that Committee: Bros. T. J. Lemay, Thomas Loring and W. Hollister.

THANKS TO THE GRAND MASTER.

The following resolution was submitted by Br. Duncan McPherson, which was read and unanimously adopted:

Resolved, That the thanks of this Grand Lodge are due, and are hereby tendered to the Most Worshipful Grand Master, P. W. Fanning, for the able, dignified, and impartial manner in which he has presided over the deliberations of this Grand Lodge during the present Communication, as well as for his uniform zeal and untiring industry at all times, in nobly endeavoring to advance the interests of Masonry.

Upon which, the M. W. G. Master arose and thanked the Brethren, for the unequivocal and unexpected manifestation of their approbation of his humble efforts to fulfill his responsible duties, as expressed in the very complimentary resolution just adopted; and concluded by remarking, that he had never in all his experience realized, to so happy an extent, 'how good and how pleasant it was for Brethren to dwell together in unity;' not the least circumstance having occurred to mar the harmony of their proceedings, or prevent an entire unanimity of sentiment.

EXPULSIONS.

At a special communication of Halifax Hiram Lodge, No. 96, held in the Masonic Hall, at Halifax, Va., on Monday evening, the 20th of April, A. L. 5846, the following resolution was offered and unanimously adopted:

Resolved, That *Thomas McCargo*, a member of this Lodge, be, and he is hereby expelled from all the rights and privileges of Masonry, on account of gross unmasonic conduct; and that the Secretary communicate said resolution to the editor of "Moore's Masonic Magazine," with a request that he publish the same therein. A true copy from the minutes,

Ed. R. Ferrill, *Sec'ry.*

At a special communication of Halifax Royal Arch Chapter, No. 28, held in the Masonic Hall, at Halifax, on Thursday evening, April 15th, A. L. 5846, the following resolution was offered and adopted unanimously:

Rrsolved, That *Thomas McCargo*, a member of this Chapter, be, and he is hereby expelled from all the rights and privileges of Royal Arch Masonry, on account of gross unmasonic conduct; and that the Secretary communicate said resolution to the editor of "Moore's Masonic Magazine," with a request that he publish the same therein. A true copy from the minutes,

Ed. R. Ferrill, *Sec'ry pro tem.*

MASONIC CHIT CHAT.

☞The next number will complete the 5th volume of this Magazine. The sixth volume will of course be continued to such as do not give directions to the contrary; and those Brethren who are not now subscribers, but propose to enter their names on our list for the ensuing volume, are desired to do so, if convenient, before the middle of October, in order that we may be enabled to fix, with some degree of certainty, the number of copies that will probably be required for the coming year. We *need* a considerable increase to our present subscription, and to this end we ask the co-operation of *all* our agents, and other friends of the work. We have a large amount of money due us from tardy subscribers, some of whom are in arrears for several years. This we also *need*, and trust we shall not be under the necessity of calling for it again.

JEWISH FREEMASONS.—The Grand Lodge of England has, after a correspondence and remonstrance, conducted by the Earl of Zetland and the Grand Secretary, resolved to withdraw their representative from the Grand Lodge at Berlin, in consequence of the refusal of the Prussian Lodges to admit Jews to their meetings, though such Jews have diplomas of the Grand Lodge of England. The representative of the Grand Lodge of Berlin is to be informed that he can no longer be acknowledged or take his seat in the Grand Lodge of England, in his official character of representative.

☞We learn that our Brethren at Pawtucket, R. I., will dedicate their new and beautiful Hall, on the fourth Thursday of the present month. A public procession, address, dinner, &c. will be had on the occasion.

☞The address delivered by Br. Sheppard, at Fitchburg, on the 24th June, may be had at this office.

☞Br. E. F. Greenleaf, M. D., is an authorized agent for the Magazine, at Alexandria, Mo.

☞Br. Teulon writes us from Calcutta, that he has recently been taxed $3 25 postage for a printed copy of the proceedings of one of our Grand Lodges, forwarded to him by the overland mail. We state the fact for his benefit, and for the information of the Grand Secretaries, by one of whom the proceedings referred to were forwarded. We will cheerfully take charge of, and forward any documents intended for him, or for the Grand Lodge of Bengal, if they are sent to us free of postage.

☞We publish in a preceding page, the official announcement of the organization of the Supreme Grand Council 33d degree, for England and Wales. It has been established by the authority of the Supreme Council for the Northern Jurisdiction of the United States, and is another and a strong link in the "indissoluble chain" which unites the members of the Fraternity in both countries, into one "sacred band of friends and Brothers."

☞We have to acknowledge the receipt of copies of several addresses delivered on the late anniversary of St. John.

☞The request of our correspondent at Beaufort, N. C., shall be complied with on the receipt of the names of the officers of his Lodge.

☞The Grand Lodge and Grand Chapter of this State, meet the present month,—the latter on Tuesday, the 8th, and the former on Wednesday, the 9th.

☞We regret that we are under the necessity of informing our Brother at Charleston, Ill., that the diplomas he wishes, are not to be had in this city.

☞We have been compelled, by press of matter, to defer a large amount of general intelligence, foreign and domestic, which had been prepared for the present number. We shall try to find room for it next month.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. V.] BOSTON, OCTOBER 1, 1846. [No. 12.

THE RIGHT TO MASONIC BURIAL.

Livingston, Ala., July 20, 1846.

COMP. MOORE:—A question came up before the Lodge in this place, upon which I should like to have your opinion. The question is this:—

"Can a Mason, being under suspension for non-payment of dues at the time of his death, be entitled to Masonic burial, upon the payment of said dues?"

The circumstances which gave rise to the above question are these—a member of the Lodge in this place was suspended under the By-laws of the Lodge, for non-payment of dues—and during the existence of the suspension, he died, with the request on his death-bed, that his remains should be buried Masonically. A friend of his, and a Mason, informed the Lodge of his request, and tendered the amount of dues for which he had been suspended—upon which application, the above question was submitted to the Lodge and decided in the negative.

The question is to me entirely novel, and one upon which, "with the *light* before me," I am not able to decide. It seems that the disability, not extending to the character or worthiness of the individual, but probably arising from incompetency, should, upon an offer to cancel the cause of the disability, though after death, entitle the party to this Masonic rite. And again, it may be argued, and was, upon the decision of the above question, that no disability can be removed after death, the party then being beyond the jurisdiction of the Lodge. Please give us your opinion, at your earliest opportunity.

Yours, fraternally, C. S. MCCONNICO.

Masonic funerals, strictly speaking, are not of great antiquity: that is, the attending of funerals in Masonic regalia, and the burying of Brethren with Masonic ceremonies, seem not to have come into practice until about the middle of the last century. The oldest Masonic "Funeral Service" to be found in the books, was drawn up by William Preston, and is given in the Trestle-Board, and other text-books of modern date. The older works do not, to our recollection, contain any set form of ceremonies, or make any reference whatever to the existence of the practice. Nor are there any general regulations on the subject, other than those attached to the Service as given by Preston. Neither is the custom a universal one. In Germany, and other of the Continental States, it is rarely observed. In France, the service is generally performed in the Lodge-room, and only on particular occasions, as in case of the death of the Master, or a Brother of distinction, who has rendered important services to the Craft. The inquiry, therefore, as to the obligation on the part of the Lodge, to comply with the request of a Brother to be buried in Masonic form, is not to be settled by reference to the ancient Constitutions and regulations of the Fraternity; for they are silent on the subject.

What, then, is the *usage* which has most generally obtained?

This is embodied in the following extract from the introduction to the Funeral Service above referred to:

> "No Mason *can* be interred with the formalities of the Order, unless it be by his own special request, communicated to the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry; and from this restriction there can be no exception. Fellow-crafts, or Apprentices, are not entitled to funeral obsequies, nor to attend the Masonic procession on such occasions.
>
> "The Master of a Lodge, having received notice of a Master Mason's death, and of his request to be interred with the ceremonies of the Order, fixes the day and hour for the funeral, and issues his command to summon the Lodge. He may invite as many Lodges as he thinks proper, and the members of those Lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged, and he and his officers must be duly honored, and cheerfully obeyed, on the occasion. But in case the deceased was not a member of either of the attending Lodges, the procession and ceremony must be under the direction of the Master of the oldest Lodge."

From these regulations it appears, that in order to be eligible to Masonic burial, a Brother must be—1st, a Master Mason;—2dly, a member of the Lodge to which he makes the request, or a foreigner and sojourner;—3dly, if a member, he must have communicated the request to the Master of the Lodge before his decease. All these requisites having been fulfilled, the Lodge may, and generally will,* proceed to perform the service; unless there be special reasons to the contrary. But in doing so, it is influenced entirely by the respect and affection it bears to the deceased. It is under no obligation whatever to grant the request. It judges of the propriety of the measure for itself, and is at full liberty to act according to its own convictions of duty—not merely to the deceased, but to the Fraternity.

Requests of this character are frequently made by worthy, but not always wisely discriminating Brethren, when a compliance would not only be attended with unpleasant consequences, but would often result prejudicially to the interests of the Institution. This is especially true in large and populous cities, where the Fraternity, under a more stringent regulation, would be liable to be called daily into the public streets; and not always under auspicious circumstances. It has, therefore, been wisely left with the Lodge to determine the propriety of granting such requests when made.

The rule, as given by Preston, and which, he says, is "according to ancient custom," excludes all Brethren, except members of Lodges, "foreigners and sojourners," from the privilege of a Masonic burial; and this is nearly in accordance with the present constitutional regulation of the Grand Lodge of England. The difference is, that the latter makes no exception in favor of foreigners or sojourners. The deceased must have been a member of a Lodge, and the request must have been made to the Master of the Lodge of which he was a member. But the practice in this country has, to some extent, given a broader construction to the rule; or, in other words, the rule is not always strictly regarded; and aged Brethren, who have served the Institution long and faithfully, or distinguished themselves in the service of their country, though, at the time of their decease, not members of any particular Lodge, are frequently honored with Masonic burial. And this is occasionally done at the desire of friends, and when the request has not been made by the deceased.

In the case proposed by our correspondent, the Brother referred to was, at the time of his decease, under suspension from membership. The act of suspension, during its continuance, deprived him of all his rights and privileges as a member of the Lodge. If, therefore, it be assumed that, while a member in full standing, he possessed any claim to the privilege of a Masonic burial, it must at the same time be conceded, that he forfeited that claim, when he forfeited all the other privileges with which he was invested by his membership. These could be restored only by restoration to membership. This could not take place after death; for that is the final termination, not the renewal, of earthly relations. The decision of the Lodge, in this respect, was, therefore, correct.

But there is another point in the case, on which we will venture to say a few words. Our correspondent intimates that the disability under which the deceased labored, did not "extend to his character or worthiness," but "probably arose from incompetency" or inability to discharge his pecuniary obligations to the Lodge. If this be true, we do not hesitate to say, that the fact was not known to the Lodge at the time of the suspension, or it would not have taken place. There is not a member of the Lodge who would not have paid the dues from his own pocket, if the suspension could not have been otherwise arrested. There is not a Lodge in the world, that would suspend an honest and worthy Brother for such a cause. And we refer to it thus particularly, merely for the purpose of again entering our protest against the severity of the punishment inflicted in some of the States, for delinquencies of this nature. Had the Brother resided within the jurisdiction of some other Grand Lodges, he would have been expelled and published—disgraced before the whole Fraternity—not for any moral delinquency, but for his *poverty!* This would not have been knowingly and wilfully done; but, as in the present case, from the want of correct information—from ignorance of his true pecuniary condition. It may be said, that a Brother, in such case, should make his circumstances known to the Lodge. A proud, high-spirited man will not do this. Our Lodges cannot, therefore, be too cautious in dealing with this class of delinquents. They should be well assured that the delinquency does not arise from inability, before they proceed to stringent measures; and in all cases, the punishment should be scrupulously graduated by the nature of the offence. This is not done when expulsion, the highest penalty that can be incurred in Masonry, is inflicted for the non-payment of Lodge dues, or other slight cause.

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*Under a dispensation from the Grand Master, in States where dispensations for public processions are required.

We find no fault with the proceedings of the Lodge in the case before us. They were undoubtedly correct, because in accordance with what the Lodge, at the time, supposed to be true. But on discovering the error, if there be one, we should have thrown aside every other consideration, and complied with the Brother's last request.

PHYSICAL QUALIFICATION OF CANDIDATES.

The London Freemasons' Review, in a brief notice of the Constitutions of the Grand Lodge of New York, says:—"There are some few points to which exception may be taken—among them the following:—'The men made *Masons* must be *free-born*, (or no bondmen,) of mature age, and of good report, hale and sound, not deformed or dismembered at the time of their making. But no *woman*, no *eunuch*.' In England, (continues the Review,) we have seen many estimable men made Masons, who were deformed—wanting an arm or a leg—and some even blind! Aye, and they proved to be most deserving. In these days, MIND supplies every want; and the leading virtue, CHARITY, the moral." This shows very distinctly what the practice is in England, and how the old regulation in this respect is regarded by our transatlantic Brethren generally. We have already expressed our views so fully on the subject,* that we do not feel the propriety of enlarging upon it at this time.

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*Vide Magazine, vol. iv. p. 6.

MISSOURI MASONIC COLLEGE.

Palmyra, Mo., Aug. 7, 1846.

BRO. MOORE:—It affords me unfeigned delight to assure you of the continued success of the Masonic College of Missouri. The youthful institution is rising rapidly into eminence, realizing the fondest hopes of its patrons and founders. Already it is the dependence of Northeastern Missouri, for dispensing the facilities of education in the higher departments of learning; whilst there may be found on its catalogue of students, the names of young men from the States of Mississippi, Louisiana, Tennessee, Ohio, Illinois, and the Territory of Iowa. The faculty consists of J. Worthington Smith, President; Prof. A. Patterson, and Prof. H. W. Hollingsworth—gentlemen of eminent moral virtues and distinguished learning. Their qualifications having now been tested by experience, the fullest confidence is felt by the Fraternity and the public in the prosperity of our school in their hands.

Exalted praise is due to the Grand Lodge of Missouri for its labors in setting up this *alma mater* (in the midst of our rising youth,) from whose beneficent care not only the rich, but the poor too, the destitute, may become the recipients of untold blessings. It is a peculiarity of Masonic works that their benign influences are confined to no single class of virtuous citizens: all such are permitted to enter the Lodge: all young men of good moral character are permitted to enter our College. The wealthy pay—the poor are taught gratis:—that is, the Lodges that send them, defray their expenses *Masonically*. Such is Masonic benevolence. Look at it. "The sun at high meridian is the beauty and glory of the day; for then his refulgent beams strike not merely on the loftiest peaks, but look down with cheering warmth into the deepest valley, and light up with a glow of radiance the loneliest stream that wanders on its bosom."

I had the good fortune to be present at a celebration of the 24th June last, at the College; and was so pleased that on my return home I prepared an account of it for you, but neglected to send it. The request of a friend has revived the original intention, which I now hope to execute, and perhaps to submit a few suggestions, touching the future advancement of the institution.

The College is twelve or fourteen miles west of this place; the road lying for the most part over a beautiful and even prairie. To be in the best plight for enjoying the occasion, I went up on the afternoon of the 23d. When I arrived at the refectory of the College boarding-house, (a most excellent establishment, kept by Mr John Higbee,) the whole institution was a scene of the most active bustle. The steward, the honorable Professors and their families, the students, the servants, not to mention several of the neighbors who had come in, were busily engaged in providing for the expected celebration. Minerva had relaxed the usual severity of her brow. From her wonted occupations of poring over the classic page, measuring the power of the wheel, seeking after the quadrature of the circle, or "tracing the comet's rapid flight through fields unknown," she had turned away to employ her energies in divers and sundry businesses, not less important in their place. I almost fear she was at that moment directing her thoughts to such unclassic themes as pork, veal and mutton. Nay, I have reason to believe that by her special orders, several dozen of those birds deemed sacred to Æsculapius, were cut up and stewed into pies; that by a similar oracle, both pigs and turkeys were roasted whole, and gallons upon gallons of peas, beans, onions, cherries, currants, &c., were manufactured into fabrics of the most approved invention, for the use of the votaries of the blue-eyed goddess and their guests, not forgetting the *ice-creams,* that last best dish of every dinner on the 24th June. In other words, Mr Higbee, who, in the capacity of college steward, is *president and commander-in-chief of a most important department* of the Masonic College—the eating department—was getting ready a most tasteful and elegant repast, to be served up on the ensuing day, when the Craft should be "called from labor to refreshment"; and the other dignitaries named were adorning with evergreens and otherwise preparing the college chapel for the coming ceremonies. The evening was soft and mild; the vegetable kingdom in all its glory. A pleasant breeze sprang up, and the setting sun, which went down without a cloud upon its face, revealed one of those gorgeous prospects so common at this season on our western prairies. From sundown till dark, flocks of students were traversing the walks and grounds about the College, in every direction; from the refectory to the dormitories, from the dormitories to the chapel, and thence to the residences of the President and Professors—their motions indicating the perfection of their health and vigor, and their countenances beaming with cheerfulness and contentment. The night was ushered in with music, which was continued till a late hour, when I fell asleep amidst a confusion of agreeable sensations, such as are apt to oppress the mind when a great number of pleasurable objects are presented in quick succession to its view, without allowing it to dwell sufficiently upon any one of them.

The proceedings of the 24th lost a portion of their interest, in the opinion of some, because there was no Masonic procession. Not so with myself. Standing upon a spot of earth here in the *far West,* which the Grand Lodge of Missouri had consecrated to the cause of human learning, I could but cast my eyes back a brief period, when all around me was a waste and howling wilderness. As yet, Marquette and his companions had not descended the Mississippi. I heard, in fancy, the fierce yell of the Sac and Winnebagoe savage, and saw the affrighted buffalo roused from his lair upon this very college ground. I remembered that so late as 1833, the celebrated "Black Hawk" had raised the war-cry against "the settlers," and stricken terror to many a heart on this very prairie. But now, the hunter and the hunted were gone—the smoke of the wigwam was swept away;—of the wigwam itself no trace remained: instead, the husbandman, the cultivated field, the rich harvests, the splendid mansion, had appeared;—society had already passed through several stages of advancement upon the spot;—a state of elegant refinement was arrived at: Art, science, literature, had here erected trophies commemorative of their triumphs, and were moving forward to the accomplishment of new achievements. The transforming power of civilization which was before me—the character of the events which composed the great outline of the picture—these were the reflections which occupied my mind, and filled it with intense interest. If Lord Byron could not pass the field of Marathon without catching the impulses of Grecian glory, which had expired more than twenty centuries before, what emotions must be supposed to fill my bosom, when I was contemplating, in all their freshness and vigor, the majesty and beauty of systems just starting into life, of the value, energy and loveliness of which, neither Socrates nor Plato were ever permitted to form the faintest conception. And, by the way, my dear sir, after all that has been said and sung of Greek or Roman, of what was their glory composed? They had their orators, their philosophers, and their warriors—their painters, their musicians and their sculptors—but in what way did their labors add to the amount of human happiness? To human vanity, pride, avarice, and ambition, they had temples and altars without number. How many erected they to human charity? What institutions had they for the relief of the destitute? What provisions for the needy, either in mind or body? Alas, not one—not one:

> "The heroic lay is tuneless now,
> The heroic bosom beats no more."

I had a theme before me, in comparison with which the splendors of the boasted Parthenon were tame, and all the trophies of Marathon, Thermopylæ and Salamis were worthless baubles. It was the opening of the book of knowledge to the poor—the establishment of a splendid charity here, on the confines of civilization—the unsealing of a fountain by the Grand Lodge of Missouri, from which the precious waters of moral life might flow in upon society in copious streams, to which all were invited to approach, and from which all might be abundantly supplied—and when the sound of the chapel bell smote upon my ear, announcing that the hour for the celebration had arrived, I wanted none of the "pomp and circumstance" of external form, to enlarge my conceptions of the moral grandeur of the occasion. Or, if this had been necessary, I could well have imagined a *procession* of all christian virtues and divine influences, moving forward in advance of the multitude that were now pressing towards the chapel, and guiding them onward in the consummation of a work which had received the approving smiles of Him who ever presides in the Grand Lodge above. I hastened along with the rest, and procured a seat.

The oration was delivered by Prof. Hollingsworth. The exordium consisted of a short history and beautiful tribute to the memory of the patron Saint. The balance of the discourse—altogether one of the most interesting I have heard upon the subject—presented a vivid and powerful analysis of the Christian character; wherein were brought out and displayed in bold relief, the several elements that enter it, with apt and pertinent remarks upon the nature of the human intellect, the passions, the necessity and kind of moral training, the value of knowledge, and the purposes of the Masonic Order with reference to these important subjects. The oration over, the audience repaired to Higbee's, and enjoyed the delicious feast he spread before them. I returned the same evening to Palmyra, my mind elevated and delighted with what I had seen and heard, and feeling that I would rather be the founder of the Masonic College than the hero of Waterloo.

The College farm, (about 400 acres) which is by law under the care of the steward; the College buildings, consisting of the residences of the Professors, the chapel, the dormitories, and the refectory, have cost the Grand Lodge about ten thousand dollars. Of this sum, the whole amount has been defrayed by the Grand Lodge, save only a few hundred dollars, which were donated by the Craft in other States, and the friends of learning, not Masons, here and elsewhere. The Grand Lodge have done much in the prosecution of a noble work. But it is not disguised, and the Grand Lodge are aware, that, to complete this work, much *remains* to be done. They are struggling on—but they are poor, and have a claim to the sympathies and aid of the Brethren in other States. Our College is not sufficiently endowed. We have all the necessary grounds and buildings, a healthy location, talents and learning already secured in the professorships inferior to none, the confidence and patronage of the public, and are succeeding equal to our expectations. But we need, greatly need, a philosophical apparatus and library. These are all important, and yet we have no present means of supplying the deficit.

Now, my dear sir, in your great city there is, so far as I am informed, no public charity set up by the Craft, which holds a special claim upon your benevolence: there are many Lodges of our Brethren, and many members of the Fraternity not connected with Lodges, in Boston, whose hearts are warm with the love of human kind—who are anxious to spread wide the book of knowledge to the poor. May we, in these remote regions, venture to believe, that you have seen and admired our generous intrepidity in the work we have undertaken here, and that you will stretch forth the helping hand?

In so large a city as Boston, might not a very respectable philosophical apparatus be procured, at a cost which the donors would not feel? From one, you might procure for us a microscope; from another, a pair of lenses; from a third, a compass; a fourth, a box of plotting instruments—and thus, a chronometer, a voltaic pile, a set of Leyden jars, an electrical machine, a galvanic battery, crucibles, retorts, an air-gun, air-pumps, barometer, &c. &c. Thus, too, might not a library of standard works be gotten together, which would lend an impetus to our motions, and make glad the bosoms of our youth who are toiling up the steep ascents of the hill of science, in want of many facilities to smooth the ruggedness of the way.

But I have spun out these observations to an extraordinary length. In the course of time, no doubt, we shall ourselves remove all difficulties; but, candor compels me to say, if we are left to our own resources, it may be longer than we wish. That we shall, however, as we fondly hope, triumph over all opposing obstacles, and eventually place the Masonic College of Missouri high as, from its glorious purposes, it deserves, is the earnest prayer of

Your friend and Brother, S. T. GLOVER.

[We will cheerfully take charge of, and forward donations of any description, which our Brethren may feel disposed to make for the above purpose; and we doubt if the liberal hand could be opened in a better cause—where more real, practical good could be accomplished by the same amount of means. We commend the subject to our Brethren, and shall be happy to learn that the urgent call of our correspondent, in behalf of this noble charity, has met with a proper and liberal response.]—EDITOR.

THE 24TH JUNE IN NEW YORK.—TRIBUTE TO THE R. W. JAMES HERRING.

[Communicated for the Magazine.]

A number of Brethren tendered a dinner complimentary to their distinguished and beloved Brother, the R. W. JAMES HERRING, P. G. Sec'ry of the Grand Lodge of the State of New York, as a tribute of fraternal regard and affection, and expressive of the high estimation entertained of the very eminent services rendered the Fraternity of this State and the Institution at large.

During the seventeen years he has held the office, the Order in this State has been assailed by factions, political, antimasonic, and rebellious; but with unremitting assiduity, Bro. Herring battled the opposing tempests, and we are now enjoying the fruits of his labors, zeal, and deep devotedness to the cause.

The following is the correspondence:—

New York, June 15th, 1846.

Dear Brother and Friend:—A number of your Brethren, anxious to testify to you the high sense they entertain of the faithful and independent manner in which you have acted during a term of 17 years, as Grand Secretary of the Grand Lodge of Masons in this State, and of the benefits which your devoted affection to the best interests of our Order, in days of the darkest adversity, has been the means of securing, will feel gratified by your being one of them, at some early day, to be named by yourself, at a dinner to be given you, as a continued mark of their fraternal attachment to you.

We are, dear friend and Brother,
Yours, fraternally and truly,
F. G. TISDALL,
WM. W. NEXSEN, } *Committee.*
GEORGE LODER,

To the R. W. JAMES HERRING, P. G. S.

—

New York, June 15th, 1846.

My Dear Friends and Brothers:—I have before me your letter of this date, inviting me to be one of you at some early day, at a dinner, to be given as a mark of the fraternal attachment of a number of my Brethren, and of their appreciation of the services which my position as Grand Secretary of the Grand Lodge for many years, may have enabled me to perform.

It cannot but be gratifying to me to know, that the duties to which I have devoted a large portion of the best years of my life, receive the testimony of approbation from my Brethren, and I beg you to assure those on whose behalf you have written, that I deeply feel their kindness and affectionate regard. As I must necessarily be absent from the city some days, it will not be possible for me to name an earlier day than the 24th instant on which to meet them.

I am, my dear Brethren, sincerely and affectionately yours,
JAMES HERRING.

To Brs. F. G. Tisdall, Wm. W. Nexsen,
and George Loder.

The festival of St. John the Baptist having been selected, at the appointed time the Brethren assembled at Br. Stone's, Broadway, and in the room used by the Grand Lodge, which was appropriately decorated with Masonic banners and emblems, they sat down to a sumptuous table loaded with the choicest viands and all the delicacies of the season. The R. W. William Willis, P. D. G. M., presided, and the cloth having been withdrawn, *Non Nobis Domine*, was chanted by Brs. A. Phillips, A. Kyle, and J. Massett, who, with Br. John Anderson, enlivened the banquet with cheerful songs—Br. George Loder presiding at the forte piano in his usual excellent manner.

REGULAR TOASTS.

1st. *The Day, and all who honor it.* [Music.]

2d. *The Grand Lodges throughout the world.*

The R. W. P. D. G. M. Willis, then read the following letter from the M. W. John D. Willard, G. M. of the G. Lodge of the State of New York:

Troy, June 22d, 1846.

W. Brothers:—I have the honor to acknowledge the receipt of your letter inviting me to attend the dinner to be given on the 24th inst., to the R. W. James Herring, P. G. Secretary.

There is no one who appreciates more justly than myself, the ability and zeal with which the Past Grand Secretary has discharged the important duties of his office through so many years; and it would give me very great pleasure to be present at the dinner, both for the sake of uniting in the compliment to that distinguished Brother, and for the purpose, also, of meeting, on a festive occasion, the noble-hearted Freemasons of the city of New York. I have delayed an answer for two or three days, in the hope that I might so arrange my business engagements as to be present; but I find it impossible, and am compelled reluctantly to decline the invitation with which I have been honored.

Very respectfully and fraternally, yours,
John D. Willard.

To Brs. F. G. Tisdall, W. W. Nexsen,
George Loder, Committee.

3d. *The M. W. Grand Master and Grand Officers of the State of New York.*

To which the R. W. D. G. M., Bro. Phillips, responded as follows:

R. W. Brother:—In the absence of our M. W. Grand Master, the very agreeable duty devolves on me of returning the most grateful thanks in behalf of the officers of the Grand Lodge, for the good wishes and kind feelings intended to be conveyed in making mention of them at this interesting moment, and for the cordial, hearty, and unanimous response which has been made to the compliment by so numerous and respectable an assemblage of our Brethren.

May I trust that I am not overestimating the kindness and partiality of those friends around me, with many of whom it is my pride to say I have been long and closely linked by the tender ties of fraternal intercourse, in feeling and believing that it is not alone to the office, to which their attachment has elevated me, that I am indebted for a share of their loudly expressed token of respect, but that there is some personal regard in connexion with it. Sure it is, I have the most affectionate feelings for this entire body, recognizing, as I do, many esteemed associates, and appreciate the invitation which enables me to indulge with them at this time the conviviality of the Masonic festive board.

Well pleased am I, Right Worshipful Sir, to observe together so many active and zealous Brethren on *this day* and on *this occasion*, and gladly would hope it is the revival of one of our time-honored customs of uniting together on the festival of St. John, and by the interchange of social sentiments, strengthen our bonds of brotherly love, in doing honor and reverence to the memory of one who will ever be remembered by the members of our ancient and honorable Order with all possible veneration, and I trust the return of the day will never hereafter be permitted to pass over without due and proper observance by at least every member of the Craft under our jurisdiction. It is also exceedingly gratifying, Right Worshipful, to witness so respectable a body of Masons assembled on *this occasion*, to do honor to an eminent Brother, who has ever been active in the Fraternity, who has sustained the character of an upright adherent of the Order, and distinguished for his untiring industry and zeal, as well to sustain the honor and dignity of the Craft as to promote the interest of the Grand Lodge of this State in particular. I need scarcely add, that I allude to our R. W. Bro. James Herring, to whom the compliment of this entertainment is worthily paid. It has been my good fortune to be intimately acquainted with him from the earliest period of my connection with the Institution, and have uniformly borne witness to the able and indefatigable manner in which he labored for the Craft, and of his perfect willingness at all times to impart any knowledge he possessed, to benefit either the applicant or the Order. Entertaining the greatest respect for his experience, I have, on every occasion, asked and followed his advice on any Masonic matter, with the same confidence I should have appealed to my own father, on any other subject, and it becomes me to say, I ever found it to prove sound, discreet, and brotherly, and that the observance of his counsel invariably gave me abundant reason for satisfaction and pleasure. It is, therefore, particularly gratifying to find that my Masonic Brethren know how to appreciate merit, and are ever ready to acknowledge and reward it. I thank them officially, for their observance of *the day*, and I thank them for honoring their Brother, for it teaches you and me, and all of us, that the same honor may be our lot, if we but act up to those pure principles our noble Institution inculcates, and that similar tokens of approbation will ever be as freely bestowed on any Brother who, by a strict attention to his Masonic duties, shows himself worthy of them. Permit me, Right Worshipful, to conclude with the following sentiment:

The Masonic Fraternity wheresoever dispersed around the Globe—May health, happiness, and prosperity be their portion.

The R. W. Bro. Willis, in rising to propose the 4th regular toast, spoke as follows:

Brethren:—We have assembled this evening for the two-fold purpose of celebrating the Anniversary of our Patron Saint, and of honoring our R. W. worthy Brother, James Herring, who has long filled one of the most important offices in the Grand Lodge of the State of New York. I had designed before offering the toast next in order, to have made a few remarks on the subject of it. In this agreeable duty, I have been, in some degree, anticipated by the eloquent remarks of our R. W. D. G. M., Bro. Phillips. Yet, there are acts and efforts of his, which, from a long personal acquaintance and official intercourse, I feel bound to speak of, and one or two of which I shall briefly allude to.

I had the pleasure of first witnessing his efforts for the preservation of our Order in this State, at the time when political antimasonry was threatening destruction to our beloved Institution, by standing prominently forth with a few kindred spirits, and nobly sustaining the principles of our Order. I dare not trust myself to go fully into detail, lest I might detain you too long. Suffice it to say, the storm at last spent itself, though not without, in a great measure, impairing the usefulness of our Order in this State; for, from about 500 Lodges then under the jurisdiction, we are reduced to 72 working Lodges; our permanent fund seriously reduced, and the Grand Lodge largely in debt. But, thanks, to his untiring efforts, through the success of the different projects brought forward by him, the Grand Lodge is once more, as I have been officially informed, now entirely out of debt. But, my Brethren, while attending to the repairing of our financial condition, he lost not sight of our working and social state, but, by the introduction of a model Lodge in working, (which all would do well to imitate,) and by the Representative System, he has contributed to our information, our comfort, and our pleasure.

I will mention but one more, and one which I deem the crowning excellence of all, the Masonic Hall and Asylum Fund, (which, when completed, will be a home for the distressed Mason, the poor widows of Masons and their orphan children of this our great State of New York,) which in the beginning had his unaided efforts alone, and from the comparative mite that crowned those efforts about three years since, the fund now consists of about $3000—a noble example, that I trust will not be lost sight of by the Fraternity of this State.

Brethren, I will not longer detain you, than to ask you to assist me at the sound of the well known Masonic signal, in the toast prepared for the occasion:

4th. *Our Guest*—The R. W. James Herring, P. G. Sec'ry of the G. Lodge of New York—"Honor to whom honor is due."

After the applause had subsided, the R. W. Bro. Herring replied in the following words:

Right Worshipful and Brethren:—According to usage on occasions of this kind, something will be expected from me in the acknowledgement of the honor done me by this testimony of your approbation of my conduct during a period of seventeen years that I have occupied the office of Grand Secretary. After the addresses which have been made by the R. W. Brothers, the Deputy and Past Deputy Grand Masters, there would appear to be really very little necessary to be said by me, beyond an expression of my thanks to the Brethren, who, whether present or absent, have united in this testimonial. I feel that it would be unbecoming in me to speak of my past labors without doing so. Neither do I wish to allude to those who have conferred upon me the honor of bearing the title of Past Grand Secretary. I recognize the perfect right of the majority of the Grand Lodge to elect whomsoever they please as their officers, and I have not the least objection to the result of the late election in that body. As I said at the time, so I continue to believe, it relieves me from great care, labor and responsibility, of which they knew but little, and it will be undoubtedly greatly to the advantage of myself and those dependent upon me. But while I feel all this, I cannot but feel a very great objection to *the manner* in which that result was brought about. *Midnight caucusses*, with *locked doors*, and a *seal upon the lips*, are not necessary for any *honest* or *truthful* purpose, and they who held such, probably forgot that, according to our Masonic doctrine, there was an Eye which looked down upon them, and witnessed their unhallowed work. But, rest assured, Brethren, that he who chiefly exults in the result of his schemes, will feel the eye of indignation frown upon him, and the finger of scorn will point out the *traitor to fraternal friendship*.

I will not dwell upon a subject so disgusting. This is neither the time nor place to enter at length into a detail of intrigues and combinations. It is to me satisfaction enough to be able to *compare* and to *contrast* the condition of the Grand Lodge at two points of time—my entrance to office in 1829, and my retirement in 1846. From 1825 to 1829, the expenditure of the Grand Lodge had been no less than $66 *over the receipts*. From that time to this, by the faithful co-operation of the Deputy Grand Master Myers, the Grand Treasurer, Van Benschoten, and those who succeeded them, I was enabled to check the destruction of the permanent fund, and to keep the expenditure of the Grand Lodge within its income, although for several years, that income was continually decreasing. On my retirement, I leave the Grand Lodge free from debt, money in the Treasury, the permanent fund untouched, and an extra fund of $3000, towards the erection of an asylum for our aged Brethren, and the widows and orphans of the Fraternity.

There is another point not unworthy of notice by those who will have the future conduct of the affairs of our Grand Lodge. In 1829, there were upon the register, about 500 Lodges nominally holding under the jurisdiction of the Grand Lodge of this State. Of these, a large proportion had not made any returns, or paid any dues to the Grand Lodge in three, ten, fifteen, and even twenty years. Nobody knew who were their officers, what they were about, or whether they were in existence. They appeared to have entirely forgotten that such a body as the Grand Lodge was in being. To ascertain the condition of these bodies, I wrote some thousands of letters, and reported the result from time to time. Some treated the G. Lodge with positive contempt—a few were brought into good standing—but much the larger proportion did nothing from that time to this, and their warrants were successively declared forfeited, until the whole number left amounted to only 72. To obtain the property, or even the old warrants of the erased Lodges, was found to be impossible, even when properly authorized persons were sent to demand them; and, as a final disposition of the subject, the Grand Lodge, in June, 1839, after a patient labor of 10 years, determined to give them the last opportunity of performing their duty, by resolving that all the forfeited warrants, which should not be surrendered or revived (with the consent of the Grand Lodge,) previous to June, 1840, were forever annulled, and incapable of being revived. By this act, the Grand Lodge exhibited their determination to vindicate their own honor, sustain their own laws, and put an end to the vexation of laboring in vain to bring some 15,000 Masons to their duty. This last decision, like the appeals which had preceded it, was disregarded. Masonry no longer appeared in her golden girdle, and clad in purple and fine linen, but faint and weary and in distress, and as they thought, near to her end. There were no sounds of joy in her halls, there was *no honor in her offices, no profit* in her associations. Surrounded by enemies without, and abandoned by pretending friends, the Grand Lodge was reduced to a very small assembly—so small, that it was sometimes doubtful if a *quorum* could be formed at our quarterly meetings. *That day* has passed, and with it, you, Brethren, will see a corresponding change in those whose *business it is to speculate in Masonry*. You will see those who could not be found by seeking in the day of trial, and there was no *money* to be had, now come forward and talk feelingly of "our beloved Institution," "our venerable Institution," "our time-honored Institution," and some such you have probably seen already. Beware of them. When they were amongst us, everything was brought into confusion and incomprehensible chaos.

By well considered measures, the Institution is placed in a flourishing condition: the same measures steadfastly persevered in, will continue to keep it so; but you may depend upon it, that efforts will be made to destroy that system on which its prosperity for the future depends. An effort has, indeed, been already made to insert the wedge of destruction by an endeavor to *expunge* the resolution of 1839. For whose benefit was this attempt intended? There can be but one answer:—for the benefit of those who, previous to 1839, had neglected their duties to the Grand Lodge for three, ten, fifteen and twenty years, and then treated her with silent contempt, but this attempt was happily defeated. Upon all innovators and speculators, I shall continue to maintain perpetual watch. They made a great mistake if they thought that when they took off my official gloves, I should be so offended as to abandon the field. It will probably be all the better for the Institution, for there are some subjects which can be best handled without gloves; and so long as I find myself sustained by the good men and true of the Fraternity, I shall wage war upon all corruptors, speculators, and mischief-makers; against all enemies of *pure Masonry*, whether without or within; and if I can no longer *lead the charge*, I will fight in the ranks; and so long as the Grand Lodge maintains its integrity and honor, continues to aim at the accomplishment of high, noble and useful objects, so long will I give it my most cheerful support, and endeavor to preserve your good opinion. Brethren, in conclusion, I ask you to fill to the following sentiment:

The Asylum Fund—May it meet with the cordial support of every Brother in the State, have the blessing of God, and approbation of the world.

5th. *The Representatives of the Grand Lodges throughout the world.*

The R. W. Bro. J. H. Rogers, Representative of the Grand Lodge of the State of Connecticut, responded, and gave—

The Masonic Fraternity—May they ever adhere to the ancient Landmarks of the Order, viz: to protect and cherish the widow and the orphan.

A deputation from L'Union Francaise Lodge, who were celebrating the Festival of St. John in another part of the city, were announced and admitted, and gave:

Prosperity to the Grand Lodge of the State of New York, the Grand Lodges throughout the world, and the Lodge of Strict Observance, No. 94.

By R. W. Bro. Willis, P. D. G. M. *The Lodges of Albany and Schenectady.*

This was responded to by Bro. James, of Albany, who gave—

The M. W. Grand Lodge of this State—Through the energy, zeal, and ability of its officers, it has been a bright, particular star: May that star never set.

By W. Bro. Giles F. Yates, of Schenectady—after alluding to the long and faithful services of Bro. Herring. *The Genuine Freemason*—Operative, not *speculative*. The faith by which he lives, he practically considers "dead without *works*." *Wisdom* directs him to contrive what is for the best interests of the Craft. His *deeds of love*, though unobtrusive, abound in *Strength*, and illustrate the *Beauty* of our ancient Order. "*The palm to him who merits it.*"

By the R. W. John Horspool, G. Treasurer. *May the Ancient Charter of Masonry*, wherein it inculcates harmony and brotherly love, never be tarnished by the demon of discord and confusion.

By Bro. F. G. Tisdall. *The Memory of the late M. W. Alex. H. Robertson.*

Drank with appropriate solemnity and honors. Music—a dirge, by Brs. Loder, Massett, Kyle, and Austin Phillips.

After a few remarks from R. W. Bro. James Herring, he gave: *Bro. Herr Alexander*—Wherever he sojourns, may happiness, prosperity and success attend him.

Bro. Alexander not being able to reply in English, sang a German song, which was loudly applauded.

By R. W. Bro. J. H. Rogers. *Bro. George Loder*—The philanthropist, and friend of the widow and orphan. Although an exotic, he has become a native plant among us, and is known by the universality of his benevolence.

Bro. Loder playfully replied, that he did not like the idea of being called an exotic, by the R. W. Brother, it being unknown in Freemasonry; but could appreciate the motive of the kind-hearted Brother who had honored him with the encomiums contained in the sentiment given, and would direct the attention of the Brethren to what, perhaps, might be termed an *exotic*—at least, it was a thing very much desired, and he wished soon to see it in this city, upon a permanent foundation, towering towards heaven, to the honor of our beloved Order. He said he alluded to a Freemasons' Hall, and gave—

The Scheme for the erection of a Freemasons' Hall—Honor and credit to those who first planned and originated it, and now support the project.

The R. W. Bro. Willis, having retired, W. Bro. Daniel Seixas was called to preside, and offered the following: *The R. W. P. D. G. Master, Wm. Willis.*

Song by Br. Loder—"The Brave Old Oak."

By Bro. John F. Robinson. *The W. Master of the Lodge of Strict Observance*—the R. W. Bro. James Herring—A Master whom the members are exceedingly proud of, and whom we delight to honor.

By the Representative of the G. Lodge of District of Columbia, W. Bro. Wm. C. Barnet: *The Representative System.*

The W. Brother, in a few plain and sensible remarks, cited several cases, in which the system of Representatives was productive of good, and to his own knowledge, was the means of settling some serious disputes between the aborigines and the General Government.

During the banquet, the purest Masonic feeling and perfect unanimity were manifested by all present; and it was concluded in that harmony which is becoming Masons, and which will cause the Herring Festival to be fondly remembered by its participators, who, as they were prompt on this occasion, will be ready at all times to render homage and "*Honor to whom honor is due.*"

THE LATE R. W. BR. HENRY PURKITT.

At the quarterly Communication of the M. W. Grand Lodge of Massachusetts, on the 11th Sept., 1845, the R. W. JOHN B. HAMMATT submitted the following communication:

To the Most Worshipful Grand Lodge of the Commonwealth of Massachusetts, at its Quarterly Communication, Sept. 11, 1845:

I, John B. Hammatt, a member of the Grand Lodge, make the following communication:

On the 8th day of the present month, our venerable Brother, HENRY PURKITT, a permanent member of the Grand Lodge, aged 90 years, sent for me, and I visited him at his house. He was very feeble in bodily health, and unable to write, but he was cheerful and of sound mind. He confidently charged me, verbally, with a communication to the Grand Lodge, of the import following:

"I have long had the honor of being a member of the Grand Lodge, and I have just received the usual notice to attend their Quarterly meeting, on the 10th inst.

For more than fifty years I have been a member of the Order, and I am now, as I have ever been, fully convinced of the purity, benevolence and value of its objects and pursuits. I have mingled with its labors through prosperity and adversity: I know its character, and I cheerfully bear my testimony, that the calumniators of Freemasonry have treated it with gross injustice. They have misrepresented its character and its labors. They have presented against it false accusations, and endeavored to sustain them by false testimony.

It has been my ardent desire to meet the Grand Lodge once more in the Hall of its labors, where I have passed so many interesting and happy hours, and on receiving notice, I determined to attend the approaching Quarterly Communication, and to express to the Grand Lodge, and to the Brethren whom I have so often met there, my cordial affection for them, and my entire confidence in their rectitude. I would have congratulated them on the triumph achieved by their unostentatious, modest, but inflexible pursuit of their appropriate labors, over the vindictive assaults and false accusations of disorganizing and unprincipled assailants.

But, as the hour of the meeting approaches, I find that extreme age, and many bodily infirmities, will forbid me to enjoy the anticipated pleasure, and I now feel convinced that I shall never again on earth be able to meet a Masonic Lodge.

Impressed with these feelings, I have requested my early friend and confidential Brother, John B. Hammatt, to bear from my lips to you, this, my last, solemn, fraternal, and affectionate greeting.

Many of my most cherished hours have been passed in your assemblies; but with me, these joys have been fulfilled; destiny calls me to scenes where a higher Master and purer rules shall govern.

I thank you, collectively and individually, for your uniform, kind, and confidential deportment towards me.

My strength is failing; but its last effort will be to breathe a fervent prayer that you may long continue to confer on mankind the benefits that ought to flow from our Order, and that when your Lodges shall be closed, to be opened no more on earth for your reception, the Grand Master above may find you worthy, and qualified to be received into his celestial mansions."

To the above communication, the M. W. Grand Master, at the request of the Grand Lodge, returned the following answer:

GRAND LODGE OF MASSACHUSETTS,
Quarterly Communication, Sept. 11, 1845.

To our Beloved and Venerated Brother, Henry Purkitt:

The Grand Lodge have, with no ordinary sensation, received your kind greeting, and forthwith reply:

That such affectionate and encouraging sentiments as are transmitted to us this evening, from one of our oldest, wisest, most revered and beloved Brothers, are received with peculiar pleasure.

The Grand Lodge holds dear the remembrance that you have ever been a faithful Brother, ardently attached to the principles of Freemasonry, and ready to devote your time, your strength, and your wisdom, to promote its benevolent objects and to defend it against assaults. We reciprocate your kind, fraternal greeting, and cherish the hope that you may long be spared to enjoy in health and peace, the fruits of an active, honest, and honored life.

From the example you have left, every Brother should take lessons that will assist him in the performance of his duties.

Our hearts' desire is, that in the fullness of years, you may still be blessed with such a portion of strength as to enable you again to visit and aid us by your council, as, through your long and active life, you have done by your labors.

Your name will be long remembered among us. It is an honored name; and it is not uncommon to hear the younger Brethren express the wish that *they* may become as good, zealous, and faithful Masons as HENRY PURKITT.

Adieu, beloved friend and Brother: And, whether your strength still be preserved, or wholly fail under the accumulated weight of many years, we will unitedly breathe our aspirations that, while you continue the pilgrimage on earth, you may enjoy all the comforts that can be allotted to declining humanity, and that, in the life to come, your happiness may be perfect.

By order of the Grand Lodge.

AUGUSTUS PEABODY, G. M.

At the quarterly Communication on the 11th March, 1846, the R. W. Br. WINSLOW LEWIS, Jr., offered the following preamble and resolutions, which were unanimously adopted:

Within a few days, one of our brightest lights has been extinguished, and the "brave old oak" of our Masonic domain, cut down to mingle again with the earth from which it came. The "seer and yellow leaf" has for many years progressed to its termination, but its fall has been protracted to a period far beyond the common allotment of existence. It has survived the tempest and the storm, to witness the renewed verdure and vigorous growth of an Institution, so long fostered and sheltered by its benign influences.

Our aged Brother, the R. W. HENRY PURKITT, has passed away. After "life's lengthened fever," he sleeps well the sleep that knows no earthly waking. Well should he sleep whose long day of life was passed in the exercise of the kindly affections, the noblest functions of the heart, the broadest duties of unsparing charity. I cannot but feel a melancholy pleasure, a "joy of grief," in this announcement,—joy at the recollection that he has left the odor of a name to stimulate us to the performance of good;—satisfaction, that his virtues and excellencies were but the fulfillment of the teachings of Masonry. But grief must have its share, that we shall behold that kindly face no more; that one more is stricken from our roll, to join and swell the great company of the dead, who was in the first rank of the Order, and that that heart is stilled forever, which so long pulsated with the best emotions of humanity.

A bright link in our social chain is broken: Let not its strength be impaired by the loss, but rather let it consolidate its firmness, by the recollection and the practice of all that was left of good in our deceased Brother. Though dead, may he yet speak. For him we may not and need not pray: but surely, as we wave our last farewell, we may say, "Blessings on thy kind heart—oblivion to thy errors, (if errors thou hadst,) and grateful, lasting remembrance to thy name."

As having been a permanent member of the Grand Lodge, its records should bear on them the testimonial of the consideration in which he was held by its members; and I have prepared resolutions embodying sentiments of respect and affection, due to the memory of our buried Brother. It is understood that the Lodge with which he was so long connected, will have appropriate services and an Eulogy by a Brother eminently qualified by education, talents, and intimacy with the deceased, to do justice to the subject. The reminiscences of such a life, must be fraught with events of interest to every one, especially to those "of the household of our faith."

The Grand Lodge of Massachusetts, impressed with the great loss sustained by the decease of the R. W. Br. HENRY PURKITT, P. J. G. W., would evince their deep sense of their bereavement, by the

Resolve—That by the death of this most venerable and venerated Brother, the Masonic Institution has lost one whose devotion, zeal, and fidelity to the cause have ever been pre-eminent, and whose whole life has been a practice of philanthropy, of honesty, and all the moral and social virtues, and whose walk was upright before God and man.

Resolved, That the legacy of his good name, which he has left for us, shall ever be an incentive for emulation—a stimulus to persevere in the paths of honor, truth and integrity. "The memory of the just is blessed." *His* shall be enshrined in our hearts.

COREA DA COSTA.

THE Honduras (Central America) Observer and Belize Gazette, contains the following notice of this individual, which we republish in the hope that it may tend to check him in his infamous career. He is well known in this country, and has been expelled from the Masonic Fraternity by the Grand Lodge of New York:—

As will be seen by an article copied from the *Port of Spain Gazette*, the notorious Corea Da Costa is still at his old tricks. As we learn from an authentic source that he is down the Coast at present, it is well that the public should be upon their guard and made acquainted with his character. We have no wish to pollute our columns with a catalogue of his crimes and villainies, but can assure our readers that he has been compelled to fly from the leading cities in the United States, to escape the vengeance of outraged honor and the just severity the laws attach to crimes like his. It has been fortunate for many that his course has been traced by an unseen but unerring eye, and that in consequence many have been prevented from falling into the snares he had laid for their ruin. His recent attempt to swindle the government of Venezuela were just exposed in time to save the government from heavy loss. Under pretence of organizing a company for the culture of Silk, he had applied for a loan, and the Bill authorising the President to grant it had been actually passed, when information was received, exposing his real character, and furnishing proofs of the charges brought against him, in consequence of which he instantly fled the place.

There are one or two statements, however, in relation to Da Costa that are incorrect. *He is not an American.* Neither is he rich, unless grown so lately by his swindling propensities. *We* know he has subsisted on the *charity* of a Society that now disclaims him, and that, as far as in its power lays, will prevent further of his villainies.

The following is the article alluded to above:—

Correa Da Costa.—We strongly suspect the hero of the following story to be the reader's old acquaintance, Correa Da Costa, of Grape Company notoriety. It is hardly possible there can be *two* such accomplished scoundrels of the same name. [*Ed. Port of Spain Gazette.*]

"*Romance in Real Life.—Chapter I.—Nov.* 25, 1845.—The town of Chichester has for the past week been honored by the visit of a Mr. Da Costa, a rich American Planter. He has taken up his quarters at the Ram Hotel, keeps his hunters, and is a pretty regular attendant at the 'meets.' This gentleman having become connected with a family in our own neighborhood, the following extract from the *Birmingham Advertiser* may be interesting to our readers:—"A young American planter, Da Costa, of immense fortune, recently came over to this country in search of a wife, and after visiting some of the most fashionable cities, and spending 'his money like a prince,' without meeting the object of his search, he paid a visit to Birmingham, and was standing one day at the door of the Hen and Chickens, when, as old wives would say (the circumstances in this case proved the truth of the saying), the very person he came to England to look for, walked across New street, nearly opposite where he stood. Struck with her appearance, he followed the lady, and with much politeness expressed a wish for better acquaintance, and a desire to see her home. The young lady, a Miss Rimmer, of Alcester, was at that time on a visit to Mr. Heely's, Bristol road, to whose house the stranger accompanied her, but his partner in the walk not liking such a romantic visitor, 'referred him to her parents.' The traveller was not to be diverted from an object in search of which he had travelled so far, and the little town of Alcester was shortly after well nigh frightened from its propriety by a carriage-and-four driving up at full speed to the house of Mr. Rimmer. After many wonderings among the inhabitants who it could be, it turned out that it was Mr. Da Costa, come to request of the parents permission to pay his addresses to the daughter. Advice was asked of those with whom they usually advised, and consent was given; and though many tales were afloat of what the modern 'Blue Beard' would do, he married her at Alcester Church on Saturday week, three carriages and fours conveying the parties who graced the nuptial ceremonies with their presence. Mrs. D. Costa is a niece to the wife of Mr. Evans, of Watermoor, and we hear that Mr. Da Costa has stood sponsor to one of Mr. Evans' children."

CHAPTER II.

February 2, 1846.—"The town of Cirencester has for the last few weeks been greatly excited, by the sudden departure of the hero of the 'romance in real life,' who has, of late, been generally recognised by the imposing cognomen of 'Baron Da Costa.' For some time 'the Baron' has been sojourning at the Ram Hotel, and hunted with the Vale of White Horse hounds. For this purpose he hired, for a time, two excellent horses of Mr. Chapman, of Cheltenham, and was very regular with the hounds, but generally left in the rear, in consequence, as he expressed himself, of 'having a sprained thumb.' Such was his devotion to the sports of the field, that he called into requisition a carriage-and-four to convey him and his friend to Badmington, to be present at the grand-lawn meeting of the Duke's hounds, having previously sent his horses to the place of rendezvous. By the expensive way in which he lived, he gained many converts to the opinion that he was possessed of 'immense wealth,' and there were not wanting those who wished to see his name in their ledgers; a desire which 'the Baron' was so complaisant as to gratify. But it came to pass that a strange woman, designated by one of our correspondent's 'a familiar spirit,' came to visit him, and, notwithstanding that he had obtained the 'object, in search of which he had travelled so far, the fascinations of the *stranger* were so great, that he has rather fulfilled the prophecies of the good people of Alcester, among whom, were many rumors 'of what the modern Blue Beard would do.' For it so happened that one morning he informed his newly married wife that business of importance would take him from home for a day or two; but still, not unmindful of his bride, he kindly told her that as the gold watch he had presented her with, did not 'work quite well,' he would take it with him, and have it put into 'good working order,' and 'well regulated by an experienced hand;' after bidding her an affectionate adieu, he departed with the 'familiar spirit,' who assumed the form of a French lady, and, as 'Pensumbra' affirms, was 'carried off in the fire-box of the Vulcan engine,' and has not since been heard of. Unfortunately, 'the Baron' had a short memory, and forgot to call upon those whom he had allowed to make use of his name in their ledgers, and, therefore, some dissatisfaction has been expressed. It is said that a few boxes which he left behind him contained a suit of regimentals, a rusty sword, and an old pistol, so that there is no doubt that he was a loyal subject; and it is generally thought that the atmosphere of Cirencester was no longer 'healthy,' or 'the Baron' would have favored us with a longer stay. His unfortunate wife has returned to the house of her parents, where she anxiously waits the coming of her 'lord (Baron *Munchausen*) and master.'"

MASONIC CHARACTER OF WASHINGTON.

AN EXTRACT.

Having already contemplated such a variety of distinguishing features in this great and amiable character, does it still admit of addition? Is there room in the portrait for another trace of the faithful pencil, that will increase its beauty? Yes, my Brethren, to us another and no less interesting view remains. Animated with a generous philanthropy, our deceased Brother early sought admission into our ancient and honorable Fraternity, at once to enable him to cherish with advantage this heavenly principle, and enlarge the sphere of its operation. He cultivated our art with sedulous attention, and never lost an opportunity of advancing the interest, or promoting the honor of the Craft. While commander-in-chief of the American revolutionary army, he countenanced the establishment, and encouraged the labors of a travelling Lodge among the military. He wisely considered it as a school of urbanity, well calculated to disseminate those mild virtues of the heart, so ornamental to the human character, and so peculiarly useful to correct the ferocity of soldiers, and alleviate the miseries of war. The cares of his high office engrossed too much of his time to admit of his engaging in the duties of the chair; yet he found frequent opportunities to visit the Lodge, and thought it no derogation from his dignity there to stand on a level with his Brethren. True to our principles on all occasions, an incident once occurred which enabled him to display their influence to his foes. A body of American troops, in some successful rencounter with the enemy, possessed themselves among other booty, of the jewels and furniture of a British travelling Lodge of Masons. This property was directed by the commander-in-chief to be returned, under a flag of truce, to its former proprietors, accompanied with a message purporting that the Americans did not make war upon institutions of benevolence.

Of his attachment to our Order in general, you, my respected Brethren of the most worshipful Grand Lodge of this Commonwealth, have had personal knowledge. His answers to your repeated addresses, breathe throughout the spirit of Brotherly love; and his affectionate return of thanks for the book of constitutions which you presented him, and for the honor, as he was pleased to consider it, which you did him in the dedication, must be evidence highly satisfactory of the respectful estimation in which he held you. The information received from our Brethren, who had the happiness to be members of the Lodge over which he presided many years, and of which he died the master, furnishes abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence, in all the mysteries of our art. Nothing can more highly conduce to the prosperity and honor of Masonry, than a successful imitation of his bright example. It cannot fail of its effect upon our Brethren in its immediate neighborhood in the south; they will beautify their column. And shall we be outdone in zeal? Placed geographically in the east, in a quarter of the Union from which the nation has been accustomed to learn wisdom, it should be our peculiar care to diffuse light throughout the temple of Masonry. As it is known that we shared largely in the esteem and affection of our deceased Brother, it is easy to perceive that our good conduct will itself be an encomium on his memory. We see before us, among the sad emblems of mortality, not only the sword which in this neighborhood he drew in defence of his country, but also the very attire which he has often worn as a Mason. How devoutly is it to be wished, that these striking memorials may stimulate us to a noble emulation; that, like the mantle of Elijah, they may inspire us with an unalterable attachment to virtue and benevolence. This day witnesses to the world in what veneration we hold the memory of departed greatness; let not the solemnity be without its appropriate effect upon ourselves. While with funeral pomp and Masonic honors, we celebrate the obsequies of our deceased Brother, while we bend with anguish over the urn which contains a part of what was mortal in him,* let us like him remember, that we are animated with a heavenly flame, which the chill damps of death cannot extinguish; like him resolve to square our actions by the rule of rectitude, persevere in the line of our duty, and restrain our passions within the compass of propriety, knowing that the All-seeing eye of our Supreme Grand Master above, continually observes us; that when we shall have performed the task assigned us here, we may like him be called from our work to those refreshments which alone can satisfy our immortal desires; that when we put off this earthly clothing, we may be arrayed with the garments of glory, put on the jewels of light and shine forever in the sublime arch above.

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*A lock of General Washington's hair was deposited in the urn borne in Masonic funeral procession on this occasion.

MASONIC INTELLIGENCE.

IRELAND.

Our attentive Irish correspondent has furnished us with a copy of the Limerick Chronicle, of the 22d August, from which we gather the following articles of intelligence.

DINNER TO R. W. BR. MICHAEL FURNELL, ESQ. 33d, PROV. GRAND MASTER FOR NORTH MUNSTER, GIVEN BY EDEN LODGE, NO. 73.

In a recent impression we stated that P. G. M. N. M. was entertained to dinner by Lodge 73, on his arrival from a continental tour, but our space, on that occasion, would not allow us more than merely to allude to it. We now feel great pleasure in giving some of the details. The chair was filled by W. M., Br. R. Wallace, on his right the P. G. M. N. M. Br. Furnell; on his left the Dept. P. G. M. M. Br. Dean Freeman; Br. Massy, W. M. 73; Br. Sexton, W. M. No. 13; Brother M'Donough, G. R. C. Albert Lodge, 100; Br. George Furnell, S. W. 12, and several other visiting Brethren.

The cloth being removed, the first toast, as is usual, "Our lovely, gracious, amiable Queen"—"Prince Albert"—"Albert, Prince of Wales—and the rest of the Royal Family"—"The three Grand Masters, the Duke of Leinster, Earl of Zetland, Lord Glenlyon."

The chairman then observed, the next toast was the toast of the evening, and said—Brethren, if I rightly know the object of our meeting here this evening, it is to testify our respect to Masonic worth—to pay the best compliment in our power to the best of Masons, and to show him, if it were at all necessary, that he has our full, our firm, and our entire confidence. We have met together this evening, Brethren, to hail, with delight, with pleasure, and with happiness, the return of the P. G. M. of North Munster, from a continental tour, in good health and spirits; and, Brethren, why should we not do so?—If we take a retrospective view of Masonry, what do we find; that a very few years ago, it was at a very low ebb in this city, and, I may say, nearly extinct, when the P. G. M. N. M. threw himself into its ranks, with an ardor not easily to be described, and with a matchless perseverance wrought at it incessantly, until he brought it to the high position it now holds in your city—a position, I am happy to say, second to none in Ireland; for I believe I am justified in saying, that we have as good working Masons in Limerick as there are in Ireland, and probably I need not travel out of the precincts of Eden Lodge, 73, in order to find them; and I ask you Brethren to whom are we indebted for this? I reply, to the P. G. M. N. M. who, by his fostering care, assiduity and example has rendered Limerick pre-eminently remarkable for its workings, and I sincerely believe if ever there was a man who had his heart and soul centered in Masonry, it is our P. G. M. N. M. He not only labors at it incessantly by day, but it is my impression that his nocturnal slumbers are engaged therein; and, Brethren, I think I am perfectly warranted at coming to this conclusion, for his acts bear me out—and I would ask what are they—I regret my inability to tell you all, but I will endeavor to detail one or two:—Take for instance a Brother who has an object in view, and let him make his case known to the Provincial Grand M. N. M., and I say without fear of contradiction that, if it were necessary, he the P. G. will cross the Atlantic, aye, and that at the peril of his life, in order to accomplish that for which the Brother seeks; and surely, Brethren, we cannot shut our eyes to his practical acts to the distressed Craft,—numerous, I must say, as they are bountiful—generous as they are considerate, and only in my mind to be equalled by the happiness that it affords the P. G. M. when bestowing them. Take the P. G. M. N. M. as a man and a Mason, we find him kind in disposition, bland in his manners, courteous in his demeanor—if our P. G. M. N. M. was a selfish Brother, he, with his independent fortune, could retire to his elegant country estate, Cabirelly Castle, and there he might enjoy himself in the sweet retirement of private life—there he might recline on the richly embroidered couch, or bask in his delightful arbor, or might enjoy himself in his picturesque demense, in following those pursuits that would be so congenial and beneficial to his health; but Brethren what do we find the contrast to be, locked up in his study, in his town residence,—there devoting his whole time and giving his undivided attention to the interest of the Craft. Brethren, I do fully persuade myself, that when it shall please Providence in some fifty years hence, to receive the P. G. M. into celestial bliss, that such is the P. G. M.'s love of Masonry, that the sign of the Compass will be found engraved on his heart, in the Grand Lodge above. Brethren, there is only one thing that mars the pleasurable feeling of this evening; to me it is, that your Chair is not filled by some other member of 73, that could do some better justice to the P. G. M.'s qualities as a Mason. Brethren, I confess my inability as much as I regret my incapability to do so; you must, therefore, only take the will for the deed; but, Brethren, it is to me at all times a high honor to have a Prince Mason on my right, a Brother whose heart wins as he travels, and Masonically speaking, a mind that dazzles where it dwells. Brethren, if I rightly understand the expressions of your eyes, I think by the fire therefrom, that you are anxious to give vent to your feelings, and it would be bad taste in me to detain you further: therefore, without further preface, I will give "The health of that accomplished gentleman, that excellent and worthy Brother, that incomparable Mason, Br. Ml. Furnell, the P. G. M. N. M."

The P. G. M. N. M. returned thanks in a marked strain of eloquence, and concluded by saying that he should never forget the paternal feelings of Lodge 73 towards him.

The following toasts were then proposed—"Brother Sexton, M. W. 13,"—"Brother Massy, W. M. 73." "The Visiting Brethren, Distressed Craft," &c.

Brother Wm. Ranelow presided at the Piano Forte, when, after several delightful songs, duets, &c., the Lodge was closed in peace, love and harmony.

INSTALLATION OF THE PROVINCIAL GRAND MASTER OF MUNSTER.

On Tuesday the 18th inst., Michael Furnell, Esq., D.L., Provincial Grand Master of North Munster, attended the invitation of the Masonic Order at Cork, for the purpose of installing Sir William Chatterton, Bart., as Provincial Grand Master of Munster, and at four o'clock, P. M. the large-rooms of the Imperial were densely-crowded with the Fraternity. The sublime and solemn ceremonial was performed with the most becoming dignity by the R. W. Brother Furnell, impressing the newly installed officers and Brethren with not only the importance of their calling, but with the happy results consequent on a punctual observation, sentiments cheerfully acceded to, and with a generous warmth, testified by a most complimentary record.

We deem it a marked favor to have obtained his excellent charge on the occasion, viz.:—Rt. W. Sir. When I congratulate you on the very exalted and honorable position in which you are now placed, as the legitimate head of such an august assemblage as are now around me, of men professing undeviating devotion to the Divine Ordinance of universal philanthropy, and of moral rectitude; a position adding the brightest lustre even to that high and proud station you so justly hold in society, I repeat that while I sincerely congratulate you thereon, it becomes my duty to intimate to you that the office is also fraught with much onerous responsibility and serious care, for "if it is worth while to do a thing, it is worth while to do it right;" and it devolves upon you, R. W. Sir, to watch over and foster the District confided to your charge, and by wholesome order and well regulated firm discipline, to curb those frailties inherent on human nature, for we can scarcely flatter ourselves but that in the extensive Body under your control, there may not unfortunately be some occasional lamentable instances of the taint of worldly wrath and discord, profaning the regions devoted to harmony and love; but though such lamentable circumstance should cause you much pain and sorrow, even to the creating a restless pillow, yet I assure you that so rich is the reward, and so solacing the contemplation of carrying out the sublime principles of our institution, and by untiring care and bright example, cementing such a body of good men by those principles, that you will deem yourself amply repaid. But R. W. Sir, when I commend to you firm decision, and due discipline, permit me, very dear and esteemed Brother, most respectfully to impress upon your mind the priceless importance of endeavoring to enforce the maxim, that—

> "Order is heaven's first law—and this confest,
> Some are, and must be, greater than the rest"—

by a *suaviter in modo*, rendering the strict maintenance thereof as easy and imperceptible as possible; yet, should unforeseen incidents ever ruffle your horizon, you must uphold the supremacy of that symbol you now possess, with unshrinking firmness, remembering the aggressor has an ordeal whereunto to appeal, a course more becoming than the admission of a moment's turmoil within your temple. And now, R. W. Sir, one word of further advice, and I have done. You should ever cause the regular meetings of the Provincial Grand Lodge of Munster to be scrupulously observed. You should, by yourself, your very excellent D. P. G. M. Brother, the High Sheriff, or some authorized of your Grand officers, punctually every year, or half year, inspect the transactions of every subordinate Lodge, making record on their books, and on your own of the results; for be assured, though the surveillance may at first be thoughtlessly deemed unpalatable, it will soon prove most acceptable, not only producing becoming regulation, but testifying merits. I congratulate you on the magnificent array assembled, and with such a phalanx of good and experienced Brethren, I am convinced that your onerous duties will be not only rendered light, but gratifying, and that your meridian position will cast the most radient splendor on our Grand East, and let me assure you that North Munster and the humble individual who addresses you, will endeavor to prove as one stock of the same scion, uniting without distinction to advance the order universal, and to uphold the Irish constitution, and the Rt. W. the Grand Lodge, our Supreme Head. I conclude by fervently praying the Great Architect of the universe, in his mercy and love to pour down his blessing on this meeting, and our lawful labors, past, present, and to come.

Cordial and marked thanks were tendered to Brother Furnell, and at 6 o'clock, over one hundred Brethren enjoyed M'Dowell's best, the Rt. W. P. G. Master, Sir Wm. Chatterton presiding, in a way, that fully proved his perfect adequacy for the office; and after a social and rational enjoyment, enhanced with harmony, of rare excellence, the meeting separated at an early hour, all anxiously desirous of a speedy re-union.

UNITED STATES.

MISSISSIPPI.

We continue our extracts from the proceedings of the Grand Lodge of Mississippi:

DISPENSATIONS FOR NEW LODGES.

The R. W. Grand Secretary, in his annual report to the Grand Lodge, states that since the last annual communication, and in obedience to instructions then given, dispensations have been issued for new Lodges, as follows:

Panola Lodge, at Panola, county of Panola; Houston Lodge, at Houston, county of Chickasaw; Holmesville Lodge, at Holmesville, county of Pike; Vanatta Lodge, at Raleigh, county of Smith; Evening Star Lodge, at Steen's Creek, county of Rankin. And charters were issued to Silas Brown Lodge, at Jackson, county of Hinds; De Kalb Lodge, at De Kalb, county of Kemper. Dispensations have been issued under the direction of the M. W. Grand Master, as follows, to wit: Wilson Lodge, at Enterprize, county of Clarke; Madison Lodge, at Vernon, county of Madison; Camden Lodge, at Camden, county of Madison; Louisville Lodge, at Louisville, county of Winston.

EXPULSION FOR NON-PAYMENT OF DUES.

R. W. Br. Tappan presented the petition of O. Davis, appealing from the decisions of Ripley Lodge, No. 47, suspending and subsequently expelling him from the benefits of Masonry, which, on his motion, was referred to the Committee on Complaints and Appeals, with instructions to report forthwith.

The committee to whom the above petition was referred, submitted the following report, which was adopted :—

"The committee on Complaints and Appeals have had under consideration the appeal of Orlando Davis, of Ripley Lodge, No. 47, and after a careful examination of said appeal, and the memorial accompanying the same, report: That the offence charged upon Bro. O. Davis, being an offence against the By-Laws, (a failure to pay his dues,) was not sufficient, in their opinion, to justify the extreme measure adopted. They, therefore, recommend that the act of expulsion by Ripley Lodge, in said case, be reversed, and that Bro. O. Davis be restored to all the privileges of Masonry, on his paying the amount of dues he may be in arrears to said Lodge.

W. Cooper,
Elias Fisher, } *Committee.*
C. J. Searles,

MASONRY IN LOUISIANA.

R. W. Br. Jennings, on behalf of the majority of the committee on the subject, presented the following report:

The committee to whom was referred the controversy between the Ancient York Masons of the State of Louisiana, on the one side, and the Scotch and French Masons of said State on the other, have duly considered the subject, and beg leave to report the following resolutions:

1. *Resolved*, That no Grand Lodge of Scotch and French, or modern Masonry, can assume jurisdiction over any Ancient York Mason, or body of such.

2. *Resolved*, That it is not consistent with Ancient York Masonry to unite with Scotch and modern Masonry, or either of them, in the formation of a Lodge, Grand or Subordinate.

3. *Resolved*, That there is no Grand Lodge of Ancient York Masons within the limits of the State of Louisiana.

4. *Resolved*, That this Grand Lodge has the power, and it is its duty, on proper application, to issue Dispensations and Charters to bodies of Ancient York Masons within the limits of the State of Louisiana, until the constitution of a Grand Lodge within that State.

5. *Resolved*, That we entertain the highest opinion of the distinguished body known as the Grand Lodge of Louisiana, and are willing to contribute as much as possible, consistent with our obligations, to aid and protect Ancient York Masons, wheresoever dispersed, and to maintain our Order pure and unmingled, to preserve friendly relations with that honorable body.

6. *Resolved*, That under no possible circumstances would this Grand Lodge assume jurisdiction over a Scotch or modern Mason or body of such, such assumption being alike inconsistent with their rights and our principles.

Dudley S. Jennings,
R. N. Downing, } *Committee.*
J. J. Doty,

On motion of Br. Benbrook, the report was received and laid upon the table.

R. W. Br. Walter presented the following counter report:

The undersigned, a member of the committee to whom was referred so much of the address of the M. W. Grand Master, as relates to the M. W. Grand Lodge of Louisiana, and also the verbal report of the committee appointed to visit that M. W. body, begs leave to state, by way of minority report, that the M. W. Grand Lodge of the State of Louisiana was organized exclusively after the Ancient York Rite, and so remained for a number of years, until it accumulated the Scotch and French Rites. Said Grand Lodge is constituted by the free and voluntary meetings of the Subordinate Lodges of the State, represented *for life* by the Master of each Lodge, who has presided over his Lodge for one year, and temporarily by the Senior and Junior Wardens. According to the information now before the undersigned, there are now in active operation fourteen Lodges working in the Ancient York Rite; four in the Scotch Rite, *accumulating* the York and Modern Rite, and two in the Modern Rite, *accumulating* the Scotch and York Rite.

The undersigned would further respectfully submit, that no one of the fourteen Lodges above named, (as the undersigned believes,) has made any official complaint to this body, of any improper or unmasonic conduct on the part of the M. W. Grand Lodge of Louisiana. The undersigned is aware of the fact that St. Albans Lodge, No. 28, Louisiana, did, on the 9th July last, issue a circular addressed to the York Lodges in that State, requesting them to meet in convention and form a Grand Lodge of York Masons. The undersigned has yet to learn that more than one other Lodge of the State of Louisiana, accepted or acted on the proposition of said St. Alban's Lodge. The undersigned would further represent, that the M. W. Grand Lodge of Louisiana was constituted exclusively in the York Rite; that it is still a York Grand Lodge, accumulating the Scotch and Modern Rite; that it grants charters authorizing Masonic work and labor in the York Rite exclusively; and that it also grants charters authorizing work in either the Scotch or French Rite, but invariably requires, in the latter cases, that the York Rite shall always be communicated upon the candidate for the degrees in the latter Lodges. All the Masons in Louisiana are thus strictly Ancient York Masons, though many of them possess also the French and Scotch Rite. These Rites obtain generally throughout the world, and any reflection upon the organization of the M. W. Grand Lodge of Louisiana, would equally reflect upon the conduct and proceedings of the Supreme bodies of Masonry in France, Scotland and other nations, where these Rites are peculiarly esteemed. The undersigned would respectfully submit that this Grand Lodge do respectfully and fraternally remonstrate with the M. W. Grand Lodge of Louisiana upon its tolerance of the use by its Subordinate Lodges, of *******, *****, or their *peculiar charts*. The following resolutions are submitted:

1. *Resolved*, That this G. Lodge finds nothing in the proceedings of the M. W. Grand Lodge of Louisiana, which demands a termination of the Masonic relations heretofore existing between them.

2. *Resolved*, That this G. Lodge would not, (at least under present circumstances,) feel itself justified in granting Dispensations or Charters to any body of Masons in the State of Louisiana.

All of which is respectfully submitted. H. W. Walter.

On motion of Br. Wilson, the report was received and laid upon the table.

R. W. Br. Jennings subsequently called up the above reports, when R. W. Br. Wilson presented a second minority report, as follows:

The undersigned, one of the select committee appointed to take into consideration the matter of the verbal reports of the delegates to the G. Lodge of Louisiana, and also the complaints of a body of Ancient York Masons in that State, and differing from the other members of the committee, begs leave to report separately, to the consideration of this Grand Lodge, the following resolutions, as embodying his views upon the subject:

1. *Resolved*, That in view of the relations that have subsisted, and do now exist, between this Grand Lodge and the M. W. Grand Lodge of Louisiana, and the recognition by this Grand Lodge, of that as a Grand Masonic Body, it is not deemed proper or expedient at this time, to grant charters or dispensations to

any body of Masons residing within the jurisdiction of the said Grand Lodge of Louisiana.

2. *Resolved*, That the practice of conferring degrees by the Grand officers of the said Grand Lodge, and the Subordinate Lodges under its jurisdiction, by means of ******* charts used in said Lodge, is contrary to a correct and indispensable usage and custom of Masonry, and directly subversive of the distinguishing character of our Order, and if persisted in, will necessarily eventuate in a dissolution of the friendly Masonic relations subsisting between us.

3. *Resolved*, That in the opinion of this Lodge, the mingling of different rites, as practised under the authority of the Grand Lodge of Louisiana, ought, properly, to be abandoned.

4. *Resolved*, That this Grand Lodge do most affectionately and fraternally urge upon the consideration of our sister Grand Lodge of Louisiana, that by conciliation and compromise, they reconcile the difficulties which have arisen and now exist between said Grand Lodge and some Brethren Ancient York Masons in that State.

5. *Resolved*, That the M. W. Grand Master enter into a correspondence with the Grand Lodge of Louisiana, or with its officers, expressing to them the views of this Grand Lodge in regard to the grievances complained of, and call their immediate attention and consideration to the subject.

Respectfully submitted, GEORGE A. WILSON.

On motion, the report was received, and on motion of R. W. Br. Wilson, the following resolution was adopted:

Resolved, That the various reports and documents upon the subject of Masonry in Louisiana, in possession of this Grand Lodge, be referred to the M. W. Grand Master, who is requested to enter into correspondence with the Grand officers of the M. W. Grand Lodge of Louisiana, expressing to them the views of this Grand Lodge, in regard to the grievances complained of, and urge the correction of them to the immediate attention and consideration of the Grand Lodge of Louisiana.

We shall refer to these proceedings again.

INDIANA.

The Grand Lodge of Indiana, held its annual communication at Indianapolis, on the 25th May last. The M. W. ISAAC BARTLETT, Grand Master, opened the session in an interesting address, from which we make the following extracts:

"In laying before you such matters as may be worthy of your attention, and necessary for your action, I must premise that your patience will be required, and your judgment invoked, with that earnest devotion which the importance of those subjects may seem to require.

I have the satisfaction to state that since the last annual communication, Masonry appears to have revived in some parts of our State, in which for years it has been apparently dormant. Anxiety appears to exist with many to unite themselves as Brothers among us.

I feel it to be a duty to caution the Brethren to be strict as to whom they admit among them, for if their characters cannot bear the severest test of Masonic scrutiny, they should be rejected, as unworthy of our fellowship. Let not any one, who has not all the qualifications required by our Constitutions and regulations, be admitted; see that they are perfect men in body and mind; of industrious, temperate habits, desirous of knowledge; above all, of good moral character; obedient to the laws of the land they inhabit, and of the God we adore.

In the mode of conducting the labors of many Lodges, it is gratifying to observe the manifest improvement within the past year; while in others, it is equally a matter of regret to be compelled to say, that this important subject is not only managed irregularly, but in some cases, directly contrary to the well known charges and regulations of our Order. As an example, candidates have been proposed at a regular meeting of the Lodge, and have been accepted and initiated, and within two weeks received the degrees of Fellow Craft and Master Mason. This is entirely irregular, and contrary to the spirit and laws of our Institution, and must not be permitted.

The officers of such Lodges, and the Lodges themselves, should be held amenable to the Grand Lodge, for such gross violation of duty.

In connection with this irregularity, another of great importance requires your attention. It has been by no means uncommon, notwithstanding the decision of this body, declaring it to be irregular, for a Lodge to confer at the same time, two of the three, and in some instances, the three degrees of ancient Masonry. Such irregular proceedings, with others that I feel it my duty to call your attention to, have greatly contributed to the downfal of Lodges that were in a prosperous condition in our jurisdiction.

Among the most prominent of these irregularities, I mention the following:

First—In receiving petitions for initiation, and after referring them to committees, suffering them to be withdrawn.

Second—In hurrying the applicants from one degree to another, during one month, by adjourned meetings. No higher degree in Masonry should be conferred at a less interval than one month from the candidate's receiving a previous degree, nor until he shall have passed an examination in open Lodge in that degree.

Third—In suspending by-laws to suit certain cases. We have heard the practice contended for, but never knew it to be admitted in any Masonic Lodge. The ancient Constitutions are certainly against the usage.

Fourth—In making cases for emergency for selfish accommodation, in many cases, if not all.

Fifth—Expelling members illegally."

"At the annual Communication in 1842, the subordinate Lodges were especially directed to require the fees for conferring the degrees, to be invariably paid in advance, as provided in our Constitution, and the taking of promissory notes, for fees and dues was illegal and unmasonic, yet sorry I am to inform you that the practice has been continued. Again—all our charters direct that the election for the officers of the Lodges shall be held semi-annually; yet some Lodges have by-laws which make their election annually, and others as a majority of the members shall think proper. This appears to be the result of ignorance, which exists among the Brethren, in relation to the ancient customs and regulations, as well as the regulations of the Grand Lodge, and shows in strong colors the necessity of our annual Communications being often read in the subordinate Lodges, for the information of the members.

There are many other causes to which this lamentable state of affairs may be attributed. From lack of decision in the presiding officers of some of our Lodges, these abuses have been suffered to creep in, and in others, indolent or careless habits have been so long indulged, that they seem no longer possessed of the ability to reform. And it should be the province and duty of all the Brethren who are cognisant of such errors, to report the same to the Grand Officers, that proper action might be had on the matter.

Every Lodge knowingly offending, should receive from the proper authority a suitable rebuke at least, if not lose its charter.

However reluctant I may feel in pointing out these errors to you, yet, a proper sense of duty, as well as a due regard for the interest committed to my trust, will not allow me to pass them by. I hope the Grand Lodge will provide a remedy.

And I recommend that the Grand Lodge appoint a Grand Lecturer, and endow him with a salary for one year, sufficient to enable him to visit every Lodge in the State, during the year, and I have no doubt the Lodges would contribute liberally to sustain him, and if the plan be adopted, no one but an individual known for his moral worth and sound Masonic intelligence, should be selected for the important station. The Grand Lecturer, in his labors, would be able to detect the irregularities that exist, and collect a mass of facts, and report them to the Grand Lodge, which, no doubt, would be interesting to the Fraternity."

"A practice has obtained among many Lodges in different parts of the country, of admitting temporary residents to the Order; and that, too, without inquiry into the character and standing of the applicants, further than they happen to be known at the places of such temporary residence. The practice is exceedingly reprehensible, and should be discontinued. I would recommend that you pass an order, forbidding the practice in all the Lodges under this jurisdiction; and, at the same time, that you invite the co-operation of our sister Grand Lodges in the measure.

The subject of organizing a General Grand Lodge, has often been agitated, and heretofore met with but little favor, and it is well known that there are those who think such a measure unnecessary and inexpedient; yet, it is equally well known that many distinguished Masons favor the scheme, and would be glad to see it perfected. The remarks of the M. W. Augustus Peabody, P. G. M. of the Grand Lodge of Mass., are worthy of your notice, and are full of information for those who oppose the scheme. The M. W. Grand Master of Maryland, also discusses the same subject in a very able and satisfactory manner. The Grand Lodge of Maryland has adopted resolutions conforming to the suggestions of the Grand Master, and requesting those Grand Lodges that agree, to meet in convention for that purpose, in the city of Baltimore, in September, 1847.

I am in favor of establishing a General Grand Lodge, for the purpose of protecting the ancient landmarks and usages of the Order, and of settling all questions that may arise in reference thereto, in preference to any other tribunal that may be set up, whose acts may be broken at will. The difference in work and proceedings of all our Grand Lodges, calls for such an institution. Practices are indulged in by some Grand Lodges, which are denounced by others, and the question naturally arises, who shall decide?"

"In consequence of information communicated to me by the W. P. Master of Lawrenceburg Lodge, No. 4, of the irregular and unconstitutional proceedings by that Lodge, I felt it my duty to arrest their charter and book of proceedings. On the 13th of March last, I addressed a letter to the D. G. M., ordering him to arrest the Charter and books of said Lodge, which was executed on the 25th."

"I would recommend that the Grand Lodge subscribe for a full set of "The Freemasons' Magazine," to be kept in the Grand Lodge, as books of reference; and I would be highly gratified if every Lodge in our jurisdiction, would enlist in its favor, for it is the best Masonic periodical published in this country, as a book of reference and high Masonic intelligence; and if Brethren will read that work, they will discover many important regulations highly important to the government of the Fraternity."

We have only room to give from the proceedings the officers elected for the current year, viz:

M. W. Johnson Watts, G. M.; R. W. Brs. Caleb Schmidlap, D. G. M.; James L. Hogin, S. G. W.; Lewis Burke, J. G. W.; Anson Clarke, G. Chaplain; John Taylor, G. Lecturer; Austin W. Morris, G. Secretary; John Foster, G. Treas.; Brs. Edward Barrel, S. G. D.; Richard Sopris, J. G. D.; Samuel S. Rooker, G. S. and T.

Further extracts will be given in our next number.

MASSACHUSETTS.

At the quarterly communication of the Grand Lodge of this Commonwealth in Sept., 1845, the following report was adopted:

REPRESENTATIVE SYSTEM.

The Committee to whom was referred a communication from the Grand Lodge of Texas, proposing an exchange of representatives, with instructions to consider the whole subject of the representative system, having attended to the duty assigned them, ask leave to submit the following

REPORT.

This subject, the Representative System, as it is called, has heretofore been considered by the Grand Lodge. It came before us upon the report of a committee to whom had been referred the proceedings of the National Masonic Convention. That report was made and accepted in September, 1842. Most of the measures proposed by that Convention, received the approval and sanction of this Grand Lodge. The Representative system, however, though recommended by them, was rejected. The committee, having attentively considered the subject in all its bearings, and listened to arguments adduced both from the friends and opponents of the measure, have come to the conclusion that it is not expedient at present, for the Grand Lodge to change the policy adopted by her in the year 1842. Should a representative be received from the Grand Lodge of Texas, it would be expected that we should reciprocate the courtesy, by appointing some Brother to represent *us* in that Grand Lodge; thus establishing a sort of diplomatic intercourse; and, should we receive such representative from one Grand Lodge, on what ground could we refuse to receive representatives from all the Grand Lodges in the Union, should they desire to send them? And should such representatives be received, should we not feel bound, on the principle of reciprocity, to commission and send to those Grand Lodges an equal number of representatives?

This representative system is yet in its infancy, having been adopted, as we understand, by only three or four Grand Lodges in the U. States. Sufficient time has not yet elapsed to decide upon its practical utility. Those Grand Lodges who have adopted the system, have furnished each representative with a sash, apron, collar, jewel, and the banner of the Lodge—the whole expense of the outfit in each case, being, probably, not much less than fifty dollars. Other objections to the system might be offered, but we deem those already stated, sufficient.

The same committee to whom the foregoing communication from the Grand Lodge of Texas was referred, were also directed to consider the following resolution, submitted by R. W. Br. Charles W. Moore, with full powers to act thereon, to wit:

"That Rev. Br. William James Carver, of England, be commissioned as the Representative of this Grand Lodge in the Grand Lodge of England."

Your committee were of opinion that the foregoing resolution ought to be adopted; and they gave information thereof to the Recording Grand Secretary. The committee having been vested with full powers, as before stated, no farther action is required of the Grand Lodge.

It may be alleged that the committee are chargeable with inconsistency, in sanctioning the appointment of a representative to the Grand Lodge of England, while they recommend an adherence to the policy adopted by this Grand Lodge in 1842. But we think no such charge could be sustained. Our relation with the Grand Lodge of England, is different from any that exists between us and our sister Grand Lodges on the American continent. The Grand Lodge of England may be considered as the parent of this Grand Lodge. Before the American Revolution, we were under her protection, and owed her allegiance. From her, we have received our knowledge of the work, lectures, and the whole ritual of the Order, and have ever been taught to look up to her for information, guidance and authority, in all matters pertaining to the Craft. And when we consider the extent of her jurisdiction, not only in England, but also in British possessions scattered over almost every portion of the habitable globe, and when we reflect on the "vast social and moral influence which she exercises," we must regard her as the "most august Masonic body in the world." For these reasons, we consented to the appointment above mentioned, and as it is a peculiar case, we trust it will not be construed into a precedent to govern us in our social intercourse with our sister Grand Lodges in the United States.

THOMAS TOLMAN,
THOMAS POWER,
WINSLOW LEWIS, Jr. } *Com.*

Boston, Sept. 9th, 1845.

CONDITION OF MASONRY IN THE STATE.

The Grand Master, S. W. ROBINSON, Esq., opened the session in March last, with an appropriate address, from which we take the following:

"In meeting you again, my Brethren, after an interval of several months, I beg leave to congratulate you upon the continued happy and prosperous condition of the Masonic Institution. Without being exempted from the vicissitudes to which all human institutions are liable, its great and important interests are in a condition which demands our grateful acknowledgements to the great and beneficent Author of our being.

The Lodges under this jurisdiction, are in a healthy state, and exhibit a degree of activity but rarely equalled. Many of them, which, but a few years since, were lifeless, and regarded as useless branches, have been revived, and are now among the most active and prosperous of any in the Commonwealth. The sound of the Gavel is every where heard, and at no former period were the prospects of the Institution more flattering. It has worked its way to public favor, and is no longer regarded as useless, or of doubtful utility; but its influence for good, and its claims to universal respect and confidence, are generally felt and acknowledged. Such is the present happy and prosperous condition of our ancient Institution; and to us is confided the care, and upon us rests the responsibility, of maintaining its elevated character, and of transmitting it unimpaired to our successors."

FOREIGN LETTERS.

At the June session, the following letters were received and read:

To the Most Worshipful the Grand Master, the Grand Officers, and Members of the Grand Lodge of Massachusetts, in the United States of America:

Respected Brethren:—Allow me to return my most grateful acknowledgements for the high honor you have conferred upon me, by allowing me to assume the rank of a Past Deputy Grand Master.

It was with no common degree of satisfaction that I received your Diploma, because it conveys an assurance to my mind that my continued labors in the cause of our noble science, have had the good fortune to secure your approbation.

The sole object I have had in view has been, to place Freemasonry in its legitimate rank, as a genial Institution, and to extend the influence of religion among all ranks of society, by means of a right understanding of its beneficial tendency.

That I have partially succeeded, is evidenced by the testimony of eminent Masons in every quarter of the globe; and none has been more conclusive, or more gratifying to my feelings, than the unequivocal expression of esteem with which I have been favored by the Grand Lodge of Massachusetts.

I have the honor to be, M. W. Grand Master and Brethren,
Your most sincere and faithful Brother, GEO. OLIVER, D. D.

Scopwick Vicarage, near Lincoln, February 5, 1846.

Grove, Gravesend, 6th Feb., 1846.

To the Most Worshipful the Grand Master, the Right Worshipful the Deputy Grand Master, Grand Wardens, and other Grand Officers, together with the members in general, of the Grand Lodge (of Freemasons) of the State of Massachusetts, in the United States of America:

Brethren:—I am too sensitively affected by your appreciation of my conduct as a Mason, to attempt the expression of my acknowledgements for the honor conferred upon me, in any other language than that of truthful sincerity:—*I am grateful.*

As an honorary member of your Grand Lodge, with the high rank of Past Senior Grand Warden, but residing in a distant hemisphere, I may not be enabled to render such personal suit and service as may be expected—but in any and in every case, in which an opportunity may be afforded me of maintaining the dignity, honor and reputation of your Grand Lodge, or of sustaining its just privileges and prerogatives, I shall feel myself called upon to act on the moment, or at your suggestion, as the case may require, to the best of my zeal and ability.

With unabated admiration of, and devoted obedience to, the principles and precepts of Freemasonry, and with high personal respect for the Grand Lodge of Massachusetts,

I have the honor to remain, Most Worshipful Grand Master,
And Brethren, your faithful servant and Brother,
ROBT. THOS. CRUCEFIX.

EXPULSIONS.

At the same session, the following Brethren were expelled from Masonry: Martin Marsh, Isaac Whiting, and Jonathan H. Cobb, of Dedham.

EXPULSIONS.

At a special communication of Livingston Lodge, No. 51, held in their Hall, in the city of Glasgow, Mo., May 11th, A. L., 5846, the following resolution was offered and adopted:

Resolved, That *Bennett B. Bartholomy*, a member of this Lodge, be, and he is hereby expelled from all the rights and privileges of Masonry, on account of gross unmasonic conduct; and that the Secretary communicate said resolution to the editor of "Moore's Masonic Magazine," with a request that he publish the same therein. A true copy from the minutes.

WILL. C. NANSON,
Sec'ry Livingston Lodge, No. 51.

At the annual communication of the Grand Lodge of New Hampshire, holden at Concord, June 9th, 1846, on motion of Br. Christie, it was—

Resolved, That the expulsion of *Jonathan Robinson* and *Luther Manson*, by St. John's Lodge, No. 1, for unmasonic conduct, is hereby approved; and that the same be published in the "Freemasons' Monthly Magazine," for the information of the Fraternity.

MASONIC CHIT CHAT.

☞THE GRAND R. A. CHAPTER OF MASSACHUSETTS, held its annual communication in this city, on the 8th ult. The following officers were elected:—M. E. Charles W. Moore, G. H. P.; E. Ruel Baker, D. G. H. P.; E. Gilbert Nurse, G. K.; E. Joel Talbot, G. S.; Comp. John Hews, G. Treas.; Comp. Thos. Waterman, G. Secretary.

☞We will order the work written for by our correspondent at Washington, Ohio, in the next order we send to England. Ohio funds will answer our purpose.

☞We have to beg the indulgence of several correspondents, whose favors have been sometime on hand.

☞The new Masonic apartments in the Temple, in this city, are nearly completed, and will soon be ready for occupancy. They have been richly fitted up, and are not probably surpassed, in convenience and elegance, by any similar apartments in the country. They will be appropriately dedicated at an early day.

☞The new Masonic Hall at Pawtucket, R. I., was publicly dedicated on the 28th instant. We shall refer to the ceremonies in our next.

☞The present number closes the 5th volume of this Magazine. Brethren (whose names are not now on our list,) intending to become subscribers for the next volume, are requested to send in their names at an early day.

☞Our correspondent at Centreville, Ala., is informed that we make it a rule to send the back numbers to all subscribers who send in their names after the volume has been commenced. A different course would leave broken volumes on our hands.

☞The Masonic Lodge at Nenagh, (Ireland,) recently presented to Br. D. Leonard, a farewell address, on his departure for America, on a professional tour.

☞The Boston Grand Lodge of Perfection, No. 1, held their annual meeting, and celebrated their annual festival, (autumnal equinox,) in this city, on Monday evening, Sept. 21st. The members took supper together at the American House, and spent a very agreeable hour in discussing the various "creature comforts" before them. The following Brethren were elected to fill the offices for the ensuing year:—Simon W. Robinson, Ill. G. M.; Enoch Hobart, E. G. S. W.; Osgood Eaton, E. G. J. W.; Wm. Bramhall, G. Treas.; Wm. B. Oliver, G. Sec.; J. A. D. Worcester, G. M. of C.; F. C. Raymond, G. C. of G.

☞Our Southern and Western Brethren need not delay making their remittances from the want of Eastern funds. The receipt of the Postmaster is the safest and best method of remitting their dues, when they do not exceed ten dollars. If this cannot be had, the bills of their best specie-paying banks will answer.

☞The inauguration of the splendid monument erected in Prince-street Gardens, Edinburgh, (Scotland,) to the memory of Sir Walter Scott, took place on Saturday, 15th Aug. The statue is a splendid work of art. It represents Sir Walter in a sitting posture, with a shepherd's plaid round his shoulders, and his favorite dog, Maida, at his feet. It is executed in grey Carara marble, of colossal dimensions. The Rev. Dr. Stewart, of Douglass, having offered an appropriate prayer, Lord Glenlyon, Master of the Grand Lodge of Scotland, performed the usual ceremony.

☞Our Calcutta correspondent has furnished us with an interesting letter; but owing to shipwreck, it has reached us at a late day. It will appear in our next. We have also a great amount of foreign intelligence on hand, which shall receive early attention.

☞We have one entire set of the Magazine, unbound, which we can dispose of at $14—or the 1st, 2d, 3d, and 4th vols. will be sold at $12. We have also one complete set bound, which will be sold at the above prices, adding 62 1-2 cents a vol. for the binding.